

¶ Kobal Chryrybe, the six and thirtieth king of Persia.

The Persians thought that this change had somewhat eas'd their afflictions, and that they should receive all good vifage from this prince; but they had soone cause to repent it, for that being himfelf confirmed in the Royaltie, the firſt act he did, was to kill his father, being a priſoner, the which did loone purſue him; the general haſted of all his ſubiects; for notwithstanding that this prince was hated for his bad condiſions, yet was not there any one that would pollute his hands with the blood of his prince; but within few daies after his election, one called *Merebe Hormoz* (one to *B* one *Mardomch* whom *Paruez* had commanded to be ſlaine) offered himſelfe to *Kobal* to commit this parricide, who entring into the priſon whereas *Kozrao* remained, without any other reſpect or complement, he vied theſe termes: *It is iuſtice to kill him that hath ſlaine my father*, wherewithall he cut off his head. Returning into *Kobal* who was much ſatiſfed with the deed, he demanded of him how he had proceeded in this action; who expecting ſome great reward, told him the words which he had vied cutting off his fathers head: to whom *Kobal* anſwered preſently, that was reaſonable to kill him that had ſlaine his father. But not ſatiſfed to haue made away him that had given him life, he wrought ſo with his *Vazirs* and *Gouernors*, as he flew his fifteen brethren, the which was ſodenly eſteſed. After this there ſell a great plague uppon Persia, the which it was much affliſted, ſo as vpon the ſubiects of theſe calamities, the two ſisters of *Kobad* (whereof the eldeſt was called *Turon Dokt*, and the younger *Azarmy Dokt*) tooke occation to reprehend him, telling him that his finnes and impieties (hauing pur his father and brethren to death) were the caufe of all thoſe miseries, the which the Gods had ſent them, threatening him yet with worse, and therefore he ſhould repente of the crimes which he had committed, and amend his future life, as well for the ſearc of God, as for the ſhame of men. Such words ſpake his ſisters vnto him, the which wrought ſuch an impression of the villainies which he had committed, as the violence of his griefe and paſſion cast him into a great ſickneſſe, whereof he died within three daies, hauing raign'd but eight moneths: he left a ſonne which ſucceeded him in the realme. *D*

¶ Ardashir Chryrybe, the ſeven and thirtieth king of Persia.

After the death of *Kobad*, the Persians did preſently ſettle *Ardashir Chryrybe* his onely ſonne in the royll throne, being yet but ſeven yeares old. But a kinſman of his called *Charear* or *Gher Khan*, who was then gouernour of the prouince of Agen, hearing of the death of *Kobad*, and knowing how young his ſuccellor was, thought it a fit opportunity to eſteſ the deſignes: whereupon he gathered together all the forces he could, and came to court, where he ſlew the young king, with many that thought to defend him, and then being fauoured by the ſoldiers, especially by ſuch as he had brought with him, he declared himſelf king of Persia, young *Ardashir* haung carried the title of king but ſixtide daies.

¶ Charear a tyrant, the eight and thirtieth king of Persia.

Charear having thus feiſed upon Persia by the death of *Ardashir*, and of ſuch as oppoſed themſelves: he did what he could to winne the hearts of the noblemen of the realme, trying all poſſible meaneſ, but he could not preuaile. There were at that time in court three brethren of a noble familie, and very valiant, who grieuing to ſee this man raigne, could not endure a tyrant ſhould command ouer them: ſo as being of one will, they refolued to kill him: whereupon going to horſebacke on a time at his palacie gate, they ouerthrew him, and ſlew him with their daggers, being fauoured by the people who detred his deat, haung raign'd but one yere, ſome ſay but fortie daies.

¶ Ioon Chir, the nine and thirtieth king of Persia.

The Persians being thus freed from the tyranny of *Charear*, gaue the realme to *Ioon Chir* (this word ſignifies a faire Lyon, or a young Lyon) kinſman to the deceaſed king; he was couſin to *Baharon Chuby*, who made warre againſt *Kozrao Paruez*. He gaue great hopes of a generous prince, if death had not preuented his intentions, depriving him both of life and kingdom at one instant, the which he enjoyed but one yere.

¶ Turon Dokt, the fortieth queene of Persia.

*T*o *Ioon Chir* ſucceeded in the realme of Persia *Turon Dokt*, daughter to *Kozrao Paruez*, the eldeſt of the two which had blaſmed *Kobad* their brother: this name of *Turon* is the proper name of a woman, and *Dokt* signifies a damſell or virgin: ſhe was verie wife and of good gouernement, ſealing her realmes in peace, and puniſhing ſuch as were ferocious feuerly: ſhe reformed juſtice, and rediſed many publique buildings which had beeſe ruined by iniurie of time: ſhe made one of the three brethren which had killed the tyran *Charear*, ſupreme Vauzir of all her realmes, and made a ſtrict league with the king of Rumeſtan, that is to ſay, the emperor of Constantinople: but whenas her ſubiects began to reape the benefit of her gouernement, death tooke her from them, haung governed but ſix moneths, and ſix daies.

¶ Iſançedab, the one and fortieth king of Persia.

After the death of *Turon Dokt*, the Persians made choyce of *Iſançedab*, at whose elec‐tion there was great diſpute, but in the end he was admitted: ſome write, that when as they did ſet the Tagē vpon his head, the which we call a crowne, he ſaid, that it was too weightie, and that he woule none of it: ſome ſay, that it was to ſhew the burthen and weight of gouernements: others affirme, that it was for meere ignorance, which opinion ſome probable, for that the Persians being ill ſatisfied with his perſon, depoſed him as loquaciously, as they had chofen him rafhly, haung raign'd but ſix daies.

¶ Azarmy Dokt, the two and fortieth queene of Persia.

Iſançedab being thus depoſed from the Persian crowne, they gaue the gouernement to *Azarmy Dokt*, ſecond daughter to king *Kozrao Paruez*, and younger ſister to *Turon Dokt*, endow'd with singular beautie, and of great understanding. At that time, there was gouernor of the prouince of Karafon, and euer ſince the raigne of *Paruez*, a renoued captain called *Ferrok Hormoz*, who, allured by the fame of *Azarmys* beautie, came to Court, as he had beeſe forced to leau his prouince for ſome ſpeciall affaires of the realme, leauing a ſonne of his in his place to gouerne, haung an intent to court the queene, and to make loue vnto her, the which he did with ſuch importunitie and inciuilitie, as he was forced for her honours fake to make him away, cauſing him to be put to death: the which being made knowne vnto his ſonne called *Inego*, who was in Karafon, he grew into ſuch furie, as haung ſpedily leuied an armie, he came ſodenly to Court, where he muertured the queene cruelly, haung no regard to her prayers and complaints. She raign'd but ſix moneths.

¶ Kefere, ſonne to Iſançedab, the three and fortieth king of Persia.

To *Azarmy Dokt* ſucceeded *Kefere*, ſonne to *Iſançedab*, who (as we haue formerly ſaid) had beeſe depoſed for his inſuffiſience: but the ſonne being no more capable, nor of better life and gouernement than his father, he gaue occation vnto his ſubiects, by reaſon of his follies and indiscretions, to kill him, haung raign'd but one yere.

¶ Ferrogzad, the foure and fortiesh king of Persia.

SPeaking of the raigne of *Kobad Kyrnayke*, it was said that he slew his fifteene brethren, the which stroke such a feare and terrors into all the rest of his kindred, as euerie man desiring to flie the furie of this prince, saued himselfe where he could ; but after his death, some returned into Persia, among the which was *Ferrogzad*, the sonne of *Kozrao*, and nephew to *Kozrao Parvez*, whose qualite being well knowne, he was made king, gising great hope to be a verie good prince, if he had liued longer, but he died within a moneth being poysoned by his flau.

¶ Iazdgerd, the fift and fortiesh and last king of the Persians of their owne nation.

IN the life of *Kozrao Parvez* it hath beene obserued, that whenas *Charear* his sonne was a prisoner, seeking to hinder the prediction of his dreame, he had by his wife *Cherin* a sonne called *Iazdgerd*, which being afterwards knowne vnto his grandfather, he had caused him to be opposed to wild beasts in a forest, where hauing remayned somme time, certaine heardsmen passing by tooke him vp, and being moued with pitte, gaue him breading, nor knowing what he was : but as time discouers all things, this young infant comming to age, found meanes to know his beginning, by the knowledge wherof being carried to higher things than the place did beare, where he had beene bred, he went from thence, and came to the king of Persias Cour, where he carried himselfe so discreetly, as in the end he was acknowledged for what he was : so as afterwards they made him king of Persia, where (hauing governed well for the space of nineteen years) a great multitude of Turkes came from Turkestan, and entred into Persia by Nahaoand, making a great spoyle where they past ; so as they forced *Iazdgerd* to retire into the countie of Karafon, where he had another aduertisement that the Arabian capaines of *Mahomet* sect were entred into his countie by another by-way ; who (preparing to march against them, heard that they were neere him, and came to encounter him : whereupon, he turned to Karafon, where he died sodenly, hauing raignid twentie years. He was the last of the Persians descending from *Kayumarras*, in whom ended the Persian monarchie, which past vnto the Califes successeours to *Mahomet*, who first planted their seat in Kula, and afterwards in Bagaded, as shall be said.

¶ The kings of Persia since that the Arabians began first to command there vnto our dayes, according to the Persian Historiographer Mirkond.

All things are found so confused at this new change of the lords of Persia, as it is hard to give any beginning to a true and sincere relation : yet the Historiographer *Mirkond*, haung somewhat explained the Chronologie, the Reader may find a course of kings continued also in this familie of the Califes, and other Arabian princes which haue governed Persia, as he hath done in that of *Kayumarras*.

He saith then, That *Mahomet*, the false Prophet, hauing commanded ouer many nations for the space of ten years, at his death he left his Estate much confusid, by reason of the diuisions which grew amongst his chiefe capaines : but after many great dispuetes, the foweraigne fell into the hands of *Abubakar*, who was the first that caused himselfe to be called Calife, a tyde which his successeours would afterwards hold : for as these tyrants would ground their empire vpon a shew of religion, so they couered their ambition and auarice with godly names of holinesse and pietie : As this, amongst others, which signifieth giuen to God ; yet it hath an encounter contrarie to their intention, for their

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of the kings of Persia.

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A their meaning was, that they were giuen of God for the sauing of the people, and they were sent as a scourge for their punishment. This *Abubakar* continued the conquests of his predecessor ; but his time was short, for he governed but two yeares and a halfe.

¶ Homar, the second Calife, and first king of Persia, after that the Arabians had conquered it.

After the death of *Abubakar*, the Mahometans scepter fell into the hands of *Homar*, who haing held it ten yeares and a halfe, seeing his enterprise to succeed in all things, and being aduertised how much Persia was infested by the Turks, he thought he should giue a great increas to his command, if he shoulde invade it, as he did in the time of *Iazdgerd*, as hath beeene said, the which succeeded so happily by the sodain death of the king of Persia, as he made himselfe absolute lord of that realme, with more speed and facilite than he could imagine, setting for himselfe, and his successeours, Califes, his roiall seat at Bagaded. He died a yeaer after, about the yeaer of Grace 655, and of the Egya, or yeares of *Mahomet*, 33.

¶ Osman or Ottoman, the third Calife.

Otman succeeded *Homar*, of whom our Historian writes nothing but that he raignid eleven yeares and a halfe, for the Mahometan warres, and the furie of their armes were rather turned against Europe than Asia, the which was in a manner all at their devotion.

¶ Aly, the fourth Calife.

Mahomet the false Prophet, after his death, left a cousin German, who was also his sonne in law, called *Aly*, and by the Persians, *Morts Aly*, who came vnto the Mahometan crowne after *Osman*, whose followers tell of his great conquests, and speake wonders of his valour, the which are more ridiculous than true. This was he that began the first schisme in the Mahometans sect, the which hath continued vnto the Sophies, who by they are descended from him ; and they haue beeene alwayes enemies to the Eunis, who hold one belief with the Turkes. He raignid but four yeaeres and a halfe, being treacherously slayne by a servant of his in the citie of Cafa in Arabia. His Sectaries lay, that finding him dead, they wafte his bodie, and imbalmid it according to their custome, then they layed it vpon a cameli (for they say he had so ordyned before his death) suffering it to go at will, following it continually, vntill after many turnings, it stayed in a desert of Arabia neere to Cafa, where they did erect a verie stately sepulture, to the which his followers in time bringing many gifts and offerings, they built a verie sumptuous and faire Molquee, of rare architecture : but deuotion growing cold in processe of time, and their accustomed presents and offrings fayling there-with, this building hath also lost much of the lustre, a good part of it being fallen to ruine.

¶ Acem, the fift Calife.

THe death of *Aly* bred great dissencion among the Arabians for the succession, for that some would haue *Acem*, sonne to *Aly*, succeed his father : others would haue *Mausia*, the sonne of *Safion*, sonne to *Harb*, of the race of *Bon Harrys* ; yet after much dispute, they did chuse *Acem*, Calife, who enjoyed it but six moneths.

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Man.

¶ *Mauia, the sixth Calife.*

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Mauia came in the end to be Calife, after the death of his competitor, in the yeare of Grace 662, and of the Egyra 41, the which he enjoyed twentie years, during the which, he did not any thing touching Persia worthie of memorie. During the time of his contention with his predecessor (for he had beene well serued and assisted by a great and famous Captaine called Abdalaziad, to whom for recompence *Mauia* gave the citie of Bafora, which is neare vnto the riuers of Tygus & Euphrates, about the place where they joyne together, and so fall into the Persian gulfse. *Mauia* died in the yeare of our Redemption 682, and of the Egyra 61.

¶ *Thezid, the seventh Calife.*

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Thezid, sonne to *Mauia*, succeeded his father in the Califat and seigneurie of Persia, whereof he had no sooner taken possession, but *Ocem*, sonne to *Aly*, nephew to *Mauia*, and brother to *Asem*, made warre against him, and gaue him battaile in the plaines of Kalbelah, where there is at this day a towne called *Mechet Ocem*, built in this deale for the devotion of his sepulchre. Vpon the death of *Ocem*, an Arabian Captaine called *Abdalazuber* tooke armes against *Thezid*, vpon colour to reuenge the death of *Ocem*, C and made cruell warres against him for the space of three years: he governed, after whose death he entred into all the prouinces of his empire, spoyleyng Arabia, Persia, Ader-bajon, Karafon, and others: then falling vpon Egypt, he tooke his way by Mecque a citie of Arabia, where there is one of the most famous ports of the red sea. *Thezid* died in the yeare of Grace 685, and of the Egyra 64.

¶ *Mauia, the second of that name, and the eight Calife.*

Mauia the second, nephew to the first *Mauia*, and sonne to the deceased *Thezid*, D was infallled in his fathers throne prestly after his death, but his great cowardise and insufficiencie were the cause that he was prestly depriued, haung raigned but one and fortie dayes: which deposition bred a great confusione in the whole Estate of Persia, euerie one of the greatest noblemen aspiring to the principalitie: but in the end, the partie of *Mauian*, sonne to *Asem Ebekhunya*, a kinsman to the Calife who formerly had beene deposeted, preuyayled against the rest, by the support and fauour of *Abdalaziad*, to whom (as we haue formerly sayd) *Mauia* the first had giuen the citie of Bafora.

¶ *Mauian, the ninth Calife.*

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Mauian, kinsman to *Mauia*, and of the same race, came to be Calife at the age of eightie years, where he was not receiued so peaceably, but he was forced to raise a great armie to make head against the Arabians of Mecque, who would not acknowledge him for their Lord, seeking to establishe the descendants of *Aly* in the empire: for they held them that were not of his race, for tyrants. To this end they were gathered together from all parts, haung chosen a commander ouer them, called *Soleyman Ben Mauian*, and came against Cufa, which was then a famous citie in Arabia, and the chiefe of the Califes empire, but at this day it is wholly ruined: It was destroyed by them who committed a great slaughter of all that were of the race of *Ben Hunya*, of which F *Mauian* was, who being aduertised of his enemies march and designe, went to the towne of Orfa in Mesopotamia to encounter them, it is called by another name Raha, and v. 58 in old time the towne of Vr, whereas the Chaldeans would haue burnt the Patriarch

of the kings of Persia.

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Abraham, for that he did worship the true God, they being Idolaters. In this place *Mauian* gaue his enemis battaile, where he was victor, hauing slayne *Soleyman* their General.

After this great victorie, *Mauian* returned home triumphing, but it cost him deare, for his wife (who was allied to *Soleyman*) desirous to revenge his death, and the rest of her kinfolkes and friends, which had beeene slaine in the battaile, strangled him in the night as he slept. Thus he died, being eightie one yeares old, in the yeare of Grace 686, and of the Egyra 65, hauing raigned one year.

¶ *Abdelmalek, the tenth Calife.*

THe victorie obtained by *Mauian*, gaue an easie entrie to his sonne *Abdelmalek* to the roiall throne, where he liued not long in quiet, for a Captaine of the Chiabis, which hold the partie of *Aly*, called *Moktar Ben Ebekib Zaka*, accompanied by another called *Ebrahim Achtar*, drew together great troupes of fouldiers, and came and spoyleyng the countries of Aderbajon, Diarbek, Auwas, and other prouinces of Persia and Mesopotamia, making cruell warres where they past, putting all to the sword that were of the aduerse partie. Against theſe, *Abdelmalek* leuyed an armie of ſeventie thousand men, and went first againſt *Abdalaziad*, whom he defeated in battaile, and also flew, haſing beeene Lord of Bafora one and fortie years: then he gaue the gouernement of Iaxire, which is Mesopotamia, to *Abraham Malek*, and he made *Mazacab Benzober*, brother to *Abdel Zober*, gouernour of Bafora: After which, he made warre againſt *Moktar*, whom he defeated, and flew in an encounter. Not long after, the Calife *Abdelmalek* leuyed another mightie armie againſt *Masacbober*, whom he vanquished, recoveryng the lands which he had held in Persia. From thence he went to Damaz, where he ſent *Oſafge*, or *Aſafge*, againſt *Abdalazobar*, who had revolted, and fortified himſelfe in Mecque, who was alſo vanquished and flayne, like to the other rebells: after whose death *Abdelmalek* enjoyed his Estates in peace, giuing to *Oſafge*, in recompence of his ſeruices, the gouernement of Ayerakhen, and of Karafon. After this, *Abdelmalek* did build a great and populous citie called Vuacer, that is to ſay, middest, for that it is ſituatid betwixt two riuers, and in the middeft of Mesopotamia, whereof there remaines nothing but the names. *Abdelmalek*, hauing raigned one and twentie yeres, and one moneth, died in the yeare of our Redemption 705, and of the Egyra 86, leauing four ſonnes, *Oelid*, *Soleyman*, *Ibezid*, and *Ochon*.

¶ *Oelid, the eleventh Calife.*

After the death of *Abdelmalek*, *Oelid* succeeded to the crowne. He exceeded all his predecessors in power and wealth, extending his empire by the meanes of Captaines, among the which one called *Koteybab Ben Mofalem*, conquered Karafon as farre as Turkestan, with all the countrye of Maurenah and Koarrazm. On the other ſide, *Mofelema Ben Abdel Malek* entred the territories of the Grecian empire with a mighty armie towards Constantinople, conqueyng many places, and binding the Empcroure to pay him a certayne tribute. If *Oelid* made himſelfe fearefull, and in a manner invincible by his great deedes of armes, he tooke no leſſe content to make publicke buildings in many places, among the which the moft famous was the Moſque at Damaz, the which he cauſed to be buit with admirabile art and architecture, beſides the ſumptuous palaces.

About that time, *Oſafge* died in Karafon, whom *Oelid* had ſent to gouerne that countrie, being but five and fortie yeares old, who (they ſay) was ſo cruell, as in that countrie he put to death aboue a hundred thouſand perſons, during the time of his gouernement: beſides an infinit number of others which had beeene flayne during the warres. He left thirtie thouſand ſlaues captiues of diuers nations, which is an argument of his great power.

power. At the end of the same year, which was in the yeare of our Redemption 715, A and of the Egyra 95, *Oelid* died, being also ffeue and fortie yeares old, haung raigned nine yeaers, and eight moneths.

¶ Soleiman, the twelfth Calife.

Soleiman, sonne to *Abdalmalck*, and brother to *Oelid*, succeeded him. As Persia was not yet wholly reduced vnder the Califes obedience, so there were still some innowations and subiects of warre; sometimes in one province, sometimes in another. Among others, there were two that were not yet subdued, *Gerior*, and *Tarbelstan*. Against the which he sent *Vezid Eben Mahalep*, a braue Capraine, with a sufficient armie to conquer them, who made them subiect in the time of *Soleiman*, by the councell of *Iafar Barakhi* his Vuazir, where he made an order for the value of coynes: which vnto that time had beeene verie confused, to the prejudice of the people; and soone after, he died at Damas, of a payne which he had in his side, haung raigned two yeaers and a halfe.

¶ Homar, the thirteenth Calife.

To *Soleiman* succeeded *Hamar* or *Homar*, sonne to *Abdala Aziz*, the sonne of *Maruuan*, and elder brother to the deceased Calife: some say, he came vnto it voluntarily; others say, by force, notwithstanding the opposition of his other brethren. Some also affirme, that *Soleiman*, before his death, seafed him in the empire: but by what means souer it were, it is most certaine he succeeded him. This Moore was verie jealous and superstitious of his sec^t: It was then in the yeare of Grace 718, and the 93 of the Egyra, wheras the descendants of *Abas*, vnkle to *Mahomet*, did rife against *Homar*, and made warre against him, pretending that the Califar did by right belong vnto them, especially one *Aly Eben Abas*, who sent many embassages to divers princes, persuading them to shake off *Homars* yoke, and to acknowledge him, in regard of his just title, which gaue him the empire. But during these treatises, *Ochon* (sonne to *Abdalmalck*, and brother to *Soleiman*) poysoned *Homar*, so as he died, being fortie yeaers old, haung raigned two yeaers, and ffeue moneths. This happened in the yeare of our Redemption 720, and of the Egyra 101.

¶ Rezid, the second of that name, and the fourteenth Calife.

THe death of *Homar* gaue the empire to *Rezid* the third, sonne to *Abdel Malck*. In the beginning of his raigne, one *Aben Moeleem Karafony* revolted by the persuasion of *Aly Ben Abas*, and they two made warre against *Rezid* for the space of two yeaers, at the end whereof, this Calife died, haung done nothing worthie of memorie, in the yeare of Grace 724, and of the Egyra 105, haung raigned four yeaers, and eight moneths.

¶ Ochon, the second of that name, and the fifteenth Calife.

Ochon, he who had poysoned *Homar*, being brother to the deceased *Rezid*, came in his rankes to be Calife, during whose time there were some combustions in Persia, in the which *Nacer Sayer*, and *Yucef Eben Homar el Sacafy*, two capraines of great reputation, did him notable seruices: He recompened them with good governemens, giving to *Sayer* the countries of Karalon; and to *Yucef Eben Homar*, those of Hyeraken. The rest of this Califes raigne, being nineteen yeaers and eight moneths, Persia liued in peace vntill *His* death, which happened in the yeare of Grace 743, and of the Egyra 124.

¶ Oelid,

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Oelid, the second of that name, and the sixteenth Calife.

After the death of *Oeon*, *Oelid* the sonne of *Rezid* was chosen Calife. He had great warres against them of the familie of *Abas*, among the which *Abdalab Ben Abas*, one of the chiefe pretendants was slaine, by whose death he thought he shoulde be much fortified in his Empire: and the better to assure himselfe, he caused two sonnes of the deceased *Abdalab* to be acknowledged his successors in his governement, thinking by this meanes to pacifie them of that familie, one of the which was called *Ebrahim el Safa*: But all his foresight preualied little, for he was so cruell, and of so bad a disposition as he purchased the generall hatred of all his subiects, and especially of the soldiery, who slew him, haung enjoyed his Empire but fourteeene moneths.

Rezid, the third of that name and the seventeenth Calife.

Ye *Rezid* the sonne of *Oelid*, commonly called *Rezid Nekkes* (for that he had taken away what his ancestors had gien) succeeded to the realme at the age of fortie yeaers, the which he enjoyed but six moneths, at the end whereof he died in Damas.

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Ebrahim, the eighteenth Calife.

Ebrahim succeeded his brother *Rezid*, who haung held the Septer but two moneths the greatest of his subiects feing his little industrie carried themselues insolently towards him, and among others, one called *Maruuan*, who was of the same familie, revoluted against him, tooke him, and put him in prison, where he detained him three moneths, at the end whereof he put him death.

Maruuan, second of that name, and the nineteenth Calife.

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Maruuan having seised violently vpon the realme, the affaires were in great confusyon, the Moores disagreeing among themselues. The prouince of Karalon was then governed by *Nacer Sayer*, who taking armes against *Malab*, who had the government of the realme of Kerman: this warre was verie bloudie, and cruell. Moreouer in Maruuo, they of the familie of *Abas* fell to armes, against whom they of *Karalon* and *Kerman* joyned themselues to refist their furie, and comming to batteyle, they of *Abas* faction vanquished them, and slew aboue a hundred thousand men of the troupes of Kerman, especially of the familie of *Ben Humia*. As for them of *Karalon*, such as remained at this conflict fled to Sauua. They had taken one *Abu Moelem* for their captaine, who vpon colour of this defeat, and not content with his charge, altring to greater matters, sent *Katabey Eben Eschabb* with a great armie to seise vpon the countrie of Hicrak, as he did, from whence he went to a place called *Cufa* in Arabia, where he met with *Maruuan*, who came from Vuacet to encounter him; the which they did at Night, neere vnto the riuer of Euphrates, where without any delay they joyned batteyle, in which encounter the soldiery of *Maruuans* armie charged their enemies with such furie, as they forced them to retire to the riuer to saue themselfes by swymming in the which *Katabey* was drowned without the priuilege of his soldiery, who taking courage, thinking their Generall had beeene amoung them, returned to the charge with such resolution, as they defeated *Maruuans* armie. This happened about the breake of day, wheras the victors finding their Generall to be wanting, they prestly made choise of *Oeon* his sonne to command ouer them, who without any delay pursued his enemies, which fled to *Kufa*, and finding *Safa* in their way, who was of the familie of *Abas*, one of the two whom *Oelid* had caused to be acknowledged for Prince, as hath beeene said, they declared him Calife against his will; yet seeing himselfe to haue the command in his hands, he sent three of his ynckles, *Safa*, *Abdula*, and *Abdjamet*, with great forces against

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the sonne of *Maruuan*, who having gathered all his troupes together came to encounter them againe neare to the riuier of Euphrates, where he gaue them battaile, in the which he was vanquished, and forced to flee to Mecera or Caire in Egypt, where he was taken, and put to death in the yere of our Saluation 751, and of the Egyra 132 having reigned five years, with whom there died aboue fourescore persons of the familie of *Ben Hamia*: They also did breake open the lepulchres of such as were alreadie dead, and burnt their bones, not pardoning any of that line, except one called by the name of *Hamarben Abdala Asis*, to whom for his wonderfull great bountie, all his enemies by a generall consent gaue him life and libertie, such force hath vertue, even amonst mortall enimies. Thus the Empire of them of the familie of *Ben Hamia* ended in the sonne of *Maruuan*, to passe vnto that of *Ben Abas*, who held the Empire long.

OF THE KINGS OF PERSIA OF THE LINE OF BEN ABAS.

Safa, the twentye Calife.

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Safa, the sonne of *Abdala*, the sonne of *Aly*, the sonne of *Abdala*, the sonne of *Abas*, being thus rid of his enemy, settled himselfe in the realme, where seeing himselfe peaceable, and without competitor, he fent his two vuckles, the one called *Abdala*, to gouerne Surya, Egypt, and Affricke, which were under his obedience; and the other called *Daud*, that is to say *Daniel*, he fent to Medina, and to Mecke. He fent *Safa* to Vuacir to his brother *Abniasfar* to pacifie those countries which were all in cumbution: From thence he caused him to go to Karafon, one of the most famous Prouinces of Persia, for the greatness and wealth, the chiefest citie whereof is called Meched, whereas *Immael Sophi*, and his successors are interred. This citie is fortisched with three hundred towers, euerie one being a Musketshot distant from the other. The countrie is very fertile, and the people white and warlike, obseruing the Persian customes, betwixt this prouince of Karafon, and that of Turquestan and Vzberkuns that famous riuier of Iehun: & that which lies beyond those countries is called by the Persians Maurenahar, that is to say, beyond the riuier which is towards the North. This shall serue for the better understanding of things when we shall speake of any of these prouinces: For as it hath beene said, this countrie of Karafon had bene vspuried by *Abusalem*, who seeing *Abniasfar* the Califes brother to come against him, not onely yeelded him obedience, but did also put himselfe into his hands, seruing and assyting him with much fidelitie, the which is the more remarkable both in regard of those times, and the humor of that nation, which was naturally trecherous and inconstant. *Safa* had for Vuazir one called *Abuzalemah* a man of great sufficiencie, whom he affected much for his good seruices: yet hauing discouered that he treated with certaine persons, and conspired against his life, he put him to death, and gaue the charge to *Kaleb Barmagu*, who carried himselfe very discretly: In the end *Safa* having reigned foure years and nine moneths, he died, in the yere of Grace 755, and of the Egyra 136.

Abniasfar the one and twentye Calife.

Abniasfar brother to the deceased Calife was no sooner come vnto the crowne, but he had aduertisement that *Abuzalemah* gouernor of Karafon, (who as we haue said had yelded such respect vnto him, wheras during his brothers life he had bene to visit his prouince) meant to revolt; but this Prince found meanes to draw him into his presence, where he caused him to be presently slaine, by whose death the affaires of Persia

of the kings of Persia.

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A Persia were more peaceable. But it was not so in Arabia, whereas they of Mekay Basora had revolted, against whom he sent his capaines with sufficient forces to draw them to obedience, as they did, yet not without the losse of much bloud. In the yere of Grace 763, and of the Egyra 135. *Abniasfar* at the end of this war meant to visit his realme, and parting from Cufa, he crost through Mefopotamia, and comming to the bankes of the riuier of Tygris, he found the sitacon, bountie of the soile, and commoditye of the place so pleasing vnto him, for the visiting of his prouinces, as he built a great citie, the which by reason of many pleasant and delightfull gardens which are in that countrie, the people called Bagdad of Baga a Persian word, which signifieth a garden. Then having reigned three and twentie years, he died vpon the way to Mecke, in the desart of Byrmaynum, that is to say, the Pits of Maynum, so called of his name that caused them to be digged, in the yere of our Lord God 777, and of the Egyra 159.

Mahady Bila, the two and twentieth Calife.

Abuday after his death left one sonne behinde him called *Mahady Bila*, who came vnto the Calife, and governed the Empire foure years peaceably, without any great alteration, at the end whereof a Capaine of his called by the name *Akberian Ogan* (who aforerime had beeene Secretarie vnto *Abuzalem*, gouernor of Karafon, whom *Abniasfar* had put to death) revolted against his Prince, making those prouinces partakers of his rebellion. This man had but one eye, and was of a terrible aspect who not onely sought to be acknowledged for king, but he would be worshipped as a God: And to the end they should bear the like respect vnto him, he couered his face with availe, saying that men were vniworthe to see his face. And as such monsters never want followers, in regard of the liberties and insolencies which they allow them, many subiectes of themselves to this impious and wicked man, either for feare or ignorance, the people being all naturally inclined to insolencies: so as a great number of prouinces received him for king.

Mahady the Calife being aduertised of all these practises, sent a mightie armie against him, whereof he gave the charge to one called *Monsiacb*, who marching with all possible speed, came into Karafon, the which the kinfmen and nearest partizans of *Akberian Ogan* understanding, seeing their forces too weake to resist so great a power, they paysoned him to sauе their owne liues, thinking by his death to draw fonda better commandour from the Persian Capaine, giuing it out, that he was ascended vp to heaven: But *Monsiacb* having subdued all those countries, seeing that he could not get his enemy neither daed nor alive, tooke seuerne punishment of all his kinsfolkes and followers, cauering as many to be burnt as he could get, whereof the number was not small. All this hapened in the yere of Grace 786, and of the Egyra 169, in which yere *Mahady Bila* died, being three and fortie years old, hauing beeene Calife ten yeares and one moneth.

Elady Bila Musa, the three and twentieth Calife.

TO *Mahady* succeeded *Elady Baly Musa*, but his time was short, to the great discontentment of all his subiectes, for that he was a very affable Prince, and of a good disposition: but neither his cheeffull humor, nor his pleasant disposition could wairant him from death, hauing reigned but one yeaire and three moneths, in the yere of Grace 787, and of the Egyra 170.

Arachid Bila Harun, the foure and twentieth Calife.

Archid, second sonne to *Mahady*, by his brothers deaht succeeded to the Empire: He had for Vuazir *Hyakya Kaled Bormaky*, a very wile man in matters of gouernement, this Prince in the yere of Grace eight hundred and foure, and of the Egyra one hundred eightie seuen, sent to massacre the Beramegus, who were of a very noble familie, Fffij and

and his Vuazirs being iealous that they wold attempt somthing against him; three yeres A after, the Grecians made warre against him; but sending an armie against them, he forced the Emperour to seeke a peace, and to buy it with a great summe of moncy. This war being ended, he hadan other from Maurenahar, whereas one called *Rash Ben Nasir* of Samarkand had titled himselfe King, against whom *Ashrid* wold goe in person: But death surprised him vpon the way, depriving him of life at Thus, the chiefe towne of a prouince of that name, having held the Empire three and twentie yeres, this happened in the yere of our Redemption eight hundred and ten, and of the Egyra one hundred ninetie three. This Prince had soure tonnes, that is to say, *Mahamed Hamm*, to whom he gave all that he held in Alep, and therabouts, towards the West: *Mahamun*, to whom he gave Persia, and Karafon, with all the lands depending: and to the third called *Karem*, he gave the governmente of the prouinces of Aderbajon and Dyarbek: as for the fourth called *Matacon*, for that he loued him not, he left him no portion, yet in the end he was not the least.

Mahamed Amin, the fift and twentieth Calife.

A *Rashid Harun* had appointed *Mahamed Amin* to be his successor in the Califat, wherein being instilled he was very much discontented in mind to see his Empire diuided, and his part so small; so as with this conceit the first thing he did was to stude by what meane he might dispossesse some one of them; wherenpon he leuied a mighty armie, commanding the leaders thereof to enter into Persia, *Mahamun* to whom as we haue said the father had given that countrie, not holding himselfe safe, his brother *Amin* being in armes, flood vpon his guard, & seeing the storne ready to fall vpon him, he leuied a mighty army, whereof he gaue the charge to a certaine Vuazir of his called by the name of *Taber Ben Ocm*, who went presently to charge the enemies, to whom he gaue battaille and vanquished them, purusing them vnto Bagader, where he entred by force, and tooke the Calife *Mahamed Amin*, whom he carried away with him and flew vpon the way, haung held the Empire soure yeres and seuen moneths, in the yere of Grace 814, and of the Egyra 198.

Mahamun Ben Arun, the six and twentieth Calife.

M *Mahamun Ben Arun* brother to the deceased, whom the Vuazir *Taber* had put to death, succeeded in the Califat. He made *Fazole Ben Salch* his chiefe Vuazir, a wise man, & of great understanding in matters of government: And as the affaires of his Empire were then quiet, he spent much to haue all the bookees of Philosophy, the Mathematiques, Astrologie, and Physicke, which he could recover, to be translatid out of the Grecian, Syrian, and Arabian tongues: But this peace lasted not long in Persia; for one called *Abbek Coramain* revolted in Aderbajon, against whom he sent certaine troupes: but the war continued some time; yet in the end they agreed in the yere of Grace 821, and of the Egyra 205. In this yere *Mahamun* sent *Taber Zulemin* to gouerne the countrie of Karafon, but he soone repented him; for he understood that he aspired to greater matters than the government, and practised certaine innovacions: For which cause he sent *Hamed Abchaled* to frustrate his enterprises; but all was presently pacified, by the death of *Taber*. Notwithstanding all the practises of the deceased, yet the Calife gave the government to a sonne of his called *Talake Ben Taber*: But the deceased *Taber* had an other sonne called *Abula*, whom the father had sent to make war against the Vsequees, for that they would not receiue his *tab*, who returning victorious, found his father dead, and his brother in possesstion of the government. This was troublome vnto him; but his brother with the Califes consent, tooke him for companion in the government, and so all things were in quiet, and continued so the rest of *Mahamuns* life, who died in the yere of Grace 826, and of the Egyra 210 haung raignid twelue yeres, and seuen moneths.

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of the kings of Persia.

Abn Esach Matacon, the seven and twentieth Calife.

A After the death of these two, in the end he came vnto the Empire whom the father had so much contemned, as he left him not any portion in his Inheritance: For he was sonne to *Harun*, and brother to the deceased. At his comming to the crowne he built a towne within three miles of Bagader towards the North, vpon the riuere of Tygris, calling it Samarrah, the which did flourish for a time, but it hath since so declined, as there is nothing at this day remaining but ruynes. At the death of *Mahamun*, *Babec Coram*, who had the governmente of Aderbajon, had twice revolted: but at the last *Matacon* sent so great an armie against him, as he was defeated and taken prisoner, whose hands and feet this Prince cauled to be cut off, and then to be hanged. Yet there were some combiſſions in the countrie of Karafon, by reaſon of the Province of Sifom, which is in base Karafon and Kerman towards the Persian gulf, and is ioyning of the one ſide to Perſia, to the government whereof Sifom is ſubiect, & on the other ſide to the realme of Macron neare vnto the countrie of India: For at that time there did rife a man in this province of Sifom, who being accompanied by all such as would follow him, feſed vpon the better part thereof; and for that it depended vpon the jurisdiction of Karafon, *Talake*, who commanded there at that time, armed ſpeedily and went to encounter *Amzab*, (for ſo the rebell was cauled who continued his conqueſt) fought with him, and won the victorie; from whence he returned to Karafon, where he fell ſicke preſently after, and died, in the yere of our Redemption 829, and of the Egyra 213, leauing in his place *Aly Ben Talake* his ſonne, againſt whom the neighbour Princes made a long and tedious war, vntill that in the end *Aly* was flaine in an encounter; yet the war ended not, but ſeemed rather to be more and more inflamed by his death. During all cheſe broyles in Karafon, *Matacon* made war againſt the Emperour of Greece, of whom he woore many victories, after which he died being fortie eight yeres old, in the yere of our Saluation 833, and of the Egyra 217 haung raignid eight yeres. After his death he left behind him eight ſonnes, and eight daughters, with eight thouſand ſlaves: He had taken eight cities, the chiefe of eight realmes, whereof he had put to death eight kings: they also found eight millions of gold in his coffers, all which numbers of eight are very remarkable, he was a great warrior, yet affable, bountifull, and beloued of all men, eſpecially of the ſouldiers.

Vuacek, the eight and twentieth Calife.

V *Vuacek* ſucceeded his father *Matacon*, of which Calife there is nothing found memorabile. This only past in Karafon: After the death of *Aly Ben Talake* his vncle, *Abdala Ben Taber* ſucceeded him in the governmente of the realme of Karafon, in whose time (notwithſtanding that the foile of this countrie is very fertile, and yeilds abundantly) there happened a terrible, and generall famine, by reaſon of a great and mightie drought, which continued in a manner for the ſpace of three yeres, whereby the whole countrie was almost vnpopulated: But afterwards there fell great ſtore of raine which made the land as fertile as before, ſo as every man returned againe to his owne houſe. In the reunion the Perfians and Moores gathered together to make war againſt the Geniles, which were yet in that countrie, and of the lame nation; yet they doevulgarly call them Mayufi, and they doe worſhip the Fier, whereof there are great numbers at this day in Persia: at which time they made a great and terrible maſſacre of them, and then *Abdala Taber* died in Karafon, to whom ſucceeded *Taben Ben Abdala* his ſonne, being confirmed by the Calife *Vuacek*, who died two yeres after, haung raignid five yeres and nine moneths, in the yere of Grace 838, and of the Egyra 222 leauing for his brother to ſucceed him.

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Almoto

Almoto Vuakel Bila Isfar, the nine and twentieth Calife.

Almo-Vuakel Bila Isfar succeeded his brother Vuacek, during whose reign the descendants of Aly did rise, for that he sought all means to hinder their pilgrimages to his Sepulchre, which is in Mecha Ocem, in the desarts of Kilbelah, as hath beene laid, and the better to effect it, he caused the bankes of Euphrates to be broken in many places, that drowning the fields roundabout, he might with little trouble stop their passage by the great plaine of this desert : In the time of this Calife Taber Ben Abdus died in Karafon, leaving his government to his sonne Mahamet, who gaue vnto an vnkle of his brother, in his fathers brother, the lands of Tabarfan to live on, which he enjoyed but little, as shall be said, as for the Calife Vuakel, he had one sonne called Montacer, so desirous to reigne, as his ambition made him so impious and vnnatural, as he caused his lacher to be slain by his slaves, having reigned twelue yeares, in the yeare of Grace 850 and of the Egira 244.

Montacer Bila the thirtieth Calife.

THIS execrable Paricide came thus vnto the empire; but his ioy was short, for at the end of six monethes a great sicknes depriued him both of life and that which he had so much desired.

Abul Abas Hamed, the one and thirtieth Calife.

Abul Abas Hamed sonne to Mahamet the sonne of Matacon, as nearest kinsman to the deceased, succeeded him in the Califat: But hauing commanded five yers, and nine moneths with small satisfaction to his subiects, his fooldiers tooke him, and cast him into a straight prison, where they suffered him to famish. At that time the affaires of Persia were in long confusion, for that in the prouince of Taberstan, which as we haue said, had beeene given by Taber to his vnkle Soleymon, there did rise one called Aem Ben Zeyd Alauy, that is to say, sene of God, who seized vpon the countrey of Taberstan, forcing Soleymon to fliete to Bagader, where he was very curteously entreated by the Calife which then reigned called Moftabbin, who did him much honor. In the meane time Aem Ben Zeyd hauing placed good garrisons throughout all the prouinces which he had conquered, entred into Persia, where he committed great spoyles, taking Deylon, Guelyon, Habar, Zenion, and Cauin : The which happened in the yeare 856, and of the Egira 240.

Moftabbin, the two and thirtieth Calife.

THe fooldiers hauing thus famished their king, there was great controuersie among the Moores for the creation of an other, but in the end they agreed all in the Election of Moftabbin kinsman of the deceased Calife, whom they infallled in their Royall Throne, the which he enjoyed very little, for in the end of sixteene moneths, falling sick, he died, in the yeare of Grace 858, and of the Egira 242.

Almato Bila, the three and thirtieth Calife.

Almato Bila being come vnto the Empire, he presently sent a very great army against Aem Ben Zeyd, under the command of a capaigne called Mels Ben Baka, who entring into Persia fought with his enemies and had the victorie, recovering by this meane the Royall citie of Charear, Cauin, Habar, and Zenion, forcing Aem Ben Zeyd brother to Aem Ben Zeyd, to retire to Taberstan, where he died : So as Aem was constrained to send his other brother in his place, called Mahamed Eben Zeyd. Matters passing after this sort in Persia, the Califes fooldiers being all discontented and wearie of him, caused him to die after

After this manner : They came into a Stoue wheresoe he was bathing himselfe, and forced him to drinke a potfull of colde water, whereof he died sodainely, hauing reigned thre yeares and a halfe, in the yeare of Grace 865, and of the Egira 246.

Motady Bila, the four and thirtieth Calife.

After the death of Almatoz they did chuse Motady Bila for Calife, but he enjoyed his Empire eluen moneths only, at the end whereof the fooldiers slew him, in the yeare of our Redemption 863, and of the Egira 247.

Almat Hamed Bila, the five and thirtieth Calife.

Almat Hamed Bila Hamed Eben Emoto Vuakel was made Calife after the death of Motady, who to assure himselfe of his kinsfolkes and friends, whom he feared more than any other, found meanes to give them diuers charges, and to send them by the countrey of Hyaman and Medina into Arabia. And for that throughout the whole historie, there is often mention made of Medina, it shall be fit to aduertise that this word is a common name, which signifies some people : Wherefore they haue beeene accustomed to add an other word vnto it, as in Spaine, they say, Medina Celi, Medina Sidonia, or Medina del Campo, which are words that come from the Moores. In like manner by excellency, the Persians, and Arabians call the towne of the Sepulchre of their false Prophet Mahomet, Medina el Naby : that is to say, people of the Prophet : And when as in pilgrimage to his Sepulchre, although they say, they goe to Mecque, yet it is to Medina el Naby, for these townes are not one, Medina being within the land, and four daies distant from Mecque or Mokah, which is a marittime towne standing vpon the red sea, whether the Moores vessels doe commonly come, which faire out at that sea into the East : But for that they which come from the Easterne parts disimbarke at Mecque, they say they come from Mecque, as they also doe which come from the Westerne parts, for that hauing accomplished their voyages, and piligrimes at Medina, they passe to Mecque to buy diuers commodities which come thither from the East : and for that this towne stands vpon the shores of the red sea, as hath beeene said, and is more frequented than any of hat coast, the Portugalls call it the strait of Mecque, and after this manner you may understand Medina or Mecque, which is in that sea, and not vpon the Persian Gulfe, as some would maintaine.

Returning now to the affaires of Persia, which were at that time in great confusion, it hapened that a new Capaigne called Yacub Leys revoluted in the countrey of Sifton, who in the beginning had not many of his partie, but fortune so fauored him as with his small troopes he tooke the chiefe towne of the prouince, and of the same name, and from thence entred into the country of Karafon with verie fortunat successe, marching as far as Harrat in the countrey of Maurenah, wheras Mahamed Ben Taber had planted a garrison, with the which Yacub Leys did fight and woon the towne, the which gaue him assistance to goe and charge Mahamed Ben Taber, who was governour of Karafon, but being aduertised of his comming, he abandoned his company, and fled to Nichabur. On the oþer side Aem Ben Zeyd Alauy continued still his conquesfts, and leazied vpon the countrey of Gerion, by whom Mahamed was stopt in his passage, so as seeing himselfe without hope of remedie, gathering together what forces he could, he refolued to defend him selfe against Yacub Leys, and to fight with him, as he did, but he was vanquished : who leauing him a rich spoile, with the lands of Sifton and Karafon, and to Aem Ben Zeyd Alauy, dole of Geryon, vnto Rey Charcar, he flied being accompanied by few men to Nichabur, whether he was pursued by Yacub Leys, who encountered with Abdula Saleh Vuazir to Taber, who talking together, Abdula demanded of him by what authoritie he made this war, for that if it were in the Califes name they shold not make any resistance against him : But Yacub drawing his sword, answered : This is it that giues me power and authoritie. And when as Taber sought to draw him vnto him vpon good assurance, and that

Tacub would not yeld vnto it, they fought againe, in which battaile *Taber* fell into the hands of *Tacub*, who put him to death, being the last of that name which held that government. He was of a more roiall disposition & included with greater vertues than all his auncestors: But for that the deeds of *Leys* were worthie of admiration, in whiche life there are scene many notable encounters and accidents, it may happily seeme fitting to relate in more fully, and at length, for that the knowledge thereof auiseth much for the historie.

In the prouince of Sifton did lieuean officer of the kings, who was as we would say among vs a maker of kettles, called *Leys*, who had the sonnes *Tacub*, *Humar*, and *Aby*, among the which *Tacub* learned his fathers art, and being a young stripling, who went vp B and downe the countrey to earne some small matter to feed his father and himselfe, he still reserued something to spend with his companions and friends, either in making good cheere, or in his sports, wafting what he could get by any meanes possible, after this manner, which kind of life he continued vntill he came vnto the age of discretion, and after that time he left off his childish sports, and with the rest of his companions fell to actions of moment: So as *Tacub* hauing bound them vnto him by his liberality, which hath a great power to moue men, he found them fully resolued to follow him, whom he armed after the best manner that he could, and began to keepe the high waies usynge still his natural liberaltie to these his companions, by whom he was called Captaine, hausing withall compassion of the miserable which fell into his hands, taking from them only C a part of what they had. At that time *Taber Ben Abdula*, of whom we haue formerly spoken, was governour in Karafon, to whom they repaired that had bene thus robbed, telling him that one called *Sadek Ben Asar* had drawn into his company *Tacub Leys*, and that he entertained him, and givien him the title of Captaine, That being entred into the countrey of Sifton, they had taken the towne and spoiled it. This mad *Taber Ben Abdula* send his forces against them, who made them to abandon Sifton. Soone after *Taber Abdula* died, leauing his sonne *Mahamed Ben Taber* in his place, who being entred into the possession of his gouernement, an other Captaine called *Dram Ben Nacer* drawing *Leys* into his partie, made an other incursion into the same prouince, and kest them on: But *Dram* desirous to pursue his enterprise, left the gouernement of Sifton to *Leys*. D *Taber* being aduertised of all these intelligences, forced *Dram Ben Nacer* to come to battaile, in which he tooke him, and sent him prisoner to Bagader, whereas the Calife caused him to be put into close prison, and kept him there long.

In the meane time *Tacub Leys* loofing no occasion, seeing himselfe freed from the bond which he had to *Dram*, made himselfe lord of Sifton, governing himselfe in such sort as the loue of his followers did daily increase: so as he fortifyed the towne, and put good garrisons therein, and in all parts of the prouince for the defence thereof; and then he began to make incursions into the countrey of Karafon, in the yeare of our Redemption 763, and the Egyra 253; with a great armie, subiecting all where he past under his power. After which he tooke Herat and Fuchang, and comming to Kereman he tooke it, expelling the garrisons of the prouince, which had bene placed there by the gouernor of Sciras, which towne he besieged, the which not able to defend it selfe against his forces, yelded, whereas the fouldiers made a great spoile, of all which he reserued nothing to himselfe but twentie Faulkons which did belong vnto the Lord of Sciras, whereof ten were white, and ten of diuers collours, and some foure hundred and fiftie weight of pure muske, which things he sent vnto the Calife of Bagader, offering him his seruice, with all that he held, hausing them disposed of all things which he thought fit and necessarie, he returned to Sifton. But in the yeare of our Salvation 872, and of the Egyra 257 hearing that there were some alterations in Sciras he posted thither, to sette all things in good order. The Calife was not well pleased with these proceedings E of *Tacub Leys*: So as, notwithstanding all the offers which he had made, he sent him word that he should presently depart out of Sciras, and all the lands of Persia, and that he shold not presume to enter into them, contenting himselfe with that whiche had tyrannously usurped. *Leys* finding himselfe vnable to resist so great a power as the Calis, made

A made no other answere, but obeyed, and left Persia, going from thence to Balte in Madrennah, from whence he marcht to Kabul, a countrie which lies betwix Karafon and India, the which he subdued; then he tooke his way by Herat, and came to Nichabur, where he fought with *Mahamed Ben Taber*, and then going to Karafon, he psal by Taberlam, and staid at Sary, whereas *Acem Ben Zey Alawy* of (whom mention hath been made) came to encounter *Leys* with a godly armie, and fought with him, but he was vanquished, and forced to fly to Delmon, Delymon, or Delon, for they call this towne by all these names, and it is situated in the prouince of Gueylon. *Leys* hausing pulled this thorne out of his foot, pursued his enemy to Amal: Winter was then well aduanced, and those countries are commonly exceeding cold. Moreouer there fell great store of snowe, and terrible tempests, which forced him at that time to giue ouer his designe, with the losse of fortie thousand men which perished by the tediousnes of the weather.

The Calife hearing of this disaster, and desirous to imbrace the best occasion he could to diminish the forces of *Leys*, sent with all spedee into those countries that were subiect to *Leys*, persuading them that governed for him to revolt, and to obey him no more: But the contrary succeeded to that which the Calife pretended, for that *Mahamed Ben Yacub Tamimy* a Captaine of the Arabians (wherof there were at that time good numbers in Persia) made an enterprize against the garrisons which the Calife had at that time in cities and fortres, whereof he fled some, and made the rest revolt: in the meane time one called *Ataka Ben Bugan*, Lord of Bacora, Hauiz, and Hiamena, countries of Arabia, and neare vnto Persia, being aduertised of these combustions, leuied a godly armie, and gaue the command thereto to *Abderramor Ben Mysel Tamimy*, who marcht prelenty againg *Ataka Ben Yacub Tamimy*, with whom he ioyned battaile, but he was vanquished by him and taken. In the meane time *Leys* slept not, but during these revolts stod vpon his guard, being readie to doe some great exploit when he shold finde any good opportunity, who taking his time entred into Persia so sily, as he made himselfe louaigne, putting all them to death that might haue any pretence, then finding himselfe strong enough to passe on furtier, he marcht towards Bagader.

The Calife was prelenty aduertised of the disfigne of *Leys* to whom he did write, with an intent to diuert him, intreating him not to proceede any farther, and granting him freely whatsoeuer he hold: to whom he made answere, that a desire to see him, made him come to Bagader, that nothing shold make him desist from his designe. The Calife seeing this his resolution, leuied an armie in great hast, giuing the charge thereto to a brother of his, who marcht against *Leys*, with an intent to fight with him: but he had another designe, for he dislodged in the night, and went towards Bagader by vnfrequented waies, leauing the Califes brother very much troubled, not knowing what course he shold take to follow him. *Tacub Leys* advanced with all spedee, fortifying his armie in all places as he past: He was come to the middest of his journey, when as he was surprised with the collique, the which put him to exceeding great paine: whereupon the Phystitians being called together, they were of opinion to giue him a clifter, the which he would not take, saying, that death wold not be so troublesome vnto him as his disease and si chensle was grieuous and paynfull. Beeing in the extremitie of his paine an embassage came vnto him from the Calife, persuading him to desist from his intended jorney; whereupon setting vp as well as he could, and taking in his right hand a naked sword, & in the left hand a kind of bread which the Persians called Gerda, or Apa, and garlickie, he answered the Ambassadors: Tell the Calife your master, that if I die of this accident, death shall end our contentions, and if I live this Sword shall pacifie all; but if I loose the game, without any further pretencion of Kingdomes, I will content my selfe to liue in some remote place, with this bread and garlickie, and with this answere he desist them: But they were no sooner returned home to Bagader but they had prelenty newes that he was dead of that disease which we haue formerly spoken of, in the yeare of our Redemption eight hundred eightie two, & of the Egyra two hundred fixtie

sixie eight, hauing commanded elauen years in Persia: He was verie valiant , wife, A bountifull, affable, and a stricke justice; they did kill daily for the vte of his kitchin twenty Sheepe, fwe Oxen, and many Fowle, all which after his repast (the which was very fo. bry) he caused to be gien to the poore and such as had need. After his death, they found not any thing of value in his tent, but the armes which he vsed, a pece of Persian Tapesserie, and a pillow whercon he rested; he left no any children, so as his brother suc. ceeded him.

Tacub Leyb being dead, and his brother *Hamer Ben Leyb* being heire to his conquests, he thought it best to be in good termes and friendshipe with the Calife: Whereupon he presently sent vnto him promising to yeeld him obedience, and intreating him to receue him into grace and fauor, the which the Calife did to much esteeme, as he not onely confirmed him in the possession of Persia, Karafon, and all the countries which his brother had conquerid; but he also gaue him the inuestiture of Hierak, the chiefe citie wherof is Hiphaoen, making hym Chena of Bagader, which is the soueraigne magistrate of justice next vnto the Calife, which charge he gaue with the Califes permission to *Akula Ben Taber*, and from thence he past with his armie to Cauin, and so to the citie of Rey, leauing for governor at Scyras one called *Mahamed Ben Leyb* which was his kinman, who being the other absent declared himselfe king, but *Hamer Ben Leyb* returned presently from his intended iourney against him, the which *Mahamed* vnderstanding he fled, leauing behind hym a very rich spoile, the which *Hamer* sent afterwards for a great present to the Calife; to whom many came with complaints of great infolencies, and tyrannies which *Hamer Ben Leyb* had vsed, whereupon he made a publicke Edict, by the which he deprived hym of the lands whch he had gien him, and gathered forces from all parts, he gaue the charge thereof to *Sayd Ben Mochaled* who went against him with his forces and vanquished hym. *Hamer* had one in his companie called *Dram*, who had beeene a long time prisone in Bagader, who being this bad successe fled from the camp: *Hamer* did the like with a small traine, hauing afterwards recovered new forces, and gathered together the remainder of his defected armie, he made a new attempt to enter into Scyras; but *Mohid* brother to the Calife, being aduertised of his intended deffigne, put hymselfe in great hast into the towne, the which *Hamer* understanding, and a logether despairing to recover it, he returned to Kermion to vistre the Lands of Siston, and from thence past to Karafon. At this time the Calife *Almas Hamed Bila* died, hauing reigned three and twentie years, in the year of Grace 893, and of the Egyra 279.

Matazed Bila Hamed, the six and thirtieth Calife.

Matazed Bila Hamed succeeded his father *Almas Hamed* in the Califat: He was wife and valiant, yet very sensuall. *Hamer Leyb* having (as hath beeene said) lost all hope to recover Scyras, past into Karafon, wheras one of the governors of that prouince called *Raschyl Ben Arsuma*, hauing rebelled against the Calife, followed the partie of *Mahamed Ben Zeyd Alany*, against whom *Hamer Ben Leyb*, with the permission of the Calife, caused his armie to march, vanquisht him, and tooke him prisoner, and hauing put hym to death, he sent his head to the Calife, who did much esteeme his seruice, for that *Raschyl* had greatly troubled those prouinces, so as to recourence *Hamer*, he made a new gift of Karafon, Maurenahar, Parcy, Kermor, & Siston, commanding that his name shold be written in their publike Entynges, to the end that his obedience and loyalty might be knowne to all men: This happened in the year of grace 895, and of the Egyra 284. In acknowledgement of all these fauours, *Hamer Ben Leyb* sent for a present unto the Calife, a great masse of coyne, many vessells of gold and siluer, store of amber, muske, eyuet, with man rich robes of cloth of gold.

The countrie of Maurenahar had beeene long in peace, and in a manner shaked off the

At the Persian yooke, being at that time commaunded by *Ismail Ben Hamed*, against whom *Hamer Ben Leyb* levied an armie of soldiours, and marched against him, who attended him neare to the riuere of Gehun, which diuides the countrie of Maurenahar and Karafon, where after many and variable encounters, *Ismail* was vanquished and taken by *Ismail*, who as they say was assissted with money from the Calife, being glad to be rid of *Hamer*, yet he intreated him well, hauing woine that he shold maintaine an inimicalle peace and friendshipe betwixt them, and that he shold never make warre against him neither by himselfe nor any other, which done he carried him with him to Maurenahar, whereof he aduertised the Calife, and of the whole successe of the busines, who did write vnto him to send him to Bagader, the which *Ismail* performed; being in the Califes power he caufed him to be flaine, hauing beeene king three and twentie years, he had but one eye, and was exceeding cholericke. Before this, *Ismail* in the year of our Saluation eight hundred nintie four, and of the Egyra two hundred and eightie went out of Maurenahar into Turquestan, where hauing obtained many victories against the Turkes, in the end he tooke the king of Turquestan in battaile, with his father, wife, and tenne thousand men: some write that the spoile of this victorie was so great, as eury of *Ismails* soldiours had for his share a thouland deniers of gold, all which did make about one thouland and five hundred duckats. Hauing obtained this victorie he came vnto Samarkand, and from thence he marched against *Hamer Leyb*, with an armie of threescore and ten thousand men, whom he vanquished as hath beeene laid, and for this cause the Calife *Matazed* gaue him the title of king of Maurenahar, Karafon, Scyras, Siston, and Kermion.

This being done, *Ismail* vnderstoode that *Mahamed Ben Zeyd Alany* spoiled the countrie of Taberstan, whereupon he did write vnto him to desift, and in the meane time prepared a mighty armie, the which he sent against him vnder the command of *Mahamed Ben Aron Somory*, who vanquished him; so as he brought vnder the power of *Ismail*, the countries of Gerion and Taberstan, of which prouinces he had the government, vnder the autoritie of *Ismail*. This happened in the year of our Redemption nine hundred and one, and of the Egyra two hundred eightie and seven. The Calife *Matazed Bila* dying within two yeres after hauing reigned nine yeres and nine moneths.

Moktafy Bila, the seuen and thirtieth Calife.

Moktafy Bila sonne to *Matazed* succeeded his father, in whose time many companies of Arabians, spoiled the countrie of Arabia, robbing passengers, and hindring the pilgrimage to Mecca and into Persia. *Taber Ben Hamed Ben Hamer Leyb*, who in his grandfatheres place had beene made king of Siston, entred Persia at the same time with a mighty armie, with an intent to make himselfe maister thereof, hauing defeated the garrisons, and reduced all vnder his obedience: After which he past to Avas, the governour of which prouince was called *Abdala*, who presently demanded succors from *Ismail*, king of Maurenahar, who did write to *Taber Leyb*, intreating him to desift from his enterprise, whereunto either for loue or feare he agreed, so as *Ismail* would obtaine from the Calife that he shold enjoy the lands which he and his father had conquerid, and that he shold confirme him in the possession thereof, whereunto the Calife consented willingly for the loue of *Ismail*, and *Taber* hauing news of this donation returned to Scyras, the which happened in the year of Grace nine hundred and seven, and of the Egyra two hundred nintie and three in which year the Calife died, of weaknes by reason of his excesse, hauing reigned about fourte yeres.

Moktader Bila, the eight and thirtieth Calife.

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Moktader having left no children, they gaue the place of Salife to his brother *Moktader*, vnder whose raigne *Mahamed Ben Arun Somony*, (who as hath beeene said had vanquished and slaine *Ben Zeyd Alauy*, and hauing recovered the countys of Gerion and Taberstan, whereof *Ismaell* had giuen him the gouernement, rebelled, and hauing levied an armie by means of the intelligence which he had with the inhabitants of the towne of Rey, he seised thereon, whereof *Ismaell* being aduertised he went against him, but the other fled speedily, yet he pursued him to Cafun, Zenian, and Taberstan, which pounces he reduced vnder his obedience, yet he could not take *Ben Arun*; so as having placed necessarie garrisons for the defence of the countie, he past the second time into Turquestan, conquering many new countries, and new realmes, whereas he tooke an inestimable boote, with the which he returned to Maurenahar, in the year of our Redemption 909, and of the Egyra 295 leauing his sonne *Hamed* in the realme to whom the Calife confirmed his gouernements with many prerogatiues: For the Califtes being held as soueraigne both of spirituall and temporall matters, they were not thought to hold their feigniories and commands with any just title without their confirmation. In the meane time *Taber* enjoyed Scyras, and other lands which the Calife had graunted vnto him, who going a hunting in the countie of Sifton, *Sangher* a flau to *Ley* the sonne of *Aly* his vncle, seised fadainely vpon Scyras, and *Taber* comming to diffiſſe him, *Sangher* gaue him battale, & in the same encounter *Taber* was quite vanquished & taken prisoner, with a brother of his and sent to Bagader, hauing reigned full six years, and to enjoy his conquest with more securite he also tooke one of the sonnes of *Ley* called *Aly* with his brother *Mades*, and sent them to Bagader, the which happened in the year of our Salvation 914, and of the Egyra 300.

In the meane time *Hamer* the sonne of *Tach*, grandchilde to *Ley*, seeing the countie of Sifton revolted and all in cumbution, invaded it with an army, and subduedit in nine moneths, putting to death many of the seditioners, but he died shortly after leauing in his place *Kalef Ben Hamed* his elder brother, who desirous to goe in pilgrimage to Mecca, left a knyght of his called *Taber Benocera* for gouernor, but he seeing him ably revolted presently, and seised vpon his countie, so as the other returning from his pilgrimage he found all the gates shut against him, so as he was forced to goe to Bokara in Maurenahar to demand succours of *Manfur*, who gaue him goodly forces, with the which he recovered his countie of Sifton, *Taber* beeing fled.

Kalef seeing himselfe thus restored to the quiet possession of his realme sent back the troupes which *Manfur* had giuen him, the which *Taber* vnderstanding he came againe to Sifton, and conquered it againe the second time, so as *Kalef* was forced to haue recourse againe to *Manfur*, who gaue him a new armie, and as he approached neare vnto Sifton he had newes vpon the way that *Taber* was dead, and that his sonne *Ocam* had succeeded him who being aduertised of the comming of *Kalef* into the prouince of Sifton, he retired himselfe into a fort, wheras *Kalef* besieged him so straightly, as being deprivid of all hope and reduced to extremitie, he begged the fauour of *Manfur* to obtaine some grace of *Kalef*, who did write vnto him that for his respect he gaue lbericte to *Ocam* and his people, with meanes to retie themselues to Bokara, where he would give them lands to liue on. All these realmes were tributarie to *Manfur*, but *Kalef* seeing himselfe in quiet possession of his owne, forgetting his forepast miseries, and succours which he had drawne from *Manfur*, he made no great regard to pay the tribute that he ought him and had beeene demanded; wherupon *Manfur* levied a mighty armie wherof he gaue the command to the said *Ocam* to march against *Kalef*, who not standing vpon his guard was forced to retire himselfe into a fort, the which by nature and art was held impregnable, so as he besieged it seuen yeares, but seeing him vnable to force it, *Manfur* sent

of the kings of Persia.

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A ſent another captaine called *Aboaly Ben Seniur*, who joyned with *Ocam* all the forces he could draw together: The arriuall of this captaine made *Kalef* to leaue his fort which was called *Darek*, the which he deliuered to *Manfur* armie, who refred him afterwards to his realme: ſuch was the vncouenant and variable fortune of this Prince, to be often expelled and refred againe: but the moft ſenſible disgrace, was the revolte of a ſonne of his called *Tabar*, who expellid him his realme; and ſeeing no meane to reenter, nor to ſatisfie the ingratitude of this child, he ſayned himſelfe to be ſick, cauſing it to be published abroad that he was brought to the extremitie, and that he defred to fee his ſonne before his death, and to diſcouer certaine treasures vnto him, his fatherly loue binding him to preferre him before any other, and not to relie vpon his ſervantes; this ill aduised and couerten young man, being aduertised of his fathers will, and thinking to enioy this great treasure, came vnto *Kalef*, who at his arriuall imbraced him, and for his welcome, flew him with his owne hands, and ſo reentered into the poſſeſſion of his realme, the which he loſt afterwards twice, and recoured it againe: and in the end, he died, leauing a ſon of his called *Abo Ayes*.

Hamed, the ſonne of *Ismaell*, who by the death of his father was come into the poſſeſſion of the realme with the conuent of the Calif *Moktader*, viſited his country, and coming into Samarkand, he tooke the Gouernour thereof, whose name was *Ezach*, being his vncle, and put him in prison, ſuspecting that he had an inclination to revolte: yet ſooner after, he refred him to his former libertie, and gaue him withall the government of the prouince. *Tabarſan* had revolted twice, but he alwayes had his reuenge, and puſhید the rebels according to their demerit: He alſo tooke Sifton, in the year of our Redemption 900, and of the Egyra 298: and in the yere following, he gaue the gouernement of Nichabur to *Manfur* the eldeſt ſonne of *Ezach*. In the yere of our Salvation 914, and of the Egyra 301, being a hunting, news came vnto him that the province of Tabarſan had revolted the third time: whereupon, retiring into his tent verie much discontented, he was ſlayne by his own ſlaves whilſt he ſlept; and his bodie was interred in Bokara, hauing reigned ſix years and four moneths: he was a prince of great courage, and full of magnanimitie, but wonderfull cholericke, and ſubiect to his pleasure: He left one ſonne not aboue the age of ten yeres, whose name was *Nacere Benhamet*, whom one called *Hamer Benhamet Ley*, Gouernour of Bokara, tooke vpon his ſhoulders, and being followed by a great multitude, crying through the citie, that it was the king, he cauſed him to be ſo acknowledged: but in the meane time, the young prince ſeining himſelfe carried after that manner, wept bitterly, demanding of them that were about him, if they would kill him as they had done his father: but euerie man affiſhed him, and freed him from that feare.

In the meane time, *Ezach*, vncle to the deceased king, remayned at Samarkand, who bearing of his nephews death, and the greuenesse of his ſonnes yeares, leyed a great armie to ſeize vpon that Estate: *Nacere*, whom otherwife they call *Amir Seyd*, was adiuted to ſenda a captaine againſt him, whose name was *Hamuyhe*, who defeated *Ezach* twice, and in the laſt he was forced to ſie before him to Samarkand, where he had left for Gouernour, a ſonne of his called by the name of *Alyas* or *Elyas*, who abandoned the citie, and fled away: fo as *Ezach* by this meanes being nearely purſued by *Hamuyhe*, he was forced to yeeld himſelfe at his discretion, who lent him immediatly to Bokara, whereas *Nacere* put him in prison, in which he died. This death was the caufe that *Manfur*, his ſonne, who was at that time Gouernour of Nichabur, tooke armes againſt *Nacere*, and joyned with *Ocam Ben Aly*, one of *Naceres* Captaines, who had revolted by reaſon of ſome diſcontents. *Hamuyhe* prepared to go againſt him, but vpon the way he vnderſtood that *Manfur* was dead, yet *Ocam Ben Aly* continued the waie, the which was of no long continuall, for that in the firſt batraile he was defeated, taken priſoner, and ſent to Bokara. At the ſame time, *Nacere* had ſent a Gouernour to Karafon, calld by name *Hamer Ben Sidi*, who being revolted, and in armes with the whole prouince, leaued troupes, and ſiſed vpon Gerion and Maruo. *Hamuyhe* went alio to fight

fight with him, whom he vanquished and sent to Bokara, where he died in prison : This A happened in the yeare of our Saluation 914, and of the Egyra 301, at what time the Calife Moktader died, having held the empire seuen years.

A *Iasfar Ben Matazed, the nine and thirties Calife.*

After the death of Moktader, they gaue the dignite of Calife to *Iasfar Ben Matazed*, his brother, who enjoyed no greater peace than his predecessor had formerly done : for in the prouince of Tabarstan did rise one called *Leylabe Ben Nacman*, who committed some spoyles in the neighbour prouinces, with happy successe. *Nacere* was forced to send an armie against him, and to give him bataile, in the which *Leylabe* was vanquished, after which victorie his fouldiers seeing themselves unfortunat in armes, they began to watch the highways, and to rob the passengers : Whereupon, *Naceres* subiects gathered together, and cut them in peeces, taking from them what they had stolne : they also steeled vpon *Leylabe*, and cut off his head. At the same time there was another rebell in the towne of Rey, against whom *Nacere* went and recovered the towne, leaving there in a captaine called *Synsur*, with a strong garrison, and then went to Maurenahar : This was in the yeare of our Redemption 926, and of the Egyra 313, wheras one called *Azfar Ben Scryrhe* made a new combustion in Persia vpon this occasion.

A Persian called *Abysnia* being verie poore, yet of a great and noble familie, as one that was descended from the auncient kings of Persia, had three sonnes, the one was called *Emauduale Aly*, *Acem*, and *Akmet* : This man dreamt vpon a time, that there came fire out of his priuie parts that did inflame a great part of the countrey, then diuiding it selfe into three parts, it continued to verie long. Being then full of amozement, he went to impare his dreame to an Astrologer, who told him that it did signifie he shoulde commaund great prouinces, in the which his three sonnes shoulde afterwards succeed him. At that time *Makon Ben Kaki* was lord of Tabarstan, into whose seruice *Abysnia* put himselfe, with his three sonnes, vnder the commandment of *Azfar Ben Scryrhe*, and *Mardanuge Benzad*, with *Vusmaguir* his brother. It fell out in the end, that *Azfar* rebelled against *Makon*, making warre against him for the space of a whole yeare together, at the end whereof *Makon* died. After whose death, *Azfar* seifed vpon Rostandare, Rey, Catiuin, Habar, Zenion, Taromin, and Amedon ; committing great spoyles in all those parts, so as *Nacere* was forced to march against him with a great armie, where, afte many and variable encounters, they agreed, vpon condition, that *Azfar* shoulde enjoy a good part of hat which he had conquered. During the absence of *Nacere*, there fell out some combustions within his countrey, but all things were presently pacified by his presence, yet there was still warre in some one of these prouinces during his raigne.

During these proceedings in Persia, there did rise great troupes in Arabia, who entred E into Mecca Medina, the which they spoyled of great riches, which the superstitious deuotions of the Moores had offered in that place, taking away a stone which was held by them all in great reverence, carrying it to Cufa, of which stome the Moores tell strange tales, among others, that *Adam* had brought it out of the earthly Paradise, wheras he was expellid, and that afterwards it came into the power of *Ismael*, the first sonne of *Abram*, and in succession of time was brought to Mecca or Medina. They say also, that by nature it is exceeding white, but if it be handled by sinners, it grows verie blacke, so as it was like unto a touchstone for sinnes : but all this being ridiculous, we will returne to the Calife *Iasfar*, who hauing reigned twentie yeres, died in the yeare of Grace 933, and of the Egyra 320, hauing beeene much respected by his fouldiers during his raigne.

C *Kaherbila Mahamer, the forties Calife.*

A *Kaherbila Mahamer, the forties Calife.*

B *Iasfer* being dead, the fouldiers gaue the empire to his brother *Kaherbila Mahamer Ben Matazed*; but they did not suffer him to enjoy it long, for at the end of eightene moneths, they put out his eyes, in the yeare of Grace 935, and of the Egyra 322, giving the gouernement to *Razbila*.

C *Razbila Mahamed, the one and forties Calife.*

D *The fouldiers haung thus chosen Razbila Mahamed, sonne to the Calife Moktader, he made Eben Makale his Vuazir, whose hand within few moneths after he caufed to be cut off, and to be heng vpon a gibet, for that he had written a letter in his name of small importance without his priuete. It was the custome in those times for the Califes themselves to preach the law vnto the people, but he ordayned that the Vuazirs shoud doe it. Razbila raignd fourre yeres, and died in the yeare of Grace 939, and of the Egyra 326.*

C *Monkasy Byla Ebrahem, the two and forties Calife.*

C *Mouktasy Byla Ebrahem, sonne to Moktader, was created Calife after the death of his brother Razbila, in whose time there was a great famine in Bagader, the which was followed by a great plague, wherby a great part of that countrey was vnpopuled, and as for Mouktasy, the fouldiers put out his eyes, in the yeare of our Redemption 943, and of the Egyra 330, haungiing raignd but fourre yeres, yet he liued two and fortie yeres after he was blind, but he enjoyed not the empire, the which they had giuen vnto his sonne.*

D *Mosbachsy Abdela, the two and forties king of Persia, and the three and forties Calife.*

E *In the place of Mouktasy Byla, the fouldiers aduanced his sonne Mosbachsy Abdela, under whose raigne Macea, haungiing made an accord with Azfar, fell sick of a Tiske, which the Persians call Cel. This prince (as hath beeene laid) had great wars during his raigne, being eight and thirtie yeres, and died in the yeare of Grace 944, and of the Egyra 331. He was a verie affable and bountiful prince ; during his life he had caufed his eldest sonne Ismael to be declared prince, and his presumptiue heire, but he dying before his father, the younger brother, called Nueben, succeeded in his place.*

As for *Abysnia*, and his sonnes, who fought for *Azfar*, this was their successe ; *Azfar* having made an accord with *Nacere*, he sent *Emaudu Daule Aly*, the eldest of *Abysnias* sonnes, with his two brethren, and a great number of fouldiers, against Hisphao the chiefe citie of Hierak, where, at that time, *Mosfar Ben Yacut* was Gouverour, who finding himselfe vnable to encounter them, left the place, and fled to Scyras, where his father *Yacut* governed, then joyning together, they went to fight with the enemie, but vpon the way they encountered *Mardanuge*, whom they vanquished, so as he was forced to flee, & to cal vnto his succour *Emaudu Daule Aly*, and his two brethren, being at Loreftam, against whom *Yacut* aduanced with his armie, causing his footmen to march before with this stratagem ; he had giuen them certaine pots or bottles full of wild fire, and matches light in them, the which they shold cast against their enemie, as they did ; but the wind being contrary, the fire did not annoy the enemie, but burnt themselves, and *Yacuts* horsemen aduancing, it did terrifie there horses, as they ran away : *Emaudu Daule* purfised them, who in this rout tooke many rich spoyles, with stome of gold and siluer, the which encreased the courage and power of *Aly* and his followers, with whom he entred into Persia, the which he made

subiect without any great effusion of bloud, going afterwards to lay siege to Scyras the A chiefe citie, the facke whereof, by reason of the nobilitie and reputation of that towne, he redeemed from the souldiers with his owne money.

Emauda Daule, having refled sometymes in the house of *Tacut*, he began to be carefull for the payment of the souldiers, being without money, and seeing their infolencie to be great, and that they would mutine if they were delayed, being verie penisive, he layed him downe vpon a bed, studying what course to take, where, lifting vp his eyes, he espied an vglie snake at a hole, the which did often put forth her head, and drew it backe againe. *Aly* being amazed therat, comauaded that they shoule preuently breake vp the top of the house, which was flat, (as they be all in Persia) and kill this snake, the which was presently done, and the snake killed, with some others that were with her: but in doing this, they discouered a great treasure which *Tacut* had hidden there, the which was sufficient to pay the souldiers. Soones after, there happened another accident to *Emauda Daule*, the which was both pleauant and profitable; having an intent to make some apparell, he caused a taylor to be brought vnto him, who being before him, in stead of a measure he called for a cudgell, the taylor (who had serued *Tacut*) thinking it had bene to beat him, besought him to pardon him, and that without any force he would confess the truth, which was, that he had leuenteene coffers in his house, the which *Tacut* had given him in guard; *Aly* was verie joyfull of this good encounter, and hauing sent for the coffers, they were found ful of cloth of gold, and all sorts of silke of great value, whereof the taylor had his share.

Matters passing thus in Persia, *Nue*, the sonne of *Nacera*, by the death of his father had succeeded in the gouernement of Maurenahar, Barafon, Nichabur, and other neigbour countries. *Hamyhe*, that famous captaine, (of whom mention hath beene made) had some discontentment against *Nue*, and seeing him now seated in the roiall throne, and seeking to reuenge the iniurie he had receiu'd, had retired himselfe secretly out of his countrie: but *Nue* wrot such gracious letters vnto him, and gaue him such assurance, as *Hamyhe* returned, to whom *Nue* gaue the gouernement of Samerkand. After this, *Nue* made warre in many places by his capitaines, yet alwayes with vnfourtunat successe: but his fortune meant to make triall of himselfe; for hauing made one called *Aboyl* Gouvernor of the towne of Rey, and hauing some subiect of discontent against him, he sent *Abraham Ben Sinior* to be his succelour: whereat *Aboyl* being discontent, he rebelled against *Nue*, who went in person to supprese him, but he was twice vanquished, and the other came to Bokara, where he entred, and would haue burnt and rased the towne, if he had not bee entreated to spare it. But *Nue* hauing recovered what he had lost, tooke a cruell and exemplarie punishment of such as had reuolted; so as many left him and went vnto his enimie. *Emauda Daule* was then in the towne of Scyras, to whom news came that *Mardaneg* (vnder whom he serued) had beeene slayne by his slaves being in a bath. Vpon this aduise, he sent with all speed his brother *Rokna Daule Acem*, to Hierach, and Rey, whereof he seised, conferring with *Aboyl*, who was verie much discontented with *Nue*. This man obrayned from the Calife of Persia the inuestiture of Karason, the which being once graunted, *Aboyl* delayed no time, but went immediatly to take possession. Within few dayes after, *Nue* died of melancholie, (as they say) leauing one sonne called *Abdal Malek*.

Emauda Daule hauing sent his brother *Rokna Daule Acem*, as hath beeene said, to conquer Hierach; he also sent his other brother *Mohayce Daule Achmet* against Kerszon, the which he subdued, where hauing put good garrisons, he went against Bagader, the which he yeelded by force, where he tooke the Calife *Mostachfy Abdala*, whose eyes he caused to be pulled out, hauing raigne fourteene years, and fourteene moneths, the which happened in the year of our Redemption 947, and of the Egyra 334.

¶ Motyah

A

¶ *Motyah Byla Fazele*, the fourteene and fortie Calife.

Mosyzc Daule Achmet hauing thus put out the eyes of the Calife *Mostachfy*, he feared in his place *Motyah Byla Fazele*, the sonne of *Motkader*: At this time, they found the stone whereof mention hath beeene made, which the Arabians had carried to Cufa, but it was brought backe againe to Mecque, giuing as much gold for it as it weighed: This was in the yeare of Grace 949, and of the Egyra 337, whenas *Emauda Daule Aly* fell sicke, he called for his nephew *Emauda Daule*, sonne to his brother *Rokna Daule Acem*, whom he left in his place, for he died presently after.

At the same time there died also many princes, as *Vnax Maguir* going a hunting, for a boare running betwixt his horfe legges, he fel vpon him and slew him. *Mohayce Daule Achmet* died also in Bagader, *Acem Ben Fernzar* in Taberstan, *Kasfur Hachid* in Caire, and the emperour in Constantinople, *Aboyl Ben Mahomed Aly* in Bokara, and in Damas, *Sef Daule* in the yeare of our Redemption nine hundred fiftie feuen, and of the Egyra three hundred fortie five.

Throughout all Karalon, Koestan, and many other prouincies of Persia, there was a great and generall plague: And moreouer, there was the greatest confusyon that had beeene seene before that day, for that euerie man was offended, and euerie man feared, neither was any man in safetie during this generall combustion which continued some yeares. In the yeare of Grace 962, and of the Egyra 350, *Abdul Malek*, the sonne of *Nue*, running at tilt (the which is verie vtilial among the Persians) fell from his horse, and died, hauing raigne seuen yeares, and six moneths, in whose place succeeded *Manfur* his brother: in his life time he had for *Vuazin* one called *Albatagum*, who oppposed himselfe with all his meanes against the election of *Manfur*, but *Manfur* preuyaled, and *Albatagum*, being accompanied with three thousand souldiers, fled to *Gazmin*, after whom *Manfur* sent fiftene thousand souldiers, who fought with him vpon the confines of Balk, and were defeated: he sent also the second time, but they were no more fortunat than the rest, so as *Manfur* seeing his good successe, turned his armes against Hyerach, and the towne of Rey: *Rokna Daule Acem*, who enjoyed it, went presently to field, sending his sonne with goodly troupes to make incursion into the countrie of Karason to diuert *Manfur* the Generall of the armie. *Rokna Daule Acem* was called *Chamguir*, who being dead of sicknesse, they gave his charge to *Abul Ocem*. This man seeing either prince disposed to peace, a treatise was begun, and in the end concluded, vpon condition, that *Rokna Daule* should pay a yearlye tribute of 50000 deniers of gold, which make two and twentie hundred thousand duckats; and for the better assurance of this accord, *Manfur* tooke to wife the niece of *Rokna Daule*, daughter to one of his brethren: the which happened in the yeare of our Saluation 973, and of the Egyra 363, at what time the Calife *Motyah Byla* died of a palse, hauing raigne nine and twentie yeares, and let the gouernement two moneths before to his sonne *Talhaya Abdal Chartm*. As for *Manfur*, he died two yeares after, in the yeare of Grace 977, and of the Egyra 395, hauing raigne fiftene yeares, leauing his sonne *Nue* to succeed him.

¶ *Tayaba Abdal Carim*, the fiftie and fortie Calife.

Tayaba Abdal Carim, the sonne of *Motyah*, came thus to be Calife by the death of his father (as hath beeene said;) during whose raigne, or rather shadow of his royaltie, (for the Califes began then to be lords in name only) many memorabile things happened in Persia. Two years after his being Calife, *Rokna Daule* died, declaring his sonne *Abda Daule*, king of Hierach, who much augmented his dominion. As for *Nue Ben Manfur*, who had succeeded his father in that of Maurenahar: he found woyke enough to exercize himselfe; for notwithstanding that *Albatagum* (whom he had cause to feare) were dead; yet *Katus*, the sonne of *Camgur*, (a captaine to his father *Manfur*) reuolted, and tooke the prouincies of Geryon and Tabarstan.

G g g iii

At

At the same time also, there were great controversies betwixt *Azudu Daule* and *Faech*, A *Daule*, against whom *Azudu Daule* leuied an armie, and forced *Fakoro* to ffe into the province of *Kabus*, who entertained him with much courtesie and respect, offering him his person, and whatsoeuer he had else to serue him. *Azudu Daule*, being sorie of this acquaintance, marched against them, vanquished them, and recovered *Geron* and *Tabantian*; so as *Kabus* and *Fakoro Daule* were forced to haue recourse to *Nue Ben Masur*, who giuing them succours, they returned against *Azudu Daule*, and recovering *Geron*, they forced him to retire into a fort, the which they besieged, but the siege hauing continued two moneths, the besieged finding their munition to fayle, got intelligence with one of their captaines, to whom they gaue a good summe of money, so as he would be at their devotion, and hauing concluded what to doe, they tooke a tyme whenas the besiegers least expected them, and made a fallie vpon this treacherous captaines quarter, who presently fled with such troupes as were vnder his command, the which amazd the rest of the armie which fled, by which meane the place was ffreed from siege. *Nue*, who was then in *Nichabur*, hearing of the disgrace of his allies, gaue charge to *Abul Ocem* his Vazir, to leuie an armie, and to march against *Azudu Daule*; but he finding himselfe too weake, forbore to fight, and *Fakoro Daule* dying afterwards, his brother came to be lord of all his countries.

At that tyme died *Abul Ocem*, Vazir to *Nue*, whose death is remarkable: for seeking to haue the compaine of a slauie of his whom he loued exceedingly; being with her, he died fodenly, the which bred a generall amazement, by reason of the strangenesse of the accident. He left two sonnes, the one called *Aboaly*, who succeeded him in the government of *Karafon* and *Nichabur*, the other *Faech*, whom *Nue* made Vazir of *Hyerak*: thele two brethren, through entie and jealousy, fell to armes, and made warre one against another. But *Bously*, hauing bee more diligent than his brother, marched first against him to *Bokara*, who fled to *Marmo*, where he gathered all his forces together: the which *Nue* understanding, he sent *Innabac* and *Bakshrun*, two of his captaines, to force *Bously* to come to reaion. These, according to his commandement, purfised him, and defeated him, forcing him to ffe to *Balk*, and from thence to *Tremed*, from whence he writ to *Bokrakham* king of *Turquestan*, perusing him to make warre against *Nue*.

During these dissensions, *Aboaly Ben Ocem* writ to *Nue*, demanding, in recompence of his famous seruice done vnto him and his ancestors, the supreame governement of all the countries of *Maurenahar*, and *Karafon*, the which *Nue* graunted without any difficultie, vpon condition, that he shold hold them as his vassall: but *Aboaly* seeing himselfe in possession of these countries, carried himselfe as a tyran, and being often perfauded to be more temperat, he not only made them no answere to that which was proffounded, but prepared himselfe secretly to rebell, and writing letters to *Bokrakham* king of *Turquestan*, he perfauded him that they two together might inuade the countries of *Nue*, and diuide what they shold get betwixt them. The king of *Turquestan* liked so well of this proposition, as he presently went with an armie to ffe; and *Aboaly* did the like, so they began both to make great spoyles in the countrie of *Nue*, who was also in armes, giuing the charge of his armie to *Innabac*, who had vanquished *Faech*, and presented battaile to the rest, wherein hee was vanquished, and sent prisoner into *Turquestan*.

Nue hearing of this losse, and seeing himselfe reduced to extremitie, seeking to make friends of his enemies, reconciled himselfe to *Faech*, drawing him to his devotion with all the courtesie and complements he could devise; so as he sent him for the defence of *Samarkand*; where being arriuied, he understood that *Bokrakham* came against him; so as he abandoned the place, and wen to *Bokara* in despisit of *Nue*, protfiling that he had done him much wrong. This treason made *Nue* to faint, who finding no meane to make head against so powerfull an enemy, abandoned his realme. *Bokrakham*, in the meane time seised vpon *Samarkand*, and from thence went to *Bokara*, whereas *Faech* joined with him, whom *Bokrakham* sent with an armie against *Balk*, and the countries depending thereon. In the meane tyme *Nue* passed the riuer of *Gethun* as secretly as he could, and

Lay about *Hamulcher*, whither many of his subiects that fought him came into him by diuers waies; so as the number increasing dayly, they began to make the bodie of an armie, and *Nue* was in some hope of better successe: and to triall all meanes he wrot to *Aboaly*, laying before him the fauours and preferments he had receiued from him, promising him greater if he woulde retorne to his seruice: but *Aboaly* fed him with counterfeit and dissembling hopes, seeking by what meanes he might kill him.

In the meane tyme *Bokrakham* fell sicke, and finding no amendment, by the aduise of his physitians, he returned into *Turquestan*, hoping to recover his health better in his owne country, but his infirmite encresing dayly, he died by the way; the which they by *Bokara* vnderstanding, they falled forth vpon his armie, the which being without a head, was defecated, of whom their enimies made a great slaughter, and a rich boote of their spoiles. *Nue* embracing this occasion returned into his realme, where he was received with a generall content.

Aboaly seeing the king of *Turquestan* to be dead, he resolued to reuenge himselfe by the power of *Nue*, the which *Faech* his brother vnderstanding, although he were his capitall enemie, he sought to diuert him from this resolution, as he did: they two conduced together to make warre against *Nue*, who before all theſe broyles, had lent a captaine of his called *Sabataquin*, into *India* to make new conquests, and was then returned rich, and victorious, hauing purchased the reputation of a rare man, and of great experiance in armes. *Nue* gaue the charge of this warre to him, and hauing made the greatest leue of soldiern he could, with such as he had vnder his command, he sent him to *Gaznem* a famous countrie in *Karafon*. *Aboaly* knowing the preparation they made against him, and desiring to prevent his enimies by somē good successe, he fought the friendſhip of *Fakoro Daule*, whom he woou with rich presents which he ſent him. In the meane tyme, *Nue* and *Sabataquin* went out of *Nichabur*, ſeeking *Aboaly*, being accompanied by the gouernours of *Balk*, *Geron*, and *Guergestan*. As for *Aboaly*, he had receiued certaine companies of old soldierns which *Fakoro Daule* had ſent him, to whom *Darab Kabus* had ioinid with a mightie armie, and lo going out of *Hyerak*, both armies camped one againſt another, where they stayed not long before they came to battaile. *Aboaly* diſpoſed of his armie after this manner: He gaue the right wing to *Faech*, and to a brother of his called *Abakacem Ben Samur* the left, putting himſelfe in the middest.

As for that of *Nue*, the points of his battaile were gaue to his best captaines, but *Amir Sabataquin*, and *Sefya Daule* were in the middest: the two armies being thus fronted, every man shewed his valour, but *Nues* soldierns behaved themſelues in ſuch fort, as they ſcored the wings of *Aboaly*s battaile to turne their bakes, the which gaue ſuch courage into their enimies, as they charged the rest with the whole bodie of their armie ſo furiously, as they made them to break their rankes, and in the end to ffe.

In this conflict, *Darab Kabus* quiting the partie of *Aboaly*, ioinid with *Nue*, the which was a great helpe for the defeating of this armie, whereof part was cut in peeces, and the rest retirid as they could by *Nichabur*. The victorie thus gotten, and the spoiles which were very great diuidid, *Nue* made *Mahamud* the ſonne of *Amir Sabataquin* his generall at his fathers request. As for *Nue* he wen to *Bokara*, *Sabataquin* to *Gaznem*, and *Mahamud* to *Nichabur*: and as for the brothers of *Aboaly* and *Faech*, they wen to *Geron*, which was under the commandment of *Fakoro Daule*, who entertained them with much kindenesse: but they carried themſelues ſo ill in all things, as they continued not long in fauour, which *Aboaly* perceiving, forgetting the benefits he had receiued from *Fakoro*, he ſought meanes to kill him: whereunto *Faech* would not consent, but diuaded him all he could from this deſigne, aduising him rather to fall vpon *Nichabur*, and to ſurprise it before that the other had discouered their deſigne; whereof notwithstanding being ſuspicioſe, he ſent to demand succours of the king, and of his father: but before they came, theſe two had fought with him, vanquished him, and chafed him out of the province: the which *Sabataquin* vnderstanding, he leuied troupes with all ſped poſſible, and went from *Sifion* to come to *Nichabur*, where he encountered *Aboaly* at *Thus*, and fought with him; being in the heat of the fight, *Mahamud* arriuied with a fresh armie, who

char ging, the enemy behind, made a terrible slaughter, taking in a manner all that were A left alive prisoners. As for the two bretheren, they got with great difficultie into Cala, a place wonderfull strong, and being accompanied from thence with some of the remainders of their deefas, they past to Marauo, where being, they fought to get a pardon from *Nue*, who graunted it to *Aboaly*, vpon condition that he shold not depart out of Geriana without his expresse leave; whereunto he agreed, contrarie to the will of *Fach* who retired himselfe to *Ilechkan* king of Turquestan, who had succeeded *Bokrsham*.

There was one called *Abu Abdal* governour of Koarrazm, who was enemie to *Aboaly*: he giuing a godaine assault to Geriana, carried him away prisoner. The governour of Geriana, who had him in guard by the commandement of king *Nue* gathered his forces together, and went to Kat, whereas he of Koarrazm remained, tocke him prisoner, and freed *Aboaly*; and being returned into his prouince, he put the governour of Koarrazm in prison. As for *Aboaly* he entreated him very courteously, feasting him dayly. One day among the rest, haung drunke freely, *Mahamud* who was governour of Geriana, caused the governour of Koarrazm to be taken out of prison, and his head to be cut off: whiche done, he wrot the whole discouerte to *Nue*, cravng pardon for *Aboaly* who made amouere that he had long since pardoned him, charging him to send him, for that he had some matters of importance to impart vnto him: *Mahamud* sent him, but at his comming to *Bokara*, *Nue* committed him cloe prisoner, where he died. As for *Fach* his brother, who was retired to *Ilechkan*, he persuaded him to make warre against *Nue*, who being aduertised of all their desaignes, sent to *Sabutquin* to aduance with his troupes betwixt *Relax* and *Necaf*, commanding also his sonne *Mahamud* who was at Nichabur, to ioine with his father with all the forces he could raiife; so as both being together, they made a mightie armie: the which the king of Turkestan vnderstanding, fearing the danger, he treated an accord, the which *Nue* did not refuse, by whose meanes they gaue the government of Samakand to *Fach*. By meanes of this peace, all troubles were pacified, i. the yere of Grace 996; and of the Egyra 385; *Nue* remaining in the peace vntil his death, which happened two yeres after, having reigned two and twentie yeres, and leauing for succellor his sonne *Abel Hore Mansjur*.

Matters passing thus in *Vsbeck*, *Maurenahar*, and *Karsfon*; the base countrie of Persia D was not without comboustions, for that the *Daules*, of whom mention hath beene made, (whom we have purposely omitted to aviod confusion by the multiplicite of affaires, and the better to explayne this narration) continuing their broyles, affasted it much, for that *Azdu Daul* succeeding in the realme sent *Abul Faures* his sonne to *Ker*, to keape a governour of his who had revolted, in awe, whom he vanquished. At that time *Micedu Daul* king of Bagader, and brother to *Azdu*, died, whom *Baktear* his sonne succeeded, to whom the father gaue charge before his death in all things to follow the counsell of his vnkle, and of those prudent *Wazirs* which he left him: but he did otherwise than he had charge, for he gaue occasion to *Sabutquin* and *Albutquin* to enter into his countrie with great troupes of Turkes, who being come to *Wacer*, did much perplex him. *Baktear* daunded succours of *Azdu*, who came with all speed, fought with the Turks, and put them to rout, pursyng them to Bagader, where they were besieged by *Baktear*. Haung done wonders for their defence, being forced by necessitie, they left the citie, and went with the Calife to *Tecrit*, a towne in *Diarbek* upon the banckes of the river of *Tigris*: so as the citie fell into the hands of *Baktear*, who caused the Calife to returne and confign it vnto him. *Azdu Daul* was much troublid therat; so as he scised vpon his nephew, and put him in prisoun, yet he set him soone after at libertie.

Matters being thus ended, *Azdu Daul* caused his armie to march against *Hierak* in Arabia, and *Baktear* seeing him absent, entered presently into his countrie, and committed great spoyles: the which his vnkle vnderstanding at his retурne, *Baktear* was forced to retire himselfe to *Mofol*, a great citie in *Diarbek* (which may hold to be *Ninive*) the which was then governed by one called *Absaleb*, who came and joynd with *Baktear*, with an armie of twentie thousand men, and encouning *Azdu Daul* at *Tecrit*, he vanquished them. *Absaleb* fled, and *Baktear* was taken, whose head his vnkle caused to be cut

A cut off, being six and thirtie years old, haung held the realme eleven years, and certaine moneths. After this, the countrie of *Mofol* seeing verie pleasant to *Azdu Daul*, he stayed there, adding diuers other lands vnto it, in the yere of Grace 980, and of the Egyra 368, sending to reedifie *Bagader*, the which was in a manner ruined by the former wars. He discharged the people of diuers tributes which they had formerly payed, and caused many pits to be opened vpon the high waies, and shewed himselfe fauourable to the Sages of his Se^t, to Phylosophers, to Physitians, and Peets whom he new to excell others, and giuing Ieau vnto the Chritians that were in his countries, to build Churches, bearing part of the charge. In the yere of Grace 982, and of the Egyra 371, he caused a goodly hospital to be built at *Badger*, the which he endowed with great revenues; and another at *Scyras* nothing inferiour to the other: then haung done many things worthie the memorie of a good prince, he fel sicke of a kind of lunacie, which they call *Sira*, and died in the yere of Grace 983, and of the Egyra 372, haung reigned fourre and thirtie yeares: he left three sonnes, *Serfa Daul*, *Scams Daul*, other wife called *Abul Gariar Mar Sabane*, and the third, *Babao Daul*. The two first diuided the lands betwixt them, yet were not content. *Serfa Daul* went to Persia, and *Scams Daul*, to *Badger*, whom *Serfa* tooke in an enteruie they had together; but he died soone after in the yere of Grace 990, and of the Egyra 379. Hereupon they drew his brother *Scams Daul* or *Abul Gariar Mar Sabane* out of prison, and set him in his place. This man did affociate his younger brother *Babao Daul* in the government; but haung some iars they fell to armes, and *Scams Daul* made warre against him with one *Baly Ben Hysla Hormoz*, purfiling him with all rigour: but whenas he had least hope of any succours, newes came vnto him that the fouldiers haung demanded a pay of *Scams Daul*, and being refused, they mutined; so as haung taken a fort by *Scaladoc*, in the which were fourre sonnes, and certaine kinsfolkes of *Baktear*, they dr^w them from thence, and haung joined with certaine other troupes, they gaue an assault to *Scyras*, whereas *Scams Daul* remained, who presently fled; but they followed him, and tooke him at *Dudmon*, two leagues from the citie, whither they brought him backe, and put him to death with his mother, haung beeene kin nine yeres, and eight moneths; in the yere of Grace 991, and of the Egyra 380: *Babao Daul* succeeded without any opposition. At that time *Fakoro Daul* (as hath beeene said) was king of Gerian, who made war against one called *Sabind Hielad*, being richer in money then men, whom he vanquished, and became lord of all his trespouse: then haung ended this warre, and many others which were of no small continuall; going in the yere of Grace 989, and of the Egyra 378) to *Tabarak* a fort of his, being eare a day at *Ciner*, he fed so freely of salt beeafe, and did presently eat such abundance of grapes, as it caused him to haue a great paine in his stomach, whereof he died within few hours after, being little lamented, by reason of the tyrannies he vsed in his lifetime.

At the newes of this death, there was such a confusion and mutinie in the towne, as they had no time to burie him, vntill the extreme stench of this dead bodie, forced them to enterit. He had three sonnes, of the eldest whereof, and his mother *Suyda*, mention shall be hereafter made. *Babao Daul* haung succeeded in the realme, he tooke *Baly* for his generall and leader of his armies, haung made warre for his brother. He gaue him charge to chace the sonnes of *Baktear* out of Persia, the eldest of which called *Abu Nacere*, went to *Kermon* with certaine troupes, surpising the governour in luch fort, as he forced him to abandon the countrie, wheron he seifed. *Babao Daul* sent *Mousfek* against him, who defeated him; and as he fled, a seruant of his stopt before him, and thrust him through the bodie with his swerd, of which death he had beeene foretold. *Mousfek* put truse the governours into all places; and being well pleased with his victorie, he returned to the king, who received him with much honour: but being flaundred by his enemies, he was taken the same day, and soone after put to death. *Babao Daul*, the first yere of his raigne, deposid the Calife *Tayha Abdalcarim Ben Mutta*, haung enioied the dignitie feuentene yeres, and two moneths. Such was then the Estate of this principallitie, which being accustomed to commaud others, was then commauded by all men. *Baly* died

also in Badager in the yeare of Grace 1012, and of the Egyra 401. *Bahao Daule* died a A year after, hauing liued two and fortie years, nine moneths, and raigned fourre and twentie.

¶ Kader Bila Hamed, the six and fiftieth Calife.

Although the Califes affaires were then reduced to that Estate, as these princes had nothing left but the name, and that their command was rather after their manner of spirituall things, they hauing no autoritie, but what the princes which then raigned gave them, hauing even lost that shadow of temporall jurisdiction which they had preferred vntyme the time of the *Daules*, of whom we haue made mention: yet for that all began by them, and that *Mirkond* and *Tixieres* do still put them in the ranke of princes, this personall succession seruynge alwaies as a more certayne rule to aviod confusyon: we haue followed the same order, considering the great confusions and alterations which haue beeene in Persia during this age, whereby the trace of their Chronologic is often losyng of the Califes we stll find the name. *Bahao Daule* haungi deposid the Calife *Tayba Abdalcarim*, he gaue his place to *Kader Bila Hamed*, the sonne of *Ezach*, the sonne of *Makrader*: vnder whose name matters past after this maner,

Fakoro Daule king of *Gerion*, being dead by his excesse & surfer, his sonne *Maiuda Daule* succeeded him, whowas proclaimed king although he were but three years old. His mother *Sayda* governed for him, being a woman of great understanding and judgement, to maintaine this realme in peace and prosperitie, during the minorite of her sonne. But being growne great, he would dispolse of the realme after his owne fantasie, and place gouernours at his pleasure, without the advice or councell of his mother, wherewith being discontented, he retired himselfe into the fort of *Tabarak*. Her sonne had made one *Aboaly* his Vazir, against her will, who fearing that she wold go out of the realme, was the caule of great trouble, haungi sergards vpon the way to stay her. But all this could not preuent the princesse departure, who went to *Kufetan*, whereof *Baire Adam* *Qay* he was gouernour, who seeing her, and being informed how matters had past with her sonne, he leuied great forces, which they two led, going to encounter *Maiuda Daule*, D the sonne of *Sayda*, and his Vazir *Aboaly*, whom they vanquished, and tooke prisoners: *Maiuda Daule* being in the towne of *Rey*; so as the realme was againe vnder the command of *Sayda*, who governed with great wisdome and judgement.

At that time *Mamud Gafrey* raignid in *Karason* and *Maurenahar*, who haungi made proofe of his victorious armes in all the neighbour countries, sent Embassadours to *Syda*, demanding that there shold be no moncy currant in her realme, but his, and that whatsoeuer shold be coined, shold haue his name and armes, giuing her to understand that if she did otherwise, he shold haue cause of discontent. She made him answere with a manly resolution, that if her husband liued, she wold much feare his threats, for that they being both men, they might encounter: but being a widowe, she wase certaine he wold not so much imbase his generous courage, as to wrong her: with which answere he was at that time pacified. Within few daies after, she pardoned her sonne *Maiuda Daule*, but she gaue him not the absolute government of the realme, giuing into the second, called *Scam Daule* the gouernement of *Amadon*, and the thire, whose name was *Abiesfar*, she put into *Hisphaon*; so as this queene preferred their realme in peace and prosperitie vntill her death, which happened in the yeare of Grace 1030, and of the Egyra 420. After which their followed great troubles, for that the Sultan *Mamud Gozsey* caused his armie to march against *Hierak*, and being come to *Mazandazon*, *Mamud* the sonne of *Kabus*, nephew to *Vaux Maguir* (of whom mention hath beeene made) holding his Estate vncertaine, being in this company, left the camp, and returned into F his countrey without the leaue of *Mamud*: but fearing least the other shold be offendid, he sought to pacifie him with many great and rich presents which he sent him, much apparel for his fouldiers, and fourre hundred thousand deniers of gold coyned, which make about six hundred thousand duckats: but for that we haue long forborne to speake any

A, anything of *Karason*, it shal be fit to retorne to that discourse, and to se what hath beeene done there, during these alterations in other countries.

As it hath been laid, by the death of *Nue*, his sonne *Abul Hayes Mansur* succeeded him in the realme, who had for his capitaine general, one called *Baktuzan*, against whom *Abul Ilekhian* king of Turquestan made warre, as he had done against his father, and being come to Samarkand, *Facch* who was gouernour thereof, submitted himselfe vnto him, who with sufficient forces for his deffegne, went against Bokara whereas *Mansur* remained, who abandoning the citie, fled, and passed to the other side of the river of Ammuye, *Facch* entred the towne, assuring the inhabitants that he came not to wrong the king, but to do him seruice, and to succour him; so as he made the king to retурne, who being assured of *Facch* intentions, he gaue him the charge of *Baktufun*, and to *Baktufun* he gaue the gouernment of *Karason*.

At that time *Sabatqan* died, which was the subiect of new troubles betwixt *Mamud* and *Ismail* his children: so as *Ismail* was forced to flie. After this, *Mamud* leuied upon *Karason*, whereof he was gouernour, haungi taken it from *Baktufun*, to whom the king had given it: whereof he complained to his prince by letters, beseeching him to interpose his autoritie, and reforke him to his gouernment: the which was effected, and they gaue in recompence to *Mamud* the gouernement of Balk, Terned, and Herat: where with *Mamud* being discontented, he leuied men, with whom he marched against *Nixabur*, C whereas the king remained, who not standing vpon his guards was forced to flie, doubting the strength of that place. But *Mamud* fearing the name of a rebelle, proceeded no farther in this new combustion. There came one of king *Mansur*s subiects vnto him calle *Maktuun*; so as this prince seeing himselfe supported, returned from his flight. This man complained to *Facch*, that the king had not entreated him with the honour he expected: *Facch* embracing this occasion opened his hear vnto him, discouering vpon what termes he stood with *Mansur*, and how ill he was affected vnto him; so as these two agreeing together, they confisched against their king, and they gaue such order for their enterprise, as at a banquet they put out his eyes, making king in his place a young brother of his called *Abdel Malek*; he haungi raignid but a yere and 7 moneths. *Mamud* D hearing of this accident, leuied all his forces, to go against the traitors, who being purfised, were forced to flie, *Maktuun* to *Nichabur*, the king with *Facch* towards Bokara, and *Abul Kacem Smir* to *Keostam*; whereby *Mamud* remained lord of *Karason*, against whom the rest did arme, whc being joined together, were ready to give him battaile, but the fodaime death of *Facch* staid the enemys. *Ilekhian* king of *Turon* or *Turquestan*, being aduertised of these broyles, leuied a nighthe armie, with the which he marched to Bokara, from whence he sent word to king *Abdel Malek*, that he desired to succour him, and that he was come to that end; the which the young prince belieueing lightly, he sent the best of his capitanes to thanke him, whom he presently committed to prisone: the which did to amase *Abdel Malek*, as he fought some place where to retire himselfe, and E in the meane time he did hide himselfe as secretly as he could. But *Ilekhian* being come into towne, he set guards in the high waies, at the ports, and vpon the walls; and then he made a search in the towne, whereas he found *Abdel Malek*, who was taken thence, and sent to *Vskand*, whereas he died in prisone: his subiects advanced a young brother of his, who raignid very little. This happened in the yeare of Grace 1000, and of the Egyra 389. *Ilekhian* seeing himselfe in possesyon of Bokara, tooke king *Abul Hayes Mansur* and put out his eyes: the like he did to his two brethren *Abu Ebrahem Montece*, and *Abuya*, all sonnes to *Nue*, and to his two vnckles *Abu Zacharie*, and *Abu Saleck*, with others of the royll bloud, putting them all into severall prisones, where he had women slaves to serue them, among the which there was one which did much affect *Abu Ebrahem Montece*. For and desiring to free him, she couered him with her garment, and being thus disguised, she drew him from thence into a friends house of hers, where he was hidden for a time, but in the end they let him go, then retiring himselfe from Bokara, he went to Koarizam, where he had soone made a leue of fouldiers, the which he sent against Bokara vnder the leading of a capitaine called *Aysalon Bala*, who fighting with *Tiquin* a capitaine to *Ilekhian*,

Ilechkan, vanquished him, and tooke him prisoner: with many other knights of his com- A
panie.

As for *Arsalon Balu*, he ruined all the countre unto the lesser Cantarey, against whom came *Taquin Kham* gouernour of Samarkand for Ilechkan who was also defaced. After this *Montecer* came to Bokara, where he was received with much joy, and being ioined to *Arsalon Balu*, they past the riuver of Gelun, and came to Nichabur. *Amir Nacer* the sonne of *Mamud*, who was gouernor, abandoning the countrey, went to Herat, where his father remained, who vnderstanding that they were entred into his countrey, drew his men to field against *Montecer*, who not daring to attend him, retired to Esterahan, in the countrey of Rabus, who sent unto him presents of inestimable value, if we shall believe *B. Mirkond*; for his faith, that he sent hem ten horses, with their furniture and caparisons of gold, thirtie with their furniture of siluer, and thirtie which were but of silke, thirtie camels laden with fine Persian tapistrie, with many other pecces of great price, many roabs of rich cloth of gold, with a great summe of money, sending also certaine gifts to all his captaines. *Cabas* was desirous he shoulde ayd him when he came to the towne of Rey, whither he woulde send him good succours, with his two sonnes *Darab* and *Manucher* to helpe him to take it. Yet haung afterwards changed their minds, being past from Rey to Damion, *Darab* and *Manucher* returned to their father *Kabus*. This happened in the year of Grace 1002, and of the Egyra 391.

At the same time *Mamud* sent a captain called *Altuntax*, with his sonne *Amir Nacer*, to recover Nichabur, and *Montecer* sent against them *Abul Kacem* and *Arsalon Balu*, who left the battaille. *Nacer* was at Nichabur, and *Montecer* fled to Iburd, whither *Nacer* followed him; but *Montecer* tooke his way towards Gerion, the which *Kabus* vnderstanding, being discontented with the bad proceedings of *Montecer* towards him, he layd two thousand men vpon the passage to stop his entrie into his countrey, so as *Montecer* was forced to take another way, wherevpon a light occasion he caused *Arsalon Balu* to be slaine, the which did purchase him the hatred of all his people. Afterwards the warre continued betwixt *Nacer* and him with variable successe, vntill that *Montecer* was wholy defeated in battaille, whereas *Nacer* woon the victorie, and the other lost the best part of his men: then flying with some few that did accompanie him, he fell into the hands of the Turcomans: these are shepheards which feed their flocks in diuers plaines, and make their retreats in cabbins, who knowing him, entreated him with much courtesy for the loue they did beare his father. Of these he fadinely gathered together a great number, with the which he past into Maurenahar, Ilechkan came against him, but the Turcomans surprising him fadinely in the night, slew a great number of his soldiery, and put him to flight, taking the best part of the spoile. They returned to their cabbins, and *Montecer* past the riuver of Gelun: but for that it was in Winter and night (the which are exceeding cold in that countrey) it was impossible for him to passe it without boat or bridge. The Turcomans who had assisted him, being sorrie for the spoiles which they had left him, prepared themselves to set vpon him, and to take it from him. But comming to the riuver, at the breake of day, they found it thawed; so as they could not follow *Montecer*, who found means to retire himselfe free from them. All this happened in the yere of Grace 1004, and of the Egyra 393.

At that time there was one called *Abuisafar*, a man of base condition, who of a rabbier by the high way, was growne to that power, as he commauded the whole countrey: *Montecer* demanded some succours of him, but in stede of gratifying him, he oppotred himselfe against his proceedings; so as they were forced to come to battaille, where *Montecer* vanquished him, and going to Iburd, he had another encounter with *Abu Nacer*, gouernour of the province, which was very bloodie and cruel, for that it was in the night, whereas *Abu Nacer* was slain during the fight: in the meane time *Montecer* had no place of refuge, and going along the riuver to seekke a passage, he met with the Xena or Gouernour of Bokara, where he lost the best part of his men; so as with such as could follow him, he retired to Daiband, where being assisted by the gouernour of Samarkand, and some noblemen Turkes, which liued in the citie, and by some choise troupes, he gaue an affraye

A assault to Bokara, and tooke it: the whith Ilechkan vnderstanding, he went to encounter him, and fought with him; but he was vanquished, with whose spoiles, the soldiery of *Montecer* grew rich. This happened in the yere of Grace 1005, and of the Egyra 394: Ilechkan haung repaired his armie, came againe to charge *Montecer*, at such time wheras the soldiery which had assited him, were retired, and that a capitaine of his was gone to Ilechkan with ffe thousand soldiery: this was the cause of his rout; for haung no power to resist his enemie, he fled, and came to the riuver of Gelun, the which not able to wade through, and wanting victuals, he was forced with his companie to stay the night there, and to feed vpon the flesh of beasts that were alreadie dead. After this, he went by unknown waies, fearing to encounter his enemie, and came to Koeflam, where being purfised, and being hated of all men, for the diuers and variable changes and crosses of fortune, the which he had endured, he came in a manner alone to Bokara, for that his followers which were most discontented, had gone to *Soleyman* and *Safy* captaines to Ilechkan. The Gouernour of Bokara promised to assit him, but knowing that these two lay in ambuff, he put him out of the towne. *Mamud* who was then lord of Karafon, had rented certaine lands to one called *Ebenbag* an Arabian captaine, into whose jurisdiction *Montecer* retired, & hid himselfe in a poore cottage, but another called *Maryub* hearing it, he came in the night with certain Arabians, found him ouer, and slew him. Thus *Montecer* ended his troublome life, in the yere of Grace 1006, and of the Egyra 395: for whose death *Mamud* or *Mahamud* (although he were his enemie) was much grieved, causing *Maryub* to be put to death with cruell tormentes.

Kabus Ben Vuax Maguir had enioied certaine lands in the countrey of Karafon quiet, ly eightene yeates. He was descended from the auncient kings of Persia, and had not beeene an actour in the aboue mentioned confusions: for being very wise and rich, he so managed his affaires, as he did bind them vnto him who for their ambition and power would not spare any man. As for *Amir Sabutquin*, haung gotten the victorie of *Abody* in Karafon, he came to Bokara, where he made a strict league of friendship with *Kabus*, and desired to do him some seruice. At that time *Fakoro Daule* was lord of Gerion, as hath beeene said, whom *Sabutquin* sought to oppresse, and to bring *Kabus* into that government: for the effecting whereof, he demaundered ten thousand soldiery of Ilechkan, the which being ioined to his owne troupes, made a great armie, the Rendezvous whereof was at Balk, whereas, whilst *Sabutquin* attened his troupes, death surprized him: *Fakoro Daule* died also, in whose place succeeded *Mamuda Daule* his sonne, vnder the government of *Sayda* his mother, as hath beeene said: *Abul Kacem* remained at Kumes, who after the death of *Sabutquin* went to *Kabus*, with whom he made an accord that they should invade the lands of the deceased *Fakoro Daule*, and enjoy them both together, and so they brought their armies vnto the field, making entrie into this countrey by diuers waies: *Kabus* put himselfe into Nichabur, from whence he sent a capitaine called *Safed Charar*, who being met by *Marzabab* vncle to the deceased, haung an armie in the province of Gerion, for the defence thereof, he fought with him, and put him to rout: by the meanes of this victorie, he broughte a great part of this province vnder the obedience of *Kabus*: and in that of Tabaristan, they held Amal a place of importance, for the recouerie whereof *Aken Feruzan* comming with a good armie, they within the towne went out against him with *Safed Charar*, and gaue him battaille, the which he lost, being taken priuoner with aboue twentie of his captaines.

This good successe gaue still more hope to *Kabus*, and made him aspire to greater matters: who to loose no time, came to Gerion, where he was proclaimed king, in the yere 1011, and of the Egyra 400. He had afterwards some encounters with his enemis, but all succceeded fortunatly for him, so as in the end, he commauded overall Gucylon, which are prouinces of a great extent, of the which he made his sonne *Manucher* gouernour, sending great presents to *Mamud*, to the end he might fortifie himselfe in his new Estate by this acknowledgement.

Kabus had a great respect to justice, & did administer it with such rigour, that wheras before he was much honoured of his people, he was now hated of them, imputing it to his crudelitie;

crueltie; so as not able to endure him any longer, being one day in his campe, they entred A his tent to kill him, but he escaped their hands, yet not without great difficultie, and got to Bostam: but they conuerced their rage against his tent, spoiling all that was within it, being of no small value; seeking to set *Manucher* his sonne in his place, vpon condition that he shoulde not revenge that which they had done, nor ayd his father against them. But he refused the realme, vnsleſt his father would consent thereto, preferring the ſepteſt of a father, before a roial crowne; ſo as ſome of them went vnto the father, who much commanding the obedience of his ſonne, would not ſuffer him to remaine in his ſervice, as he desired, but made him returne, giuing him the realme freely, and all that did belong vnto him, wherof *Manucher* tooke poſſeſſion, with the general aplaude of all men, B and *Kabus* retired himſelfe into the fort of Kakek, there to ſpend the reſidue of his daies, whereas they of Gerion, fearing that whileſt he liued he woule be offeſſive vnto them, found meaneſ to kill him, *Manucher* not knowing who were the actors therof: but when he vnderſtoode it, he puniſhed them ſeverely.

Manucher the ſonne of *Kabus* otherwife called *Malech Almaly*, ſeeing himſelfe king of thofe countries, which his father had gotten in Gerion and Gucyelon (in the which *Masud* Daule held a good part) he ſent his Embaſſadours to the *Sultan Mamud*, to declare himſelfe his vassall, and to offer him a tribute of 50000 deniers of gold, which are about 60000 ducat's, and *Mamud* gaue him a daughter of his to wife, but within few daies after his marriage *Manucher* died, his brother *Darab* remaining in his place.

Darab the ſonne of *Kabus*, and brother to *Manucher*, was a great actor (as hath bin ſaid) in the conuertures betwixt *Nue* and *Baſy*, whose partie he followed, & afterwards that of *Nue*, by whose death his father invading the realm of Gerion, he ſerued him, whom he ſent with troupes to Tarbarſtam, for the guard of thofe lands which he held in that province, but haung beene accused of ſome crimes in his gouernment, he purged himſelfe before his father: yet this accuſation did fo discontent him, as he refolute to retire himſelfe to *Mamud*, who entertained him honorably, yet by his own bad carriage, in the end he fell into diſgrace, which he finding, he left him, and went to *Schachar* king of Gurgetam, who at the entreatie of *Mamud*, diſmuſt him: in the end, he ſucceeded his brother, but his time was ſhort.

Mirkond reports in this place the valiant exploits of *Sabatquin* in India, which were too long to relate. There had beene many conuertures, as hath bin ſaid, betwixt *Mamud* and *Ifmael* his brother, after the death of their father, the which were ended by armes, to the prejudice of *Ifmael*, who had bin forced to flie: and *Mamud* ſeeing himſelfe at refl. in regard thereof, had made a peace, and contracted friendſhip with *Ileekhan*, for the deſire which he had to go to the conuerture of India, as his father had done, where he obtained great and famous victories, and brought away rich ſpoiles. *Ileekhan* enuying his good fortune, and without any reſpect to the faith which he had giuen him, entred into his country, and ſent *Iſafar Taguin* his kinsman againſt Balk.

Aſalon Bala held the government of Herat for *Mamud*, and of all the Gazzchen, E which are very great prouinces: this man opposed himſelfe againſt the attempts of *Ileekhan* and *Iſafar Taguin*. *Mamud* was ſoonne aduertified of the trecherie of his allies; ſo as leauing his conuertures of India, he returned ſpedily for the defence of his owne country, giving ſuch order for his affaires, by the meanes of *Aſalon Bala* a captaine of very great expeſtience, as he firſt defeated *Ebn Abdala* an Arabian captaine, who led *Taguin*'s armie, which in the end was wholly ouerthrowne and put to flight: he cut in pieces the greateſt part of his ſouldiers, the rest escaped by the riuier of *Gelun*, which they paſt with their general, who loſt in this battaile many of his kinſmen, and leſt a brother of his priſoner.

This deſeat toucht *Ileekhan* very neare; for he ſaw it imposſible for him to reſiſt the force and good fortune of his enemy: this cauſed him to make a league with *Kaderkhan* king of *Keraq Kotan*, which we call *Catay*, to the end he ſhould ſuccour him in this war, and ſtop the courfe of *Mamud*'s victories, who made a great leue in *Catay*, as in Turquetaſt and Maurenahar, and ioining with the forces of *Ileekhan*, they paſt the riuer of *Gelun* together.

The

A The newes of this great preparation was ſoonne brought to *Mamud*, being at Tarbarſtam, who went ſpedily to Balk, where he gathered together a great armie of Turks, Calanges, Gazneys, and Auganyis, and marching againſt his enemies, he gaue them batteile, in which, they of *Ileekhan* ſide in the beginning had the aduantage, which *Mamud* ſeeing, deſpairing in a manner of the victorie, he mounted vpon an elephant, which he thrifht with great ſtrene into the middeft of his enemies, of whom he ouerthrew many, notwithstanding any reſiſtance they could make, the elephant being in cholter: this gaue great courage to *Mamud*'s ſoldiers; for ſeeing their prince in ſuch danger, they did what they could to free him, and ſo got the viatorie, putting their enemies to flight. They hold B that this was one of the moft bloodie battailes which had beene giuen in that age, which happened in the yere of Grace 1008, and of the Egyra 397.

This victorie did purchase ſuch peace to *Mamud*, as no man could hinder his deſigne, which was verely either by himſelfe or his captaines, to make a voiage to the Indies, to conuerte thofe people to his ſeſt: which the king of the country perceiving, eſpecially one called *Bal*, he found means, as wel by his own forces, as by his allies, to leue a mighty armie, and came to encounter *Mamud*, with whom he did fight a whole day, but *Mamud* got the victorie of the Indians, where he had a rich ſpoile, taking ſome elephants for the war: the reſt retired to a fort which was held impregnable, for that it ſtood in the middeft of a great lake, into which they had drawn all their treasure, and the riches of their Pagodes, or houles of their Idolls, which was ineſtimable: but the building being weake, *Mamud* found means to enter it. There was in this fort (as *Mirkond* writes) ſeven millions of dragmes of gold, 700 ingots of gold, waighting 2800 markes, with ſtore of peale and pietious ſtones, and many other rich peeces of grecat value, putting all into ahouſe where they kept this treasure. *Mamud* hauing taken this great prize, returned to Gazzchen, leauing that which he had conuerted to conuident persons. This happened in the yere of Grace 1011, and of the Egyra 400. He had another battaile againſt the Gaores, which be they of Guzarat, and whereas one called *Mahamed Ben Surya* captaine of the Vaneanes would haue taken their quarrel in hand, he was deſeated, and a ſonne of his taken priſoner, who died vpon the way, haung poifoned himſelfe.

At that time there was a great famine in the country of Karafon, ſo as men and women did eat on another, without any reſpect of ſexe, age, or condition.

After the great battaile above mentioned, *Ileekhan* had retired himſelfe to Maurenahar, where hearing that *Tagan Kasm* his brother, who had beene with him in that battaile, would fall to *Mamud*, he tooke armes againſt him; but *Mamud* arriuing, they agreed. These troubles thus pacified, *Mamud* went againſt Bagader, which he besieged; ſo as the Calife *Kader Bila* being within it, was forced to yeeld himſelfe, and to content him with five millions of dragmes, ebery dragme being ſix pence of our money, by meanes of which ſumme, he leſt him in peace, and retired into Perſia.

E In the time of *Nue* the ſonne of *Mansur*, *Chachar Abn Nacer*, ſonne to *Abu Mahamed* had his fathers government, which he had giuen him, comming to full age, and had retired himſelfe to a priuat life, whenas *Aboal* a rebel to *Nue*, armed againſt *Chachar*, & diſpoſeft him of his country, whom *Amir Sabatquin* father to *Mamud*, tooke into his ſervice: and his landis comming afterwards to his hands, he reſtored them againe. *Abn Nacer* came afterwards to ſerue *Mamud*, who recompenced him with a confirmation of the realm, and other rich preſents. Yet *Mamud* deſiring to returne into India, & haung a will to lead him with him, he excused himſelfe from this journey: which *Mamud* then diſembled, but being returned, he ſent *Altuntax* againſt him; & *Abu Mahamed* the father of *Nacer*, he ſent to Bagader, but he deprived his ſonne of the realm, who (flyng into a fort) was taken, and put to the racke, to make him confeſſe where he had hidden the great treasure which he had: and being afterwards carried before *Mamud*, he cauſed him to be whippe, & conneſt to cloſe priſon: then calling the father from Bagader, he gaue him the priece of all the which he had formerly held in Gurgetam and Gazzchen, giving him many other preſents, to the end he might haue meaneſ to liue honourably about him, into the yere 1016, and of the Egyra 406, when he died.

H h h ii

The feuds thus pacified, *Mamud* returned againe into India, where he woon many A
nd brought home rich spoiles. At that time *Mamun* governed the countrey of
Gazne, who died soone after leauing his sonne *Abdy* to succeed him: he married a
sonne to *Mamud*, who lareft him much; so as he past the small time he liued in peace,
whiche *Satyr* before mentioned. *Mamun Ben Mamud* came to the succellion of the
thane, who died in the same few daies after, without suspition of poison, which
one *Kuland* sonne of *Mamud* was suspested to haue given him. One of his sonnes
was leaued in prison, but *Mamud* being much grieved for the death of *Mamun*, resolu-
pted to let him loose, wherefore he leuied an armie, causing it to march to Koarrazm:
where he mett him suddenly one morning, striking a great armement into the
B
oath, as the victorie was verie doubtfull, yet in the end it turned to *Mamud*,
who being vaine and vngoverned to the seeking to passe a river, he fell in quarrill with the
owrmen, who were neare him, slaying him, dismembered it, vntill that haung given a watchword
to his sonnes to stay, bound his hands, and caried him to *Mamud*, who in the begin-
ning would haue pardoned him: but he talked with him so boldly, and with such little
humour, that he caused him to be hanged, giving the gouernment of Koarrazm to *Ahun*.
After this *Mamud* made another voyage into India, where he vanquished two kings,
Sind and *Malabar*, from whence he brought rich spoiles: then returning to Gaznchen,
caused a stately Mosque or Temple to be built, as a thanks giuing for his victories: and
from thence he entred into Persia, where he tooke the towne of Rey, and that of Hisphahan
in Hircanus, which did belong to *Mugida Daule*, the government of which he gave
to *Mamud* sonne: then haung becane sicke two yeres, he died in the yere 1021, and of
the same in fiftie daies before his death, he caused his chiefeſt treasure to be brought
before him, whiche seeing, he pouert forth many teares without speaking any word, so as
it is not knowne upon what consideration: but for that he commanded they shold keepe
himselfe, it was conceiued that his haueſſe grew for that he might no longer enjoy D
it. Being ready to die, he caused the youngef of his ſons to be brought to him, thinking
that he wold prove very facious, whom he entreated to paſſe his word, that after his
death he wold live louingly with his brethen, and wold reſpect and obey the elder as
reafon required: the other anſwered, that he ſhould not trouble himſelfe in that regard,
and that he wold gouerne himſelfe with them, as he had done with his.

Matters passing thus in Karafon, Maurenah, and Vsbek, the affaires of Persia were in
no leſſe conſuſion: for *Mugida Daule* being king of Geron, he gouerned himſelfe careleſly,
and without judgement. *Mamud*, a moſt amboſious prince, being loath to loſe ſo good an
occaſion, ſent a mighty armie againſt him, led by one of his belt captaينes, to whom *Mugida*
Daule yielded without blowes, imagining that haung not offendēd *Mamud*, he E
would not deprive him of his realme: but he was deceiued, for being a priſoner with his
ſonne *Abuzef*, *Mamud* had no ſooner intelligence that he was in the towne of Rey, but he
cauiled the treaſure of *Mugida* to be brought to him, where there was a milion of deniers
of gold, which do almoſt make a milion & a halfe of crowns, 15000 deniers of gold in
jewells and great ſtocke of plate, both of gold and ſilver, with other pecces of great price,
and then he cauiled *Mugida Daule* to be brought before him, of whom he demanded if he
had cuaſed *Chomone*, which is the Chronicle of their kings, to whom he anſwered
no: then he asked him if he could play at cheſſe, the other anſwered yea. Haue you never
read then, ſaid *Mamud*, that two kings did hold one realme together, or haue you not
ſeen at cheſſe two kings in one place? whereunto *Mugida Daule* anſwered no: *Mamud*
then blaſphem'd him sharply for his ignorance and careleſſeſte, and then he ſent him with
a ſonne, and a Vvazir to Gaznchen, where *Mamud* had a goodly librarie, which he cauiled
to be brought to Karafon, where he had left his ſonne *Mugida* for king.

There were alio great broyles among the *Daules*, alio well in Persia, as in Kermion, ſpeci-
ally

ally betwixt *Abufauares* and *Gelala*, brethren to *Sulton Daule*, who had ſucceeded his fa-
ther *Baodale*; but in the end they agreed in the yere 1019, and of the Egyra 309. In *Di-
ubek* raigned *Acen Ben Baodale*, therwife called *Mocharf Daule*, who had intelligence
with one of the chiefeſt captaines of *Sulton Daule* the which being diſcouerted, it was hard
to preuent, but by armes: after many encounters, they agreed, vpon condition that *Mocharf*
Daule ſhould gouerne the prouince of Hierak of Arabia, and *Sulton Daule* ſhould
haue Auaz and Persia: but *Sulton Daule* being returned home, leuied a greater armie
than before, under the command of *Eben Salak*, whom he ſent againſt *Mocharf*, but he
was vanquished, and besieged in a fort, whither he had retired himſelfe, and in the end
forced by neceſſitie to yield to his enemie, to haue his life ſaued, the which did ſo puffe
up *Mocharf*, as he cauiled himſelfe to be called king of kings. This was in the yere 1021,
and of the Egyra 411: and in the yere after, he put out the eyes of *Eben Salak*. The fame
whereof *Gelala Daule* was made king of Bagader, who had for *Vwazir Abzalib*, whom the
ſoldiers muurthered, for that he pained them with words. Therē was afterwards a new ac-
tion made betwixt *Mocharf Daule* and *Sulton Daule*, by the meaneſ of *Sulton* ſonne, vpon
condition that *Mocharf* ſhould enioy Hierak of Arabia, and Persia, and *Sulton Kir-*
mon, who died two years after, in the yere of Grace 1023, and of the Egyra 413. After
his death *Abu Mokaram* one of his chiefeſt captaines ſent his ſonne *Abulganier* with
forces to Auaz: but the Turkes or Turcomans the which remained in Persia,
called *Abufauares* brother to *Sulton* who was in Kirmon, and brought him into Scy-
ras, before he began to march; the which *Abulganier* vnderſtanding, he raised a new ar-
my, which he ſent againſt Scyras, which made his competitor to retire to Kirmon: but
the country was nothing more quiet, for ſome demanded peace, others woulde haue
war made againſt *Abufauares*, and the king haung no money, was forced to go to No-
manian, wanting experiance (by reaſon of his youth) to avoiſ ſo many croſſes; where-
upon they that were of *Abufauares* faction made him returne to Scyras, and proclaimed
him king: and they of the partie of *Abul Ganier* did ſo animate him, as he did armes againſt
Vinkle, where after variable events, in the end he forced him to abandon Scyras the ſe-
cond time, where the other entred, and was againe declared king.
In the yere 1026, and of the Egyra 416, *Mocharf Daule* died at Bagader, aged three
and twentie yeres, and three monethes, hauing raigned fife years, and fife and twentie
daies: after his death they ſent for *Bafora Gelala Daule* to ſucced him, who comming not
with ſuch ſpeed as is required in the like affaires, they gaue the gouernment to another;
whiche *Gelala* ſeeking reuenge, he came againſt Bagader, whom the Calife *Kader* fought
with reaſons and entreaties, but all this could not keepe him from fighting, to
whiche, who was defeated and forced to ſie to *Bafora*, hauing lost the beſt part of his
land and a rich bootie. The yeare following, the Turkes came in great troupes to Bagader,
which they tooke, ſpoiled, and fired, the which they did affre themſelues againſt the
Turkes which remained in that country: this made the inhabitants to call *Gelala* to
succour, whom they proclaimed king of Bagader, where entring, he went to the
kings house to kisse his foot, who receiued him courteouslie, in the yere of Grace 1029,
and of the Egyra 419: but in the meane time, the Turkes which he had brought with
him ſeamed their pay, and *Gelala* hauing no money, they committed great iſolentie,
ſpecially in the houle of *Abuzy Ben Mekula Vvazir* to *Gelala*, which they ſpoiled, car-
ried away all that was within it, which was of no ſmall value, and they did ſhuſt *Gelala*
into a house, not ſuffering him to come forth, vnlеſſe the Calife would be come anſwe-
red, that they ſhould be paied, as he did, for the effecting whereof, he fold many pecces
of great value. It was at the ſame time whenas *Mamud Gazney* ſought to ſeize vpon Per-
ſia, and of *Abul Ganier* aduertized his vncle *Gelala Daule*, that they might ioine to-
gether and refiſh their common enemie, but the other, in ſtead of marching againſt *Mamud*,
went and ſpoiled Auaz which did belong unto his cousin, from whence he drew a
summe of money.
The diſſentions were as great at *Bafora* betwixt the Turkes, and them of *Dialema*,
the ſauouring *Malek Aziz* ſonne to *Abu Mansur*, and nephew to *Gelala Daule*, whom
H h h ii they

they of Dalaema wold not receive, but during their discords *Abul Ganiar* imbracing A
the occasion to his advantage, sette upon Balkor, and from thence he went to Wace ; so
as his kinfmens goods came into his power, the which *Gelala* sought to hinder by all
meanes possible : but the soldiers wold not march for him before they had their pay,
so as for want of money, he demanded some as it were by way of loane, of the richest
men in Bagader, the which did purchase him the hatred of all men. In the meane time,
Abulsan was banished in Kerton, seeing the affaires thus confusd in Persia, leuied an
armie to come against thereby : but he died vpon the way, so as the great men of Kerton
and the common consent called in *Abul Ganiar*, to whom they gave the governement
to he was declared king of Persia and Kerton : then without losse of any
time he came with a good armie against Bagader, but *Gelala* met him and gave him
battle, which *Abul Ganiar* lost, and was forced to retire to Auuaz, and *Gelala* leauing
severall garrisons at Wace for the guard thereof, he returned to Bagader in the year
1032, and of the Egyra 1122, in which yeare the Calife *Kader* died, hauing held the seat
one and fortie yeares, and fourte moneths, in whose place they did set *Kahem* or *Alkabem*
Abdulafar Abdala his sonne.

Kahem or *Alkabem* *Beamaryla Abdafay Abdala*, the seuen and fortieth Calife.

The time of *Kahem* or *Alkabem* the sonne of *Kader* was not more peaceable than the C
yere 1032, and beginning with Karafon, we haue formerly spoken of the death of *Mahamed*,
whom *Mahamed* his sonne succeeded. He had a brother to whom his father in his life
time had given the government of Hisphaon ; who no sooner heard of his fathers death,
but hausted against his brother : he commadoued over his subiects with such rigour, as
all hated him, and seeing him absent, they revolted ; but *Mahamed* returned speedily, and
inuested the towne, the which he tooke, and punished the rebells : after which he con-
tinued his enterprise against Karalon ; but before he came there, he wroght to his brother
Mahamed, assuring him that his comming was only to serue him, for that the countries
which he enioied were more than sufficient to make him liue happily. *Mahamed* who was
not well pleased with this visit, sent him word that he desired to be excused, and that he D
should returne, the which did much discontent *Masud* ; so as he declared himselfe an
open enimie to *Mahamed*, whom they did aduise to reconcilie himselfe, the which he
would not harken to, but sent against his brother a captaire called *Iysuf Sabatquin*,
and he himselfe followed with the greatest forces he could raiue ; but he stayed a moneth
at Tangababar, where he past the Ramedon of Mahometan Lent : in the end *Masud* chiu-
rioted him, and by the treason of *Iysuf*, and the villanie of *Amir Aly* (one of *Mahamed*'s
chiefe men) he was taken and deliuered to *Masud*, who rewarded the traitors as they had
deserted for he cast *Iysuf* adoun with irois into a dungeon, and cauised *Amir Aly* to be
hanged, as for his brother *Mahamed*, he put out his eyes, remaining after this manner
maires of the realmes of Karafon and Gazneken, besidess the province of Hierak, which E
his father had given him, the which happened in the yere of Grace 1032, and of the
Egyra 1122. After this he sent *Altuntax* gouernour of Koazzan againt *Nur Taquin*, who
held Sunnakand and Bokara, betwixt whom there was a battaille, where *Altuntax* had
the worst. In the beginning, by reaon of a strategem which *Taquin* vled ; yet in the end he
had the victory, but it cost him deere : for he lost many of his men, and his owne life,
who being his endowmē netre, caused his people to make an accord with the enemie, leaft
they shoulde not come daungering behind without a head.

In the yere of Grace 1034, and of the Egyra 1124, the countre of Gibal, and the
countre of Rey, revolted against *Masud* : he like did the garisons which his father had
in India, but in recompence therof, he subdued Gerion and Tabasfan : And where-
as he adouice two captaines (Turkes) the one called *Togotel* or *Togozelbek*, and *Ia-*
ker or *Salinguir*, did rise against him, at his returne he subdued them, and then he made
a voyage into India, but the Turkes being but scattered, and not defeated, they made
a resistance by reason of his absence, and subdued many townes in Karalon, forcing

Alaon

Masud Ben *Kakuya*, and *Abusale*, to go out of their governemens, for which cause
Masud came presently to Gerion, and hearing in his passage that a robber by high wayes
had retired himselfe into a fort, with a hundred of his companions, he caused them to
come vnto him, vpon his safe conduct and assurance : but when they were before him, he
sent them to be hanged, saying, That such people shoulde be punished in any sort what-
ever, and so continuing his way, they made many complaints vnto him of *Nur Taquin*,
Gouvernour of Balk, but he could hardly satisfie their demand, for that it was Winter,
and there had fallen abundance of raine ; yet going on his way, he had news that *Daud*
Turkish Captaine brought great forces to succour Balk, in fauour of *Nur Taquin* ; so as
Masud fearing to be compassed in, went to encounter *Daud*, the which *Nur Taquin* vn-
standing, he pursued him, and charged his men in the rear, whereas he flew many,
and carried away a great bootie. *Masud* being thus ill entreated, continued his course
against *Daud*, who vanquished him, and forced him to flic to Gazneken, where he put
by Turkis to death which were his soldiours, hauing fought but faintly in the bat-
tle which he had against *Daud Saitak* ; then, hauing sent his sonne *Masud* to Balk, with
himselfe *Hamed* his Vazir, and a good number of soldiours, he went towards India, carry-
ing his blind brother, and his children, with him : comming to a passage of the river of
Ind, (which the Persians call Pang, the which is that of Indus) he went ouer with his
troupes, leaving his blind brother, with his treasure, on the other side, in the guard of a
captaine called *Nusaguin*, who embracing this occasion, diuided the treasure among his
soldiours, and proclaymed the blind man king, who refused it : but in the end he ye-
lded for that they had otherwile threatened to kill him ; after which, they paſt the riuer with
and fell vpon *Masuds* men, who made no great resistance, expecting no such charge ;
Masud was taken, of whom they demanded no other satisfaction, but that he
ould content himselfe to live in peace in some convenient place ; the which he accep-
ed and demanded the fort of Kobrakebir, the which was graunted, with a good guard.
Masud, at his departure, entreated his brother to send him some money to defray his
voyage, but *Mahamed* (who was verie covetous) commanded they shoulde give him fift
score Dragnes, which make about twelue pounds ten shillings sterling, wherat *Masud*
was much grieved ; but he brought the money, gave him of his owne one thou-
sande hundred deniers of gold, which are about two thousand duckats, the which was
wards well payed.

As for the blind king, seeing himselfe vnfite to gouerne, by reason of his blinchesse, he
left his realme to his sonne *Hamed*, who by the counsell of a sonne of *Iysuf*, and of
Aly Kachoond (whose fathers *Masud* had put to death, to reuenge the blind king)
secretly to Kobrakebir, and sive *Masud*, hauing beeene king ten years. He was very
fit, and bountifull ; who hauing (as hath beeene said) sent his sonne *Masud* to Balk :
leaving of his fathers disgracie, and of the returne of *Mahamed* from India, attended
at the passage of Gazneken, where he tooke them at such an aduantage, as he van-
quished them, and tooke prisoners *Mahamed*, his sonne *Hamed*, and others that were there ;
going to death *Nusaguin*, and the two councellors of the death of *Masud*, with many
thousand royall, except one *Abderrhayn*, sonne to the blind king, whose life he saued
this occasion : *Masud* being a prifoner, *Abderrhayn* found him with a crowne vpon
his head, the which in contempt he cast to the ground ; *Abder Rhayn* finding this deed
strange, and taking it vp, set it vpon his vncles head, with words of great comfort,
and of pietie comming to the knowledge of *Masud*, in this occasion he required
to haue his life.

Masud having obtayned this victorie, he cauised a sumptuous building to be made,
whiche they call Fall Habad, and in the language of Karafon, the place of Adoganè. The
son of *Masud* adured great combustions in Persia and India, from whence *Masud* feared
that his brother *Mahamed* shoulde returne and trouble him : but he died vpon the
yere of our Lord 1043, and the lands in India, came into the possession of *Masud* : yet
the cities Salenguis, which were at Maurenahar and Karalon, would not acknowledge
Masud whom he sent his armie, in the yere of our Redemption 1043, and of the
Egyra

Egypt 435, against the which *Olob Arsalon*, the sonne of *Iakarbek*, opposed himselfe with a greate armie, fought with them, and had the victorie : on the other side, great multitudes of Turkes going out of *Turquestan*, spoyled the countys of *Garmec* and *Kantchek*; but the garnison of *Maudud* attended them at the passage, and made a great laughter.

At that time, the Kinges of *India* which were vassalls to *Maudud*, rebelled, and hauing made a league among themselves, they cameto besiege *Lahor*, which *Maudud* sent speidly to relieve ; but the differences of these kinges among themselves, was the cause that *Maudud* did all things easly, and made the rest retorne to their former obedience. Hauing ended this quarrel, he caused his armie to march against the Turkes *Salinqui*, B
whom he did Karafon, but he died vpon the way of the chollike, in the yere of our Saluation 1050, and of the Egyra 441. Although he had two sonnes, yet the souldiers would have *Aby Ben Maudud* his brother succeed him, but he did not long enjoy his royaltie; for a wrait of *Maudud* set *Abd Rachid* at libertie, and proclaymed him king, supporting him in his fort, as the other was forced to quitt the place.

In *Bagader*, matters were still in confisyon : for the people revolued againe against *Gelala Daul*, in contempt of whom they proclaymed *Abulganier* king of *Bagader*, and sent for him; but he excused himselfe, wherein he was happie : for the Turkes agreed toone affer with *Gelala Daul* : yet this reconcilacion was not lasting ; for they made a new broyle within the towne, the which they fired to haue more meane to spoyle, seeking C to ente away *Gelala*, so as these broyles continued all the yere of Christ 1037, and of the Egyra 427, and the next yere after, when the cold was so extreame, as the riuere of *Digile*, which is *Tygris*, was frozen twelve dayes together, and there fell such abundance of snow about *Bagader*, as it lay three spans deepe, the which is worthie of admiration considering the clima.

Gelala continued for a time in good tearmes with the Turkes, bet in the yere of Grace 1037, and of the Egyra 434, one of their capaignes called *Ebrahem Neby Salinqui*, entred into *Pemir*, the prouince of *Hyerak*, and tooke *Amedon*.

Tokzelbet, another capaigne, tooke the towne of *Rey*, and hereupon *Gelala Daul* died, hauing reigned feuentene years. His sonne *Abu Mansur* was at *Waret*, whom they dethed, but the troubles were such, as he durst not abandon the countrey ; so as they gaue gouernement to *Abul Ganier*. *Tokzelbet*, in the meane time, spoyled all *Perfia* with a victoriouse armie : whereupon, *Abul Ganier* made an alliance with him, and married his sonne to the daughter of *Daud Salinqui*, cousin to *Tokzelbet*, and in the year following, which was in the yere of our Redemption 1049, and of the Egyra 440, he died in *Kermion*, leauing five sonnes : *Abu Mansur* *Sotun*, *Kozzrao Feruz*, *Abu Taher*, *Abu Sofy*, *Aby Koy Kozzrao*. *Sotun*, as the elder, thought to succeed, but *Kozzrao Feruz* scelld vpon the realme, wher changing his name, was called *Malek Rham* ; so as there was great warres betwixt these two brethren, with variable successe ; in the end, *Rham*, with the helpe of *Tokzelbet*, tooke *Scyras*, and the better part of *Perfia*, all being in compunction, and then he returned to *Waret*.

The troubles continued also in *Bagader*, the which had lasted since the death of *Gelala*, by the meanes of the Calife of *Damas*, who was of the familie of *Ismail*, and fought besyde the Calife *Kahem* or *Alkahem*, out of *Bagader*, whom he forced to quitt the seat, and to *Tokzelbet*, with whom he had some friendship : he entred into *Bagader*, and durst not to bee and word, hauing neither quicke nor dead, for he opened the sepulchres to see if there were not some thing hidde in them, and to restored him to his Califship. In the meane time, *Malek Rham* came to *Bagader*, who notwithstanding all his aliantes, and that he was retired into the Califes house, yet he fell into the hands of *Mansur*, who put him in prison, where he died : but this peace did not reconcile his two brethren, *Mansur*, and *Abusyd*, so as in the end, the last, after many variable enmities, was taken by *Mansur*, who put him to death : the like he did to a *Wazir* of his, whom he termed his deceassed father, setting in his place *Fagel Ben Aeen*, who seeing himselfe in his chare, in reallial took king *Mansur*, and put him prisoner in a Tower,

tower, where he ended his dayes.

In *Kermion* therewas a Turkishe capaigne called *Salinqui*, and otherwise *Malek Kaerd*, who hearing what *Abel* had done against *Mansur*, leuyed a great armie against him ; so as the other was forced to fie, and to retire to *Olob Arsalon*, with whom he got great riches, yet he was not in such safetie, but was taken prisoner, with a sonne of his a *Namor of Molk*, and they were put into the fort of *Stahhar*, where they died, in the yere of our Redemption 1057, and of the Egyra 448. As for *Aboaly Kay Kozzrao*, the sonne of *Abul Ganier*, to whom the father had left his gouernement, he did willingly resigne it to the hands of *Olob Arsalon*, who gave him the lands of *Naoband*, *Im*, and *Aktak*, where he spent the remainder of his dayes ; *Arsalon* entreating him still with much courtesie. He liued fortie yeres after his bretheren, and died in the yere of our Saluation 1087, and of the Egyra 487, which was in the end of the *Daus* gouernement in *Perfia*.

As for *Togotel* or *Tokzelbet*, he pursued *Abd Rachid*, who had retired himselfe into a fort of strength, as seeing he could not win it by force, he wrought so by gifts, as he surped the guards, so as *Abd Rachid* was deliuerned vnto him, with many of his kinde, whom he caused to be murthered, and then he declared himselfe king, marrying a sonne of the deceased : but within few dayes after, being in a publicke place to receiue the salutacions which they are accustomed to make in thos quarters, ten of the chiefe barons of the countrey, combyning together, came to doe it, who being round about him, drew their swords, and slew him. Soone after, *Charkir*, a capaigne which came from the *deserts*, freed *Ferrogozad* out of prison, who was the sonne of *Maudud*, and brother to *Abd Rachid*, and made him king. *Daud Salinqui*, of whom *Ferrogozad* had gotten the victorie, leuyed an armie to go against *Karafon*, against whom *Salinqui*, king of *Turquestan*, sent many of his capaignes, who were vanquished : in the end, *Olob Arsalon* did fight with him, and defeated him, taking many *Gaznchen* prisoners, who were afterwards retaunged by the Turkes that were prisoners in *Gaznchen*. *Ferrogozad* hauing governed six moneths, died, leauing to succeed him his brother *Kobrahem Ben Mafud*, at that time also diuided *Alkahem* or *Alkahem* the Calife, in the yere of our Lord God 1074, and of the Egyra 464, hauing held the place fourte and fortie yeres, and fourte moneths.

Almoskady Byla, the eight and fortie Calife.

After the death of *Kahem*, *Almoskady Byla* was set in his place, in whose time therewere many broyles in *Perfia*, but of small importance : and as for *Karafon*, and the *rieke of Maurenchar*, *Hebrahem*, brother to *Ferrogozad*, who had succeeded him after *Kahem*, made an accord with the Turkes, and hauing settled his realme in peace, he tooke voyage into *India*, where he got great conquests, and tooke great spoyles : but *Abul Ganier*, king of *Turquestan*, seeing *Perfia* to enjoy a secure peace, thought the time fit for his profit, for the effecting whereof, he leuyed a great armie, whereof *Ebrahem* was aduertised, he sent *Emballadour* vnto him, by whose meane he was diuerted from his designe, and for the better confirmation of their friendship, *Ebrahem* married *Mafud* to the daughter of *Malekcha*, and then *Ebrahem* died, in the yere of our Lord God 1089, and of the Egyra 481. Six yeres after, the Calife *Almoskady Byla* died, in the yere of our Lord God 1095, and of the Egyra 487, hauing governed nineteen and five moneths.

Almoskazy Byla, the nine and fortie Calife.

Almoskazy, the sonne of *Almoskady*, succeeded his father ; in whose time *Bagader* hauing beeorne ruined by the overflowing of the riuere of *Tygris*, the sciruation was redid, and it was new built on the other side of the riuere towards the East, where it stands in a more commodious situation than the first, hauing had fide and twentie yeres since the first foundation layed by *Abusafar*, and yet not one of them died in it,

the which is worthie of confideration. As for *Almostazer Byla*, he lived in peace in a manner the whole time of his government, which was fve and twentie years, and six moneths, at the end whereof he died, in the year of our Lord God 1129, and of the Egyra 512.

1129

¶ *Almostazer Byla Fazole, the fiftieth Calife.*

To this notable Calife succeeded his sonne *Almosfarched*, who was verie courageous and inclined to warre, the which he made against some princes of Persia, and having taken some of the prouinces of *Masud Salinqui* king of Karafon, they fought a veritable success, but in the end *Masud* had the victorie neare vnto Tabris, whereas *Almosfarched* was defeated, and escaped by flight, yet he was presently after taken, and presented to *Masud*, who caused him to be slayne, in the year of Grace 1136, and of the Egyra 520, haung governed seuentene years, and two moneths.

1136
¶ *Rashed Byla, the one and fiftieth Calife.*

Rashed Byla, sonne to *Almosfarched*, came to be Calife after the death of his father, whereof desirng to be revenged, he leuyed all the forces he could, and went against *Masud* into Persia, whereof he conquered a great part, but being encouered by C his enemie who gaue him battaile, he was vanquished, and fled to Isfaa, the chiefe towne of Hierak in Persia, whereas *Masud* caused him to be slayne, in the year of Grace 1139, and of the Egyra 532, after whose death *Masud* came to Bagader, where he entred without any resistance.

1139
¶ *Almoskasy Byla, the two and fiftieth Calife.*

Masud being master of Bagader in the place of *Rashed*, he feated *Almoskasy Byla*, knckle to the decessed, and soone after *Masud* died in Persia, his capraines contenting themselves with what they had ingouernement : the which encouraged *Almoskasy* D to leue a goodly armie, & to go into Persia, where he recovered without any great resstance, that which *Masud* had vsurped, the which haung enjoyed the space of two and fortie years, without any notable innovation, he died in the year of our Redemption 1161, and of the Egyra 555.

1161
¶ *Almoskasy Byla Ifsu, the three and fiftieth Calife.*

To the Calife *Almoskasy* succeeded his sonne *Almoskasy Byla Ifsu*, *Masud* dying in Persia (as hath beene said) in his fathers life time ; *Arsalon Chafon*, his eldest sonne, had succeeded him in Gaznehen, who being come vnto the crowne, caused all his brethren (which were many in number) to be taken, onely one called *Baharoncha* escaped. They had two kinsmen, the one was Gouernour of Karafon, called *Sanior*, and the other of Hierak in Persia, whose name was *Mahamed* : these two were brethren : *Baharoncha* retired himself to *Sanior*, who sought to reconcile him to *Arsalon* ; but he refusing it, *Sanior* made warre against him, and entred into Gaznehen, so as in the end *Arsalon* was vanquished : an aunt of his sought to reconcile them, but *Sanior* by the persuation of *Baharoncha*, returned to armes, and haung gotten a second victorie of *Arsalon*, he entred againe into Gaznehen, whereas he had a verie rich poyle : then haung settled *Baharoncha* in possession of this countrie, he returned home. *Arsalon* seeing him absent, returned again into Gaznehen, forcing *Baharoncha* to flee, whom *Sanior* reforde afterwards ; and *Arsalon* away, he was taken and brought vnto his brother, who caused him to be slaine, haung reigned three years, in the year of 1119, and of the Egyra 512, *Baharoncha* remayning in quiet possession. He was a verie good prince, courteous, and bountifull, louing learned men, himselfe being verie learned ; so as he wrot some works in phylosphie : yet

yet his studie made him not to loose his warlike disposition, so as he made some enterpris in India and Persia, where he died, in the year of Christ 1153, and of the Egyra 547, haung raigned fve and thirtie yeares.

Kozraeo his sonne succeeded him, but there falling out many combustions in this new roialme, and not holding himselfe satisfied in his countrie, he went into India to the province of Lahor, returning afterward to Gaznehen : but finding his realme made subject to *Santark* king of Karafon, and that he was not able to oppole himselfe against his power, he returned to Lahor, where he died, in the year of our Redemption 1161, and of the Egyra 555, haung raigned nine years. His sonne *Kozraeo Malek* succeeded him in Lahor, the chiefe of the realme of Molton in India : for as for Persia, all his realmes were held by others ; and to recover them it required a more warlike spirit & lessfievitous than they which made him hatefull to all men, and especially to souldiers. A part of the countrie of Gaznehen was held by one *Sultan Guaya Cadiz Mahamed Guury*, who made some incursions into India towards Lahor, the which he tooke, so as *Kozraeo Malek* returned to Gaznehen, where he died, in the year of our Saluation 1169, and of the Egyra 563, and in him the *Sabutquuis* ended. Three years after, the Calife *Almosfanger* died, in the year of our Lord God 1172, and of the Egyra 566, haung governed eleuen yeares.

1172
¶ *Almosfancy Benur Elab Aeen, the fourre and fiftieth Calife.*

Almosfancy Benur Elab was Calife after the death of his father : he was a good prince, bountifull, and beloved of his subiects : he governed nine yeares, and eight moneths, and died in the year of Grace 1180, and of the Egyra 575, there happening nothing memorable during his raigne.

1180
¶ *Nacer, or Nacire Ladin, the five and fiftieth Calife.*

Almosfancy being dead, his sonne *Nacer*, or *Nacire Ladin*, came to be Calife, who held it seuen and fortie years, vnder whom Bagader did greatly flourishe. During his gouernement, they of Koarrazin came against the *Sabutquuis*, vanquished them, and all them subiect, and the Tartarians, under the leading of *Chingus Kam*, seised vpon countries of Turon, and Agem, putting all to fire and sword, at what time the Calife died, in the year of Christ 1226, and of the Egyra 622.

1226
¶ *Alzaber or Alzaber Byla Mahamed, the six and fiftieth Calife.*

The sonne of *Nacer* called *Alzaber* or *Alzaber Byla Mahamed* was made Calife in his mothers place, the which he enjoyed but nine moneths, for he died in they care of our Ladon 1227, and of the Egyra 623.

1227
¶ *Almoscancer Byla, the seuen and fiftieth Calife.*

Almoscancer Byla Mansur succeeded his father *Alzaber* : he did so much esteeme libertie, as haung giuen away prodigally, he became poore. In his time Persia entred a profound peace : but the Mogoles or Tartarians haung made their first entrie, and masters of some of the prouinces, against whom the Calife *Almoscancer* oppolest, forcing them to quit the best part of that which they had gotten, and haung delated them diuers times, he died the seuenteenth year of his gouernement, in the year of Grace 1244, and of the Egyra 640.

1244
¶ *Almosfa-*

A *¶ Almoſtacem Byla Abdala, the eight and fiftieth and laſt Calife of Bagader.*

THe Tartarian hirer was vanquished (as you haue heard) by *Almoſtacem Byla*, they had their reſidence vnder the gouernement of his ſonne *Almoſtacem*, for *Olekuſtar* vanquished him, and flew him, hauing beene Calife fifteen yeares, and ſix moneths. The ſtate of Bagader ended in him, which towne we call Babylon or *Baldak*, a Tartarian leſiing thereon, and on all Persia, ther hauing beeuen and thirtie thofe family, who commaunded about five hundred twentie and three years, of whom they haue treated particularly, for that in the Chronicle of Persia they are accounted for Kings diuerſe, as well by *Tanarich*, as *Mirkond*. *Almoſtacem* died in the year of Redemption 1258, and of the Egyra 655.

¶ OF THE MOGOLES OR TARTARIANS WHICH HAVE COMMAVING DED IN PERSIA.

¶ Chinguis Kan, firſt king of Persia of the Tartarians.

Chinguis Kan, who was the firſt of the Tartarians that ſhewed his armes in Persia, was ſonne to *Sukib Badur*, that is to ſay, the valiant, of whom this is the Genealogie: *Badur* was ſonne to *Paijan Badur*, ſonne to *Filkam*, ſonne to *Thomanabkan*, ſonne to *Baysongor kan*, ſonne to *Kadabkan*, ſonne to *Tominkan*, ſonne to *Bukabkan*, ſonne to *Buzabdar*, who was the ninth in degree from *Chinguis Kan*. Who was borne in the year of Grace 1153, and of the Egyra 546. He lost his father when he was but thirtene yeares old; in whole youth ther happened many enterprifes and combiſſions, the which continued vnto the year of our Redemption 1166, and of the Egyra 600, in which year *Chinguis Kan* vanquished all lets, and them that contended with him for the realme, enjoying in the end whatſoever his father and aneſtors had held. Before they called him *Tamachin*, but when he was ſeated in the realme (which was in the year of Chrift 1207, and of the Egyra 602) he was called *Chinguis Kan*, that is to ſay in their language, King of Kings: he was a mighty prince, reducing vnder his empire and obedienece all the Hordes or families of the Tartarians, with the realms of *Ketakoſtan*, *Helan*, *Tanjar*, and others, the which hauing subdued in the yere of Grace 1219, and of the Egyra 615, he went out of his confines with a verie powerfull armie, and invaded the country of Maurenahar, againſt whom *Mahomet Koarrazmeh* oppofed himſelfe, but ſeeing his attempts to be of ſmall force againſt ſo powerfull and terrible an enemy, he abandoned the countries, and fled to *Karakol*.

Chinguis Kan entred into Maurenahar, in the yere of our Lord 1224, and of the Egyra 626, putting all to the ſword that he found living in that countrie; the like he did at *Balk*, from whence he ſent thirtie thouſand men to purſue *Mahomet Koarrazmeh*, who fled alwaies before him, but in the end he was ouertaken at *Abyskon*, or in *Gueylon*, where they flew him, putting all his contrie to fire and ſword; from thence he went againſt the towne of *Rey*, in the which, and therabouts, they write that the Mogoles or Tartarians ſlew six hundred thouſand perſons, yea ſome ſay 1600000, and in the provinces of *Nichabur*, beſides women and young children, 1150000 men, yea ſome ſay 2000000, committing the like ſpoyles during a whole yere throughout all the provinces

Aces of Persia. *Almoſtacem Byla Mansur Alzaker*, at that time Calife of Bagader, leuied what forces he could to oppoſe againſt this ſtorme, and to keepe them out of his countrie, who being diuided into diuers prouincies, he tooke them at ſuch an aduantage, as he forced them to leue Persia, and to retire into Maurenahar, in the yere of Grace 1227, of the Egyra 623.

By the death of *Mahomet* king of Koarrazm, his ſonne ſeeing himſelfe vnable to refiſt the Tartarians, fled into India; he was called *Sultan Geladin*, whom the Mogoles purſued, and finding him neare vnto the riuer of Indus, they gaue him battaile, in the which he was vanquished, and forced to retire to *Multon*, a contrie ſituated in the inmost part of India. As for *Chinguis Kan*, hauing thus made his way, and giuen the firſt entrie into Persia, he returned to *Ketao-Kotan*, where he died, in the yere of our Saluation 1228, and of the Egyra 624, being ſeventie eight yeares old: and being in peaceable poſſeſſion of his realme, at the age of ſix and twenty years, he had five ſonnes, whereof the eldeſt was called *Tuchikbon*, to whom the father gaue the gouernement of the realms of *Daf*, *Aspechah Roff*, *Allugor*, who died ſix moneths before his father; *Chagataykon*, who haſſed the gouernement of Maurenahar, *Aygor*, and *Koarrazm*, haſſing poſſeſſed theſe realms two the yere 1241, and of the Egyra 638; the fourth was *Oktaykbon*, who ſucceeded his father; and the fifth was *Tulikhan*, to whom the father gaue certaine prouincies, with all his treasure: he died alſo, in the yere of Chrift 1232, and of the Egyra 628; ſo as of the five ſonnes of *Chinguis Kan*, *Oktaykbon* onely riuiriued to enioy this great ſucceſſion: yet the other had ſome childeſ, of whose ſucceſſion we haue made mention hereafter. That which *Mirkond* reports, ſhould not be paſt ouer with ſilence, which is, That it was held uncertaine, that whenas *Chinguis Kan* was borne, he had both his hands open, and in either of them a little bloud, a certayne prediction of his verie great crueltie.

¶ Oktaykbon, the ſecond king of Persia of the Mogoles or Tartarians.

Oktaykbon, the fourth ſonne of *Chinguis Kan*, ſucceeded him in the empire, in the yere of our Redemption 1230, and of the Egyra 626: This prince was as good as his father had beeene bad; and among his other good parts, he was verie bountiſh. *Mirkond* reports, That in gifts, and extraordinaire recompences in his life time, he ſpent ſix hundred ſixty ſix boſies (to ſpeak after the Persian phraſe) of thouſands of *Tomanis*, where *Toman* being worth fifteen duckats, which amount in all to the ſumme of ten millions, ſix hundred ſixty ſix thouſand duckats. He had for *Vauzir* one called *Gerbahbon*, a great ſouldier, and verie wife, whom he ſent againſt *Geladin*, who had retired to *Multon*, who hauing gathered his forces together, went to encounter him, and to fight with him, but he was vanquished, & ſlayne in the battaile, the familie of them of *Koarrazm* ſtanding in him. After this, he turned his forces againſt Persia, and reduced it all vnder obedience, except Bagader: Then, hauing raigned thirtene yeares, he died, being all alient within, through his immoderat drinking of wine, in the yere of our Lord God 1242, and of the Egyra 646. He left one ſonne called *Gayuk Khan*, who, by reaſon of his ſtrange, was vnder the gouernement of his mother, who gouerned this empire four yeares.

¶ Gayuk Khan, the third king of Persia of the Tartarians.

Gayuk Khan, ſonne to Oktaykbon, began to raigne in the yere of our Lord God 1246, and of the Egyra 643. He gaue great hope that he would be a good prince, being a great friend to juſtice, liberal, and no enemie to Christians, which purchaſed him the loue of all men, but he raigned but one yere, at the end whereof he died, in the yere of our Saluation 1247, and of the Egyra 644.

¶ *Manchukalon, the fourth king of Persia of the Tartarians.*

Manchukalon, eldest sonne to *Tuly Khan*, first sonne to *Chinguis Khan*, came vnto the crowne, his cousin haung left no chilidren; he was a good prince, valiant, liberal, and courteous. He much fauoured the Moores, and yet was not opposit to the Christians, but he detested the Iewes, and persecuted them. He gaue to *Kablay Kabon* his brother the lands of *Kiteg Khan*, who encreased them much (i.e. this prince built the famous citie of Cambay, at this day the court of the great *Tartar*) and to his other brother *Vlab Kukhan* he gaue the lands of Persia; then haung reigned thirtie yeares, he died, in the year of Christ 1260, and of the Egyra 657.

¶ *Vlab Kukhan, the fifth king of Persia of the Tartarians.*

Vlab Kukhan, haung had (as hath beene said) the prouinces of Persia in gouernement, during his brothers life time, he preuently set hand to worke, and besieged *Ilmaelya*, a place of importance, the which he carried, leauing not any one living that he found within it: from thence he went to *Hyerak*, the which he subdued, and the yere following, he led his armie against *Bagader*, aginst whom there falled forth *Abnafacun* the Calife, who was vanquished and slayne with his fourre sonnes, cutting all in peeces that he found, as well in *Bagader* as thereabouts, so as (they say) he flew at the least a million and C six hundred thousand persons: then, in the yere of Christ 1261, and of the Egyra 658, he went to besiege *Alep* and *Damas*, the which he subdued, leauing *Kaptukalon* for Gouvernour of those parts of *Suria*: then he returned into Persia, into the prouince of *Aderbajon*, to a place called *Meragah neere to Tabris*, where he died, in the yere of our Saluation 1266, and of the Egyra 663. Before his death, he diuided his lands to his three sons; to the eldest, called *Habkakalon*, he gaue the realmes of *Hierak*, *Mazandaron*, and *Kara*; to the seconde, whose name was *Hyachemet*, he gaue *Aron*, which is *Armenia*, and *Aiderbajon*; to *Tandon*, which was the third, he left the countrey of *Dyarbek*, & *Rabyah*, which is *Mecipotamia*: Moreouer, he gaue *Bagader* to *Atalmok launy*, to repaire it, as he did; and to another, called *Mahymean Paroaney*, certaine lands in *Rumeleton*. At that time, there flourished in Persia a verie excellent Astrologer, called *Nacyradin Tuff*, who hath composed a booke called *Zych el-Kony*, of judgements and figures, verie famous among the Persians.

Besides these three sonnes above mentioned, *Vlab Kukhan* had two other sonnes, the one called *Nicudar Oglan*, and the other *Targahekhan*, to whom the father had left no portions, as being the youngest, but yet they had their parts, and the children of the other had also their shares.

¶ *Haybkaykhan, the sixth king of Persia of the Tartarians.*

Haybkaykhan, the sonne of *Vlab Kukhan*, succeeded his father in the seigneurie of Persia. He had warre with *Borakhan*, who drew a great armie out of *Chagatay*, in the yere of Christ 1271, and of the Egyra 668, against whom *Haybkaykhan* did fight, and vanquished him, forcing him to retire to *Maurenahat*. He was king seuenteen yeares, at the end whereof he died in *Amedon*, in the yere of Grace 1282, and of the Egyra 680, for that he had no children, they set his brother *Nicudar Oglan* in his place, who caused himselfe to be called *Hamed Khan*.

¶ *Hamed Khan, before Nicudar Oglan, the seventh king of Persia of the Tartarians.*

Hamed Khan, who was before called *Nicudar Oglan*, made himselfe a Moore, and chan ged his first name. He reigned only two yeares, and two moneths, at the end whereof he died, in the yere of our Saluation 1303, and of the Egyra 683, so as the realme returned to the children of *Haybkaykhan*.

¶ *Argon*

¶ *Argon Khan, the eight king of Persia of the Tartarians.*

Argon Khan, eldest sonne to *Haybkaykhan*, came to the realme by his vuckles death, the which he enjoyed seuen yeares, and then died, in the yere of Grace 1292, and of the Egyra 690, leauing the gouernement to his brother *Ganiatukhon*.

¶ *Ganiatukhon, the ninth king of Persia of the Tartarians.*

Iue moneths after the death of *Argon*, *Ganiatukhon* was aduauanced vnto the crowne. This prince was verie liberal, & had many excellent parts, all which were blemisched by his sensualitie. Being verie needie, he thought to bring the vse of paper money into Persia, & into the prouinces of *Keraokotan*, but no man would yeld unto it; and he that deuoitly oppose himselfe was an vncle of his called *Baydu Kon*, who vpon this subiecte gaue warre against him, and slew him in battaille, hauing beene king three yeares, in the yere of Christ 1295, and of the Egyra 693.

¶ *Bada Khan, the tenth king of Persia of the Tartarians.*

Bada Khan, sonne to *Turgake*, the sonne of *Vlab Kukhan*, vncle to the last king, haung thus forcibly feised vpon the realme, *Gazun*, the sonne of *Argon Khan*, came against him with a goodly armie, confiseling all of Moores, and they met at *Badukhem*, and at *Kashchoan*, where he was vanquished, and forced to flee; but he was taken by a *Vuzair to Azun*, who brought him to *Tabris*, where he put him to death, in the yere of Grace 1296, and of the Egyra 694, hauing held the realme but one yeare;

¶ *Gazun, the eleventh king of Persia of the Tartarians.*

Azun, the sonne of *Argon*, the sonne of *Haybkaykhan*, the sonne of *Vlab Kukhan*, made himselfe king of Persia by the death of *Bada*, he was a great Justicer: in the yere of Christ 1298, and of the Egyra 696, they of *Damas*, & of some other places of *Surya*, making a league with *Bendoktar* king of Egypt, revolted against him: but haung led au gange against them, he vanquished them, and reduced them vnder his obedience, returning thus victorious to *Kafsun* in Persia, which was afterwards the court of kings: he died in the yere of our Saluation 1305, and of the Egyra 703, hauing reigned eight or nine yeares: he was buried at *Tabris* in *Zambaguzin*, in a lompitous Temple which he caused to be built in his life time; and of all thofe of this line, there is only this tombe remaining at this day, the which hath beene preferued from the iniurie of time.

¶ *Ayapta, the twelfth king of Persia of the Tartarians.*

The gouernement of the realme fell into the hands of *Ayapta*, brother to the deceased king, who haung made himselfe a Moore, caused himselfe to be called *Sultan Mahomed Ayapta*: he was but three and twentie yeares old when he began to gouerne, and his court at *Tabris*: he was verie severe in the execution of justice, by means whereof he lost his people in rest and content. He was the first that brought in a custome to contribute of the childeuen of Christians and Iewes, to frame them after his owne fashion, and to vse their seruice, in the yere of Grace 1306, and of the Egyra 705. He built a towne of *Sultania*, and in the yere following he scifled vpon *Cugelon*, and *Rachir*, revolting against *Chem*, or *Damas*, which had revolted the second time, in the yere of Christ 1313, and of the Egyra 712, but haung reduced them to reason, he returned into Persia, and died in the towne of *Sultania*, in the yere of Christ 1317, and of the Egyra 716, hauing beene king twelue years, and nine moneths.

¶ *Abafayd*

¶ Abuzayd Bahederkon, the thirteenth king of Persia of the Tartarians.

Sultan Abuzayd Bahederkon, the sonne of Alyaptis, inherited his fathers realme at the age of twelve yeres ; he had for his Vayzyn one called *Amir Chapan*, who had a daughter exceeding faire that was named *Aly*, of whom the king grew passionately in loue ; so as he demanded her of her father, who excused himselfe, and would not give her, saying That her husband onely had power ouer her : but *Abuzayd* full of choler, and transported with affection, tooke her by force, putting both father and husband (who fought to hinder him) to death, and he gaue her the name of *Kondekar*, which is a roiall title ; she got such power by him, as in a hort time he got the whole gouernement of the realme ins to his handes. Then she carried her selfe wifely and discreetly, and be in the meane time specially veraymouly giving himselfe to the reading of booke, to the which he was specially accested. He was of an active disposition and good vnderstanding : most commone between the Sommer in Sultania, and the Winter in Bagader, and having reigned nine yeares, he died in the year of Grace 1337, and of the Egyra 736, by his death the power of the Tartarians was diuided in Persia, every man terming himself king of what he had in his government, and so it continued vnto the comming of *Teymurlang*, which was about sixtie three years.

C TARTARIANS WHICH COM- MAVENCED IN PERSIA OF THE DESCEN- DANTS OF TEYMURLANG.

¶ Teymurlang, the first king of Persia of this line.

Teymurlang, whom they commonly called *Tamberlan*, that is to say, *Teymurlang*, the thirteenth was forme to *Burakan*, and the fourteenth successor to *Chinguis*, from whom he was descended : for he was not as some haue affirmed, a thief, a moyle keeper, or a cheareard, but a valiant fouldier as his actions do shew. He was borne in Maurenahar, and followed armes as his predecessors had done : his grandfather was called *Chinguis Nayan*, which out of Tartaria with *Chinguis Kan*, at such tyme as that same King sent *Chagatayshyn*, his second sonne, to gouerne the realmes of Maurenahar, Azer, and Khorasan, where he was made his first *Vuzir*, in which dignitie and his continued vnto *Teymurlang*, with other charges fit for his qualicie and his great extraction. At the tyme of his birth, he alighted in *Chagatay Soyorgat Meeksham*, under whom *Teymurlang* did serue, with the title of *Vuzir* and captaine generall, and *Soyorgat* dyng, in the year of Grace 1370, and of the Egyra 731. *Teymurlang* was proclaymed king with the generall consent of all men, then seeing himselfe settled in the realme, he went forth with an innumerable armie, attempting nothing but it succeeded happily : so as hee passed over the same yeares that hee tarried, besides the realmes which hee possessed, hee conquered those of *Mauorchistan*, *Tarquetian*, *Kolazan*, *Karafon*, *Sislon*, *Indu*, *Elvash*, *Charok*, *Pars*, *Kedmon*, *Mazandaran*, *Aderbajon*, and *Kuifstan*, all which, and others, hee maimered and deprivyd of their emperours among them after his death. In the year of Grace 1402, and of the Egyra 803, *Teymurlang* being aduertised of a certain rebellion which was made in *Hesar*, a certaine province of *Hierak* in Persia, hee went thither in person to supprese it, and did slay 6000 persons to the sword. *Toktamichkon* was king of *Tartaria*, of the *Tartar* people, who thought to rebell as others had done : but hee got nothing but blows, for hee had set an armie against him, the which forced him to abandon the realme, and to fire into *Gipgettiam*. In the year of Grace 1402, and of the Egyra 803, *Teymurlang* led a mighty armie into *Syria*, *tooke* and ruined *Alep* and *Damas*, & defeated *Sultan Farach* king of *Egypt* in battaile, from thence hee returned against *Bagader*, the which hee also tooke, and from thence hee went to *Kabka* neere vnto *Tabis*, where

where he wintred. The yeare following, hauing gathered together a greater armie than before, hee went into the plaine of *Angory*, against the great Turke *Baiazel*, whom hee fought with and vanquished, carrying him away prisoner, conquering an spoylong many of his countries : As for *Baiazel* hee died a prisoner the yeare after. Whileske that *Teymurlang* was thus busied against the Turkes, one called *Kara Iuff* gaue a sodaine assault to *Bagader*, and forced *Wysbekony* (to whom *Teymurlang* had given it) to abandon it : but being returned out of *Rumefstan*, hee sent his nephew *Abukar* against *Kara Iuff*, who recouered the citie, and restored it to *Sultan Wey*, as shall be said hereafter. *Teymurlang* passed afterwards to *Ardiul*, where hee continued certayne dayes, and in fauour of *Cheque Saly*, released a great number of captives (as you shall heare hereafter) then leauing Persia, hee returned into *Karafon*, from whence hee went afterwards to *Samarkand* his owne countrie, where hee spent some moneths in feasts and great joy, contracting many marriages amongst the citizens. In the end, hee went to *Anzar*, a countrie which depends of *Catay*, where hee ended the remainder of his dayes, in the yeare of our Lord God 1405, and of the Egyra 807.

Teymurlang had foure sonnes, the eldest was called *Ioor Gayr*, who dyed a yeare before his father, leauing two sonnes, *Mahamed Sultan*, and *Pyr Mahamed*, whom *Teymurlang* ordyned in his will that he should succeed him in his realms of *Gaznehen* and *India*, but *Pyr Aly* slew him. The seconde sonne of *Teymurlang*, called *Hamar Cheque*, was in his fathers life time gouernour of Persia, but hee died in the fort of *Chormata*, which they call *Kormauua* in *Lorestan* ; and the thirde sonne, called *Mirancha*, succeeded in the gouernement of those lands which *Ylab Kokhan* held in *Hyeraken*, and *Aderbajon*, vnto *Damas*. Hee died in the yeare of our Saluation 1408, and of the Egyra 810, by the hand of *Kara Iuff Turcman*. The fourth sonne of *Teymurlang*, called *Mirzabcharok*, who had alwayes accompanied the father, succeeded him in the empire.

¶ Mirzabcharok, who was the second King of the descendants of Teymurlang.

Mirzabcharok, the youngest of the foure sonnes of *Teymurlang*, was in *Karafon* when his father died at *Anzar*. Being come vnto the empire, he found not his realme so receable as he expected : for they of *Hyron* and *Turon* would not acknowledge him for king, then hauing pacified all these broyles, he led his armie against *Kara Iuff* in *Aderbajon*, who being armed with an intent to defend himselfe, died vpon the way, leauing two sonnes, the one called *Mirzab Scandar*, and the other *Mirzab Iooncha*, who came to fight with *Charok*, but they were vanquished : yet afterwards he received *Mirzab Iooncha* into his seruice, and restored him to the realme of *Aderbajon*. After this *Charok* built towne in *Maurenahar*, which they called by his name *Charokya* : Then, hauing reigned three and fortie yeares, hee died, in the yeare of Grace 1447, and of the Egyra 850. He had five sonnes, to the eldest, called *Mirzab Olegbek*, he gaue the countries of *Turkestan* and *Maurenahar* : The seconde, *Ebrahim Sultan*, died before the father, in the yeare of Grace 1435, and of the Egyra 838, hauing governed Persia twentie yeares, and builte many edifices worthie of memorie. A yeare before the fathers death, *Baesfango* his sonne died : the fourth, called *Mirzab Soyorgat Meekhkm*, who governed the provinces of *Gazna* or *Gaznehen*, and of *India*, died in his fathers life time : and the fift, called *Mirzab Mahamed teguy*, died also before *Charok*. Wheras *Teymurlang* died, they of *Samarkand* saluted a kinsman of his called *Sulton Kalil* for king, against whom there reuled a vassal of his called *Kodabdad Hoscen*, and tooke him, then he called to his succors *Sulman* king of *Magolstam* or *Tartaria*, and gaue him entrie into this prouince : but *Baesfango* in possession, put *Kodabdad Hoscen* to death, rewarding him in that manner for his treason, and gaue another realme in exchange to *Kalil*, where he liued the remainder of his dayes content.

¶ Mirzah Ologbek, the third king of the descendants of Teymurlang.

Mirzah Ologbek, who in the life of his father Charok was Gouvernor of the countries of Turquestan and Maurenahar, came to Balk in the yeare of Grace 1448, and of the Egyra 851, where he was aduertised that in Herat, and Karafon, Mirzah Abdaldalet his kinsman entitiled himselfe king : he armed against him, and met him at Morgab, where he fought with him, and defeated him : the other being forced to flee to a brother of his called Mirzah Babor, in whose companie he returned against Ologbek, who leauing Herat, went to draw his forces together at Balk : but he found that a sonne of his called Mirzah Abdaldalet had revolted against him, so as he was forced to give him battaile, the which Ologbek lost, with his life, and a fons of his that was with him called Mirzah Abd Razis, having commauded one and fortie yeares in thofe countries, and two yeres onely after the death of his father, hauing the whole successeion, being in the yeare of Christ 1450, and of the Egyra 853.

¶ Mirzah Abdaldalet, the fourth king of the descendants of Teymurlang.

Mirzach Abdaldalet being thus rid of his father and brother, got to himselfe the quiet possession of the realme of Persia : but he held it not long, for at the end of six moneths the souldiers slew him.

¶ Mirzah Abdula, who was the fifth King of the descendants of Teymurlang.

Mirzach Abdaldalet being justly rewarded for his paricide, his brother Mirzach Abdala had the realme after his death; the which hauing enjoyed one year, Mirzah Sultan Abysyad, king of Karafon, came and spoiled his countrey : against whom Abdala went, but he lost the battaile, and his life, in the yeare of our Salvation 1452, and of D the Egyra 853.

¶ Mirzah Sultan Abysyad, the sixth king of the descendants of Teymurlang.

Mirzach Sultan Abysyad, the sonne of Abdala, the sonne of Teymurr, hauing thus slaine Abdala, seised vpon the realme. There grew new warres betwixt Mirzach Ibrahim, and Mirzachah Mahomed, against whom Mirzach Iooncha went, from whom these two fled, and he tooke their countreys : whereupon, they both armed against him, but they came not to fight, for they were reconciled, making a diuision of their governemens. Presently after this accord, Mirzach Sanjar, with Mirzach Abdaldalet, and his sonne Mirzach Ibrahim, priuate princes, came to fight with Abysyad at Saraks, but he vanquished them, in which battaile Sanjar was slaine, and the other two fled. At that time Abysyad held the realme of Badachon, Gaznehen, Kabul, Sifton, and Koazzan. In the yeare of our Redemption 1468, and of the Egyra 872, Mirzach Asemek Ben Aysyek Ben Kara Ottman slew Mirzach Iooncha, by reason of whose death they called Abysyad to the gouernement of Kermun, Hierak, and Aderbajon, Asemek being hidden, craved a peace of him by an Embassadour, but he would not yeld vnto it. Hereupon Asemek retired to Karabag (theſt are mountaines about Tabris, and vpon the way) ſeing vpon all the paſſages, diſtreſing Abysyad in ſuch fort for viueuals, and despayring of all ſuccours, he fled ; but he was taken, and brought to Mirzach Hadigard Mahomed, who went in the companie of Asemek, whom he flew, in the yeare of our Redemption 1469, and of the Egyra 873.

¶ Mirzah

¶ Mirzah Sultan Hamed, the ſeven king of the descendants of Teymurlang.

Abusayd being thus ſlaine, Mirzah Sultan Hamed his ſonne ſucceeded him in the realme of Maurenahar, the which he enioied eight and twentie yeres: at the end wherof he died, in the yeare of Grace 1495, and of the Egyra 899.

¶ Mirzah Babor, the eight king of the descendants of Teymurlang.

Mirzah Babor cousin to Hamed, and grandchild to Abysyad, ſucceeded in the realme of Maurenahar, by the death of his unckle, in the yeare of Grace 1500, and of the Egyra 904: but Schaybakan came from Vsbek, and diſpoſed him of his realme, where there was no more any king of the blood of Teymurlang: Mirzah Babor flying out of Maurenahar, went into Gaznehen, and from thence into India, where he made his aboad: and hauing reigned in the one and in the other countrey eight and thirtie years, he died, in the yeare of Grace 1532, and of the Egyra 937, leauing two ſonnes, Homayon Mirzah, and Kamoran Mirzah, who were kings after the father: Homayon had the belt prouinces of India. He had a Wazir called Chyrkan, who revolted againſt him, forcing him to abandon his realmes, and to ſile into Perſia, whereas then Chatamau raigned, who affiſted him with twelve thouſand choiſe men, vnder the commandment of a capaine of his called Beyramkan, who leading Homayon with him, reſtored him to his realmes, reducing all vnder his obedience, with the death of the rebell Chyrkan. Geladlin Akbar the great Mogol was the ſonne of this Homayon, who liued in the yeare 1609.

¶ Mirzah Hadigard, the ninth king of the descendants of Teymurlang.

Mirzah Hadigard the ſonne of Mirzah Sultan Mahomed, the ſonne of Mirzah Basfan-gor or Baysangor, the ſonne of Mirzah Charrok, the ſonne of Teymurlang. Hauing in the yeare of the Egyra 873 (being accompanied by Asemek) Slaine Abysyad as harth beene diſpoſed, he ſuccored him with an armie, with the which he marcht againſt Strabat. At that time there raignid in Karafon Ocem Mirzah the ſonne of Mansur, the ſonne of Babekara, the ſonne of Hamar Cheque, who was the ſonne of Teymurr; who hearing of the deſigne of Hadigard, came in great haſt to ſuccour Strabat, and vanquished him, in the yeare of Grace 1470, and of the Egyra 874, who being thus defeated, returned to Asemek being at Tabris, who ſupplied him againſt a great armie, with the which he charged Ocem Mirzah, and put him to flight, forcing him to abandon the realme, and to go to wards Faryab and Mayman neere Balk. Hadigard hauing thus gotten the gouernment of the countrey, gaue himſelfe to pleaſure, and to all forteſs of vices; ſo as his negligence and怠慢e gaue courage to Ocem to come and affaile him by night, hauing with him but a boſſand reſolute ſouldiers, with the which he diſo managed his enterprize, as he ſeized his enemies, whom hauing in his power, he put to death; and in this manner recouered againſt the poſſeſſion of his realme: this happened in the yeare of Grace 1471, and of the Egyra 875. In Hadigard ended the race of Atir Charrok. And for that heretofore we haue counted the yeare 1532, and yet the things which happened vnder this prince were done in the yeare 1571, as hath beeene ſaid, and although we haue ſet Hadigard after Mirzah Babor; yet the reader ſhall be aduertified that the prouinces of Perſia were then diſpoſed, and comauaded by many kings at one time. And for that they haue ſometimes in their turns comauaded the wholē realme, they are not therefore all accounted kings, but of the whole countrey of Perſia, at the leaſt of the prouinces which depend thereupon one after another, and yet there is no conuincion in the Chronologie, as you may eafily obſerve.

¶ Mirzach

Mirzah Sultan Ocem, the tenth king of the descendants of Teymurlang.

Muzrab Sultan Ocem the sonne of Mansur, the sonne of Bshkara, the sonne of Hamer Cheque, the sonne of Temur, having thus recovered the realme which Hadizer had taken from him, he governed his people long in peace, the which he affected the more, for that he was a louer of justice. He beautified his realme with many stately buildings, among the which (and the most famous) was Madrefe, or Hospital to receive poore Pilgrime strangers; a worke worthy of a great prince.

In his time, the V'sbekes came into Maurenahar, whereas they tooke some lands from B
the defendants of *Teymurlane*, who had inioied them vnto that day, against whom *Oem*
meaning to oppole himselfe, leuied an armie to march against them, who being vpon the
way, died at *Vadakis*, in the yere of Grace 1506, and of the Egyr 911, haing reigned
nurture and thirtie years, and beeing king of all *Karakon* four moneths : he liued seuenie
yeres, whereof he was twentie continually sicke of a palfie, and could not go to hor-
backe. He had fourteeen sonnes, of which two succeeded him.

~~of Babady, or Pedy Amazon, and Musafar Mirzach, the eleventh king of the descendants of Teymurlang.~~

Babady or Pedy Amazon, and Mansafar Mirzach, brethren, and sonnes to the deceased Ocem, raign'd together after their father, against whom came Chaybek V'sbek; but they finding themselves vnable to resist him, abandoned the country: Babady Amazon went to Truchis, where hauing leuied a small armie, he went against V'sbek, by whom he was defeated, and forced to flee into Perſia, to Cha Ifmaell who raign'd at that time, by whom he was courteously entertained, giuing him the lands of Chambe Gazon in Tabris, whereof he liued, and moreover ten Scarfs of gold by the day, for his diet; every Scarf of gold in Perſia is worth eight Larines, and every Larine is twelve pence sterling, little more or leſſe. Babady remained in Tabris ſeven yearees, vnto the year 1515, and of the Egyra 920, that Selim the Emperour of the Turkes tooke the towne of Tabris, and carrie ed him with him to Conſtantinople, where he died of the plague, in the yeaſe of Grace 1518, and of the Egyra 923.

Mirzach Elmar, the twelfth king of the descendants of Teymurlang.

Mircombe, the third sonne of *Teymurlang*, had two sonnes, the one called *Mirzach Esmaur*, who succeeded him in the government of Aderbaian, and Abukabar in Bagadet: after the death of *Teymurlang* declared himselfe king, and seising vpon his brothers country, tooke him in the towne of Sultania: but this imprisioned prince haung found meanes to corrupt some of his guards, he flew the rest that thought to hinder his paßage out of prison; then he began to spoile Persia, from whence he drew good troups of fouldiers, with which he came to charge his brother, whom he vanquished, and forced to flie into Karafon, to his uncle *Mirzach Charrok*, who gaue him Strabat and Mafandaron, whereof he liued: but being of a turbulent and resolute spirit, he made war against *Charrok* himselfe, who vanquished him; so as the other haung no place of retreat, he fled to Morgab, and seeking to go from thence to Samarkand, he died vpon the way, in the yere 1406, and of the Egyra 809.

Mirzach Abubakar, the thirteenth king of the descendants of Teymurlang-

Mirzach Abubakar sonne to Elomar, brother to Mironcha, and grandchild to Tymur, remained by the death of his brother peaceable king in Tabris. He was a valiant captain, but unfortunate, for Karayf of Turkmen, who had fled into Meccere in Egypt, fought with him twice near to the river of Euphrates; in the first he was defeated, and his

of the kings of Persia.

A his brother slaine, in the yere of Grace 1407, and of the Egyra 8 to : after which, he went to Kerton, and from thence to Siston, where the yeare following, meaning to returne against his enemies with a mighty armie, he died vpon the way: and in him ended the race and successfors of *Chinguis Khan*, and of *Teymur*, Tartarians, who commanded in Persia, whereof we shall speake more particularly hereafter.

OF THE DESCENDANTS OF KARA-KVYONLYV, THAT IS TO SAY, BLACKE-SHEEPE, WHO COMMANDED IN PERSIA.

Karayßuf, the first king of this familie.



Kareyss of Ben Kara Mahomet Turkimon went to serue Weyss Helkony Sultan of Badget, who for the good seruices which he had done him, made him captain of the Turkimans, of that band which they call Karaquinola, that is to say, the Blanke sheepes, to distinguish them from others whom they called White sheepes, as shall be said hereafter. And this is to be obserued that at the same time the factions of Whitez and Blanke raigned in Italie, who as they were like in name, so did they worke the same effects to them of Persia. Kara Mahamefts father to Karayss, had beeene captaine of that faction whilst he liued; which charge was devolued to his sonne after his death, who in requitall of the fauours which Sultan Weyss had done him, gaue an assault to his towne of Bagader, and tooke it from him, the which had beeene gaue to Weyss by Teymur, who as hath beeene said, was then in Rumeftan against Batazett: but being returned from his expedition, seeing the treason of Karayss, sent his nephew Abubakar, who recovered that which he had taken, and restored Bagader to Sultan Weyss Helkony but he enioied it little, for Mironcha forced him to leauie it, alias therein the same Abubakar his sonne.

Karsuf being thus defeated, and knowing where to find safe retreat, fled into Egypt; whereas the king caused him to be taken, and put in prison, in which he continued until that newes came of the death of *Teymur*, whereof *Karyffus* being aduertised, he bought meane to escape, as he did, and taking his way towards Persia, he wrought so by his industrie, that he gathered together an armie, with the which he boldly went to encounter *Abubakar*. *Heleny*, in the meane time, who had beene possellid of Bagader, and was watchfull to encounter some good occasion, let not this slip, for whilste that *Abubakar* went against *Karyffus*, he seised vpon Bagader, at the same tyme wheras *Abubakar* and *Karyffus* met at Nakchoan, wheras *Abubakar* was vanquished; so as *Tebrijs* fell into the hands of *Karyffus*, and leauing it furnished with all things necessarie to make warre, he marched against *Kara Oym Bayandur*, who held the countrie of Dyarbek, which he abandoned, and fled. *Karyffus* placed good garnisons therein, and so returned to Tabris, where leauing a new armie, he marched against *Heleny*, whom he vanquished in bataile, and hating flaine him, he seised vpon the citie in the yearre 1413, and of the night 15. From thence he passed into Scyman, or Seruan, entring by the countrie of *Sogdian*. He slew the king thereof (called *Constantine*) in bataile, taking Cheque-Elbra, king of *Seruan*, whom he led prisoner to Tabris, but afterwards he redeemed him, leauing with him a great summe of mony. *Karyffus* did also winne the townes of Sultanias, *Salm*, and *Taron*: and in the yearre 1420, and of the Egyra 822, he went against Anteb *Emir* of *Surya*, neete to *Alepus*; but *Mirzoch Charrok* comming from Karafon, he desisted from his enterprise, and went to meet with his enemie: but before they encountered, *Karyffus* died in Oryon about Tabris, and hauing neither sonne, kinsman, nor any true friend to haue him, (for tyrants haue never any) the souldiers hauing spoiled his tent, left him without buriall, hauing taken from him his shirt, and cut off his eares to haue certaine iewells

iewells that were hanged thereat; and thus he lay certaine daies in the open field, vntill being found by some that knew him, and pitying his miserie, they tooke him from thence and buried him at Ergis, haung raigned fourteene years: he died in the yere of Grace 1421, and of the Egyra 823. He had six sonnes, the eldest was called Pyr Budah Khan, who died before his father, the second *Amyr Scandar*, the third *Mirzah Iooncha*, the fourth *Che Makhamed*(who had the government of Park, and held it three and twentie yeres, vnto the yere 1431, and of the Egyra 833, wheras *Hamed Hamadany* slew him,) the fift *Amyr Asaf*, who died in his fathers life time, the sixt *Abu-syed*, who his brother *Amyr Scandar* had slaine, as you shall presently heare.

¶ *Amyr Scandar*, sonne to *Karysuf*.

B

A *Mirzah Scandar*, the second sonne to *Karysuf*, succeeded his father, in the yere of Grace 1422, and of the Egyra 822: who being come vnto the crowne, continued the warre against *Mirzah Charrok*, by whom he was vanquished in Mesopotamia; so as he was forced to retire towards the riuers of Euphrates, and *Charrok* marcht to Tabris, wharschey would nor receiue him, for the loue and respect they bare to *Scandar*; so as *Charrok* holding his staythere fruitesse, returned to Karafon, and *Scandar* to Tabris, in the yere 1426, and of the Egyra 828: wheras depriving *Amyr Chamsdin* king of Kala, both of life and kingdome, in the yere 1428, and of the Egyra 830: he did the like to *Sultan Hamed Kara* gouernour of the prouince of Curdestan. In the yere 1430, and of the Egyra 832, he tooke Sultania, chasing away the garrisons of *Mirzah Charrok*, who hearencountred at Salmas neare to Tabris, whereas *Scandar* lost the bataile, & retired into Rumeliam; yet Tabris fell not into the hands of *Charrok*, who being returned to Karafon, and haung repaired his armie, he marcht against the towne of Key, the which he tooke: then being reconciled to *Iooncha* the brother of *Scandar*, he gaue him Tabris. He by vertue of this donation(the which the other never held) tooke armes against his brother, fought with him, and got the victorie, forcing *Scandar* to retire into Kala Aienak, whither *Iooncha* pursued him, and sought to eniron him: but a sonne of *Scandar* called *Cherkab*(whos was then in disgrace with his father) slew him, in the yere of Grace 1438, and of the Egyra 841. *Scandar*: a little before his death had slaine his brother *Abu-syed*, for some ialousies he had of him. ¶ *Iooncha*, the third of them of *Kara Kionlu* which commanded in Persia.

C

T he brother of *Iooncha* being dead, he presently seid vpon the realme, where seeing himselfe setled, he leuied an armie to go against the gouernour of Gurgeliam, from whom he tooke that prouince, then making many enterpryses vpon the countrie of Persia, he reduced all vnder his obedience, chalenging awaie som garrisons which *Mirzah Ma-Emad* sonne to *Bayangor* had placed there, he being at that time dead: this happened in the yere 1433, and of the Egyra 836: and in the yere 1458 he led his armie to Karalon, to make warre against *Mirzah Ibrahim* sonne to *Aladot*, whom he vanquished, in which bataile *Amyr Zulaha Zagatey* died. *Sultan Abu-syed* raigneth then at Balk, who went against *Iooncha*, but he made an accord foone with him, being aduertised that a sonne of his had resuled in Tabris, wher he returned speedily, and tooke him, causing him to be committed to clost prison. This trouble was scarce ended, when he was aduertised that another sonne of his called *Pyr Budah*, who governed Bagader, had rebelled; so as *Iooncha* was forced to turne his armes against him, besieging him a whole year in Bagader, which was in the yere of Grace 1466, and of the Egyra 869: yet by the meanes of some men that were mediators, they were reconciled; which busynesse being thus concluded, a brother of the rebels called *Mahamedy* slew him, without the fathers pruise, wher he returned to Tabris, where he commanded soueraignly, and in all Aderbajion, Hyrcania of Parc, Kirmon, and a great part of Syria.

A In the yere 1468, and of the Egyra 872, he had an intent to go against the gouernour of Diarbek, called *Ozan Acembek*, and caused his armie to dislodge; but the Winter was so sharp, as he was forced to retume, and to giue ouer this expedition vntill the Spring, at what time he drew his armie to field.

It was the manner of *Iooncha* (whether it were to make him sleep, or to diuert him from other cares, or for that he was giuen to wine) to be drunkeuerie night, and to sleepe long in the morning: and knowing his custome, the armie did still march, and he followed, hauing a guard of a thousand horse. This came to the knowledge of *Ozan Acembek*, who taking with him five thousand choise men, charged him at such a tyme, as he could not be reliued; so as his men being cutin peeces, himselfe was slaine vpon the place, and two of his sonnes taken prisoners; the eldest was called *Mahamed Mirzah*, whom *Ozan* caused to be slaine, putting out the others eyes, whose name was *Iissif Mirzah*. Thus *Iooncha* died, hauing raigned three and thirtie years, and liued seuentie. He was a bad prince, and the most voluptuous that raigned in those countries in his time.

¶ *Acen Aly*, the fourth of them of *Karakionlu*, which commauded in Persia.

A *Cen Aly*, sonne to *Iooncha*, inherited his fathers realme after his death, and all his treasure which came into his hands, the which being verie great, and he verie indiscreet, he made a luctie of two hundred thousand men, horse and foot, to whom he aduanced a yeres pay, the which they hauing received, the greatest part of them went to *Abu-syed* king of Karafon, who marcht prefently against him, and put him to flight, and his misfortune was such, as he fell into the hands of *Ozan Acembek*, against whom he fought, but he was defeated, and slaine: the line of the *Karakionlu* ending thus in him, haung commauded over Persia, which happened in the yere 1469, and of the Egyra 873.

D

THE FAMILIE OF AKVYONLU, OR WHITE SHEEPE, OTHERWISE CALLED BAYONDVRYAH, WHICH HAVE COMMADNED IN PERSIA.

¶ *Ozon Acembek*, the first of the line of the *Akyonlu*.

B The faction of the *Karakionlu* hauing thus taken end by the death of *Acen Aly*, the partie of *Akyonlu* got prefently to the royaltie, by the meanes of *Ozan Acembek*: he was fonne to *Osmonbek* the sonne of *Cotoluk Bek*, a Turkoman: and was so valiant and generous, as he conquered in a maner the best part of Persia: they commonly call him *Vsun Casan Ofman* or *Osmonbek*, grandfather to *Acembek*, held (as hath beeene said) the countries of Diarbek, the which *Karysuf* had left him by his death, whos after the second succession, came into Persia, in the time of *Iooncha*, whom haung flame, as hath beeene said, he recovered his lands, and seid vpon Tabris, and Aderbajion: he slew *Mirzah Sultan Abu-syed*, who went from Karafon to fight with him. *Iooncha* hauing left two sonnes, as we haue said, *Acembek* flew one of them, and put the others eyes, who retired himselfe to Scyrras, where he was acknowledged by them as their king or soueraigne lord: but *Acembek* hauing led his armie against the towne, took it by force, putting blind *Iissif* to death: and from thence he passed into Kerman, which he conquered with Bagader; and hauing reduced vnder his obedience Hyrcania, Aderbajion, Parc, Kerman, and other prouinces of Persia, in the yere 1472, and of the Egyra 876, he went to fight with *Sultan Mahemet* king of Rumes, or of Turkes, by whom

whom *Ozan Aembek* was defeated in Arzenion, with the death of *Zeynel Bek*, his sonne, who was gouernour of Casiun. *Aembek* being defeated, fled to Tabris, and thence returned to Constantinople. Soone after *Ozan Aembek* died in the yere 1478, and of the Egyra 882; and at the same time died *Ogorlu Mahamed* the eldest of his seuen sonnes: *Sultan Calil* was the second: *Tacub Myrzah* was the third: the fourth *Maslah Myrzah*: the fift *Ihsuf Myrzah*: the sixt *Makfud Bek*, who slew *Sultan Calil* his brother: and the seventh *Zeynel Bek*, who died in the Turkish wares.

¶ Sultan Calil, or Elhalis, the second king of Persia, of the familie of the Akyonlu.

Sultan *Calil* or *Elhalis*, he was in possession of the realme, by reasoun of the death of his father *Aembek*, he sent his brother *Tacub Bek* to be gouernour of the countrey of Diarbek, and tooke armes against *Calil*, or *Morad Bek*, against whom he fought, and put to flight, forcing him to retire into the fort of *Feruz Kab*, in the which, there was a capaine of *Oem Bek* called *Gelohy*, who hauing receiued *Morad Bek* louingly into his fort, sen him afterwards prisoner to *Calil*, who caused him to be slaine in Karafon, where he then was. At that time *Tacub Bek* brother to *Calil*, and gouernour of Diarbek, revolted, leading an armie against Tabris, being accompanied by *Makfud Bek* his brother, who taking him on the sodaine, defeated him, and *Makfud* slew him with his owne hands, haungi raigned but six moneths.

¶ Tacub Bek, the third king of Persia, of the familie of the Akyonlu.

Yacub *Bek*, sonne to *Ozan Aembek* (haungi dispossess and slaine his brother) came vnto the crowne: but in the yere 1482, and of the Egyra 886, a capaine of his called *Bayandur Bek* made warre against him, whom *Tacub Bek* vanquished, and slew in Saval neare to Kom. The same yere *Sultan Mahamer* the sonne of *Sultan Murat*, died at Constantynople, and there succeeded in the Empire, *Sultan Bayazet* his sonne. At that time also *Sultan Aydar* of Ardouel, made war against them of Gurgestan, and taking the way to Scryuan, with an intent to seife vpon that realme; *Farrok Yacar* king of Scryuan prevented him, and fortified himselfe by *Tacub Bek*, from whom he demanded succours, who sent him a good number of souldiers, vnder the leading of *Soleyman Bek Bigen*, a very famous capaine, who encountering *Aydar* in Tabasaron, vanquished him, and slew him vpon the field, taking two of his sonnes which were very young, wherof the eldest was called *Aly Myrab*, and the second *Cha Ifmaell*, the which were put into the fort of Sterkfac, of whom mention shall be made hereafter. As for *Tacub Bek*, haungi raigned twelve years, he died in Rarabage, neare to Tabris, in the yere 1492, and of the Egyra 896.

¶ Bayfangor Myrzah, the fourth king of Persia, of the familie of the Akyonlu.

Bayfangor *Myrzah* sonne to *Tacub Bek*, came vnto the crowne by the death of his father; but for that he was but yet young, they gaue him a capaine (for gouernour) of his, called *Zaifi Calil* *Mafatu*: at his comming to the crowne, there grew great factions, for that they of the part of *Bayonduriah*, pretended to make *Maslah Myrzah* vncle to the young king, and brother to his father king, and ioyning with him, they made warre against *Zaifi Calil*, who going to field, woon a battaile of them, in the which, *Maslah* was slaine vpon the place, and his nephew *Rofsan Bek*, the sonne of *Makfud* his brother, was taken prisoner, and carried into the fort of Aleniak. At that time *Soleyman Bigen* came out of Dyarbek, (who as we haue said) had vanquished and slaine *Choghe* or *Sultan Ayder*, in fauour of *Farrok Yacar* king of Scryuan, of whom *Calil* had the victorie, and slew him at Woam.

During these combustions, *Sultan Bayondur* taking some captaines with him, gaue an assault to Aleniak, wheras *Rofsan Bek* was a prisoner, and letting him at libertie, proclai'minge: thefe, with others which revolted, tooke presently their way to Tabris, to surprise

A surprise *Bayfangor*, who was forced to abandon the countrey with *Calil*, and to go to Diarbek, whither they were pursued by *Rofsan*, sending his armie against *Calil*, who was defeated and slaine. As for *Bayfangor*, he escaped, the realm remaining then in the possession of *Rofsan Bek*. This happened in the yere 1493, and of the Egyra 897.

¶ Rofsan Bek, the fifth king of Persia, of the familie of the Akyonlu.

Bayfangor being thus put to flight, *Rofsan Bek* the sonne of *Makfud Bek* began to enjoy the realme, who as soone as they entred into Tabris, he set at libertie *Aly Myrzah* or *Aly Patcha*, and *Cha Ifmaell* the sonnes of *Aydar*, and putting an armie to field, he tooke with him *Aly Myrzah* to pursue *Bayfangor*, who came to encounter them in Guania and Barbadh, wheras he gaue them battaile, in which he was vanquished and slaine fighting.

After this victorie *Rofsan* returned to Tabris, and *Aly Myrzah* with his permission retired to Ardiuel his countrey, and the auncient aboad of his father. *Rofsan Bek* repented him selfe soone to haue let him go, fearing that his preffence, and the remembrance of his defated father, would breed some innouations in that countrey: without any further consideration, he caused him to be followed, who neglecting his own saftey, was soone oueraken & slaine: his brother *Cha Ifmaell* escaped as he could, and fled to Gueylon, where at that time *Karkya Myrzah Aly* raigned, to whom *Rofsan Bek* sent his Embassadours to entreat him to deliuere *Ifmaell* into his hands, but he would not do it: it was then in the yere 1498, and of the Egyra 902, wheras *Hagmet Bek* the sonne of *Ogorlu Mahamer* & grandchild to *Ozan Aembek*, came with a goodly armie which he leuied in Diarbek, to fight with *Kofzar*; the battaile was given neere to Tabris, in which *Hagmet Bek* had the victorie, forcing *Rofsan* to flee into Gurgestan, where he died the same yere, haungi raigned five years, and six moneths.

¶ Hagmet Bek, the sixth king of Persia, of the familie of the Akyonlu.

The death of *Rofsan Bek* gaue the realme peaceably to *Hagmet Bek* grandchild, as hath bin said, to *Ozan Aembek*: he made *Haybe Sultan* gouernour of the realme of Kermou; and to *Kacim Bek Pernaque* he gaue the gouernement of Persia: thefe 2 conspired against him, and made warre, where, after some encounters, he lost a battaile neere to Hisphaon in Hyerak, in which he died; so as there raigned no more of the house of *Ozan Aembek* but three young grandchildren, that is to say, *Sultan Morat* the sonne of *Tacub* in Scryuan, *Aluan Bek* the sonne of *Ihsuf Bek* in Aderbajon, and his brother *Mahamed Mirzah* in Yazd: these three diuided betwixt them all the lands which they of the *Akyonlu* held in Persia.

¶ Aluan Bek, the seventh king of Persia, of the familie of the Akyonlu.

Pernaque haungi thus dispossessid his benefactor, he caused *Aluan Bek* the sonne of *Ihsuf Bek*, and grandchild to *Ozan Aembek* to be declared king, who with the helpe of *Alaubek Bayondur*, and other his captaines & kinsmen, came to Tabris, to ioine with *Haybe Sultan*, *Mahamed Mirzah* brother to *Aluan* which was in Yazd, called himselfe king of Hisphaon or Hyerak, against whom *Aluan* caused his armie to march, who without any long stay, retired himselfe into the fort of Stha, wherof *Oem Qayah Gelohy* was capaine, who ioyning with *Mahamed*, they went against *Aluan*, who was then returned, who encountring them, there was a cruell battaile giuen, which *Aluan* lost, and retired to Tabris, whither *Mahamed* followed him: *Aluan* went the second time against him; but he againe put to rout. In this battaile *Haybe Sultan* died, and as for *Aluan* he fled to Diarbek. During all these revolts, two brethren of *Haybe Sultan* did rife against *Sultan Morat*, who was in Scryuan, whither leading great troupes of souldiers, they went against *Mahamed Myrzah*, and met neere to Hisphaon, whereas a battaile was giuen, which *Mahamed* lost with his life, in the yere of Grace 1500, and of the Egyra 905, haungi raigned but one yere.

KKK

¶ Sul-

Sultan Morat, the eight king of Persia, of the familie of the Akuyonlu.

Sultan Morat the sonne of Tschub Bek had by the death of Mahamed Myrzab the realms of Parc and Hyerak, and Alman encioded the seigneurie of Tabris and Aderbajon, but in the yere 1501, and of the Egyra 906, they both leuid soldiers, so vifurpe their compaines right, so as drawing their men to field, they met at Cazuin, but they fought not by meane of certayne men, who made an accord, that either of them shold hold that which he had. At that time Persia was ful of robbing, violence, hunger, deirth, and mortallitie, with a generall resolution. In the yere 1502, and of the Egyra 907, Cha Ismael the sonne of Cheque Aydar going out of Nakchoan, leuid an armie, & came against Tabris, whereas Alman remained, who loone abandoned the countrie, and fled to Bagader, and from thence paffed to Diarbek, where he died soone after, in the yere 1505, & of the Egyra 910, so as Tabris came into the power of Cha Ismael, who in the yere 1513, and of the Egyra 918, tooke armes against Sultan Morat, who went out of Scyras, & came to fight with him in Amadon, but Morat lost the bataille, and retired to Scyras, and from thence to Bagader, wherof Bayrik was gouernour, who entertained him & tooke him to his protection: the yere following, Ismael came against them, who were forced to quit the countrie, and retired to Karamania, from thence Morat returned to Diarbek, where Kuzelbach or Caffelba flewe him, in the yere 1515, and of the Egyra 920; so as in him ended the government of the Akuyonlu in Persia.

OF THE DESCENDANTS OF CHINGVIS KAN WHICH COMMANDED IN VSBEK AND MAYRENAHAR.

Cheybek Khan, king of Maurenabar.

Vilest that matters were iamanaged in Persia, as hath beene said, the descendants of Tschykon the sonne of Chinguis Kan commannded in Vsbek, and held all thole lands, which are of a very great extent. In the yere 1496, and of the Egyra 900, Chaybek Khan the sonne of Budak Sultan parted from Vsbek with great forces, and came and spoiled the countries of Maurenabar and Karason, all which in a manner he held fourte yeres, vnto the yere 1500, and of the Egyra 904, when he was forced to quit them to the descendants of Teymurlang, and in the yere 1508, and of the Egyra 913, Sultan Ozm Myrzab hauing met with Chaybek Khan towards Herat in Maurenabar, where he raignid; and being slaine in the field, he gaue his place to his sonne Pady Azamor Myrzab, who notable to make resistance, fled to Kandar, where he had recouerd some forces, he came to fight with Chaybek, who got the victorie, forcing Pady to ffe into Persia, and to make vse of the fauour of Cha Ismael Sufi, who entreated him honourably: then in the yere 1511, and of the Egyra 916, Cha Ismael went against Chaybek, and they both met at Maruo, where they fought; but Chaybek Khan was vanquished, and died fighting, hauing led his seigneurie twelve yeres.

Kuchengy Khan, king of Maurenabar, of the descendants of Chinguis Kan.

Kuchengy Khan remained in Maurenabar, in the place of Chaybek, in the yere 1513, and of the Egyra 918, Cha Ismael sent a mighty armie into Maurenabar, vnder the command of Nagamy Sonj, who joined with Babor king of India, and then they came together to fight with the Vsbekes in Gagydaon; but they were vanquished, Nagamy Sonj being slaine vpon the place; and as for Babor being wholly defeated, he was forced to retorne into India: Kuchengy Khan meaning afterwards to haue his reuenge in the yere 1530, and

And of the Egyra 935, entred with his armie into Persia, in which Cha Thomas the sonne of Cha Ismael then raignid, who oppofed himfelfe againft his forces, fought with him, and woot the victorie; so as he of Vsbek retired vanquished into Maurenabar, from whence he came the second time into Maruo, with an intent to enter into Persia: but a peace was concluded betwixt them which staide the paſſage of Kuchengy, and made him returne into Maurenabar, where he died the same yere, hauing raignid twenty yeres.

Abuzayd Khan, king of Maurenabar, of the descendants of Chinguis Kan.

Abuzayd Khan, the sonne of Kuchengy by the death of his father came vnto the crowne the which he held fourte yeres, at the end whereof he died, hauing done nothing memorable, in the yere 1533, and of the Egyra 939.

Obeyd Khan king of Maurenabar, of the descendants of Chinguis Kan.

Obeyd Khan, eldest brother to the deceased Abuzaid, sonne to Kuchengy Khan, brother to Cheybek, as soone as he was declared king, sent a myghtie armie into Karason, meaning to enter into Persia: but he was staid by Cha Thomas, who forced him to quit the landes of Karason, and Cha Thomas being retited, he returned the second time, and spoliid them with his armie, vnto the yere 1540, and of the Egyra 946, when as he died, hauing raignid six yeres.

Abdula Khan, king of Maurenabar, of the descendants of Chinguis Kan.

Abdula Khan, the sonne of Kuchengy Khan, had the realme of Maurenabar, by the death of Obeyd Khan, where he continued but six moneths, at the end whereof he died, in the yere 1541, and of the Egyra 947.

Adelaſife Khan, king of Maurenabar, of the descendants of Chinguis Kan.

Adelaſife Khan, the sonne of Abdula Khan, succeeded in the realme, the which he held vnto the end of the yere 1542, and of the Egyra 948, the government of the descendants of Chinguis Kan in Maurenabar ending in him.

THE BEGINNING OF SACHACH ISMAEL SOPHY, AND OF THOSE WHICH ARE DESCENDED FROM HIM, AND HAVE COMMANDED IN PERSIA VNTILL THIS DAY.

Intinuing now with the kings of Persia, it shall be fit before we speake of the actions of Ismael Sophy to treat of his beginning as briefly as we may: he was sonne to Cheque Aydar, the sonne of Sultan Ianeyd, the sonne of Cheque Ebrehem the sonne of Cheque Aly, the sonne of Cheque Mucha, the sonne of Cheque Aly, and in the end, the thirteenth grandchild of the descendants of Morts Aly, cousin and sonne in law to Mahomet. When Teymurlang returned into Persia after the defat of Balazet, he carried with him a great number of slaves, as wel of Caramania, as of other nations, whom he had refolued to put to death, and with this resolution, he entred into Balazet, where he staide some daies: there was in this towne one Cheque Sasy, who was held

held by all men to be a holie man; so as he was generally honoured and respected: the fame of the vertue and good life of this man, came to the eares of *Teymurlang*, who was desirous to know him, & to haue his friendship; so as he himselfe went osten to his house to visit him, and meaning to go from *Ardeuell*, he offered him whatsoeuer he would demande; *Cheque Safy* knowing the intention of *Teymar*, in regard of his prisoners, taking hold of the offer which this prince had made him, entreated him to pardon them: *Teymar* who desired to gratifie him, did not onely pardon them, but delivred them into his hands, to dispose at his pleasure. *Cheque Safy* received them, and furnished them all, as well as he could, with garments, and other things necessarie, sending them free home to their houses, for the which not onely the captives, but also the nation wherewile they were, held themselves much bound to *Safy*, and in signe of requital of so great a fauour, there past few daies but he was visited with many gifts and presents, continuing still this acknowledgement to the descendants of *Safy*, even unto *Sultan Ianeyd* his thirteenth grandchild, or some of his sonnes, who liued in the time of *Ieona* the sonne of *Chara Isuf*, of whom there hath beene mention made. This prince seeing the continual visitations which were made to *Ianeyd*, and the great number of men, boies of foot and horse backe, the which were commonly at his gare, with the great authentie which he had; all which things together gaue him subiect to be icalous of him; so as he tolde him that he would not haue him any more visited by so many men: wherewith *Ianeyd* holding himselfe to be very much wronged, went presently out of *Ardeuell*, being accompanied by such as were deuoted vnto him, and tooke the way to *Diarbek*: *Ozun Asemek*, who was then king of this prouince, received him very courteously, and giuing him to wife a suster of his the which was called *Kadija Katun*, by whom he had one sonne called *Aydar*. This *Ianeyd* had commonly about him certaine lightheorfesmen, the which did infest all the countrie of *Gurgestan* vnder the title of zealous of his feet, forcing all such as they tooke to receiue it; and continuing their courses, it happened that entring into the realme of *Trebisond*, they flewe the king and courses, after which *Aydar* his sonne therre wherewile was with him. It chanced afterwards, that *Asemek* knew touching, as hath beane said, whereupon *Aydar* went to *Ardeuel*, where he married with a daughter to *Asemek* called *Alemcha*, who brought him *Aly D Pacha*, and *Ches Ifmaell*, who was borne in the yere 1488, and of the Egyra 892: he was called *Safy*, for the reaon that hath beene spoken.

The yere following, *Aydar* being entred into the realme of *Seyrwan*, *Farruk Tassur* king of that prouince, with the ayd of *Tacib Bek* defeated his armie, *Aydar* being slaine vpon the place, and his two sonnes *Aly Pacha* and *Ches Ifmaell* taken prisoners, whom *Sultan Rofan Bek* did set at libertie: yet hauing afterwards caused *Aly Pacha* the eldest brother to be put to death, *Ches Ifmaell* retired to *Gueylon*, where he continued for the space of six yeares, in the end, *Persia* being in combustion by the revolts of the *Akyonlu*, hewient to *Arzenion*, where haung gathered together seven thousand men *Caramanes*, all *Sophy* ens, of the families of *Efayaz*, *Camlos*, *Takalub*, *Versatu*, *Romlu*, *Zulku*, *Zuldu*, *Auchur*, *Kayar*, *Safiah*, *Karyadak*, and many others which followed him, in the yere of Grace 1501, and of the Egyra 966, being yet but fourteene yeares old: he came into *Seyrwan*, where he had a battaile against *Farruk Tassur*, who had slaine his father, got the victorie of him, and made him loose his life; so as he put himselfe into the possession of this realme, and the yere following he made warre against *Aluan* in *Nachioce*, and forcing him to die, *Ifmaell* tooke *Tabris*: haung obtained this victorie, he infinit the *Tage*, which is a Turban or red Hood, with twelve bands about it, the which he caused his followers to weare, in remembrance of the twelve sonnes of *Oson*, the sonne of *Aly*, held among them for Saints, and from whom he bragged he was descended, calling this new infinitation *Cazel*. Backe, that is to say, a Redhead. *Ifmaell* being done, went to *Arzenion*, where he drew his forces together, to conquer the realme of *Zulkadar*: but in his absence *Aluan* came against *Tabris*, to the succour whereof *Ifmaell* went presently, and forced the other to fie to *Bagadet*, and from thence

A thence to *Dyarbek*, where he died two yeares after, in the yeaer 1503, and of the Egyra 908. After his death, *Ifmaell* haung resyd for some time at *Tabris*, he led his armie into *Persia* agaist *Morad Bek*, who was defcated by him, with the losse of ten thousand soldiers, in the yere 1504, and of the Egyra 909, to whom he abandoned *Persia* and *Kerman*, which became subiect to *Ifmaell*, who went to spend the Wwinter at *Kom*, from whence he sent *Eliasbek* with an armie against the towne of *Rey*, whereas *Ozemek Gelbey* captaine of *Kalar Ferus Kuh* (lying in ambush vpon the way) presented him battaile, which the other lost, with his life. *Ifmaell* hearing of this defeat, went agaist *Ozemek Gelbey*, who retired to *Feruz Kuh* a fort, strong as wel by nature as art, the which *Ifmaell* vnderstanding and seeing no meanes to take it, he cut off their water, so as the soldiery were forced to yeld within a moneth after the beginning of the seige: which, although it were not long, yet there died in this war aboue thirtie thousand men. This being pacified, *Ifmaell* tooke his way towards *Karafon*; but being gone, a king called *Mahamed Karabey* haung certain troupes with him, entred into the country of *Yazd*, and became master thereof: *Ifmaell* came against him, who defended himselfe valiantly; yet in the end, he entred the towne, and tooke *Karrashy*, whom *Ifmaell* caused to be burnt, in the yere 1506, and of the Egyra 911.

From thence *Ifmaell* went to *Scyras*, where he made an edict in forme of prescription, by the which he comanded that all such as had carried armes in the battaile where his father *Aydar* was slain, shold die; so as this was the death of aboue thirtie or fortie thousand men. And whilest he Wwintered at *Taron*, he was aduertised that *Sultan Ocen Myrzah* king of *Karafon* was dead, on whose countrey *Chaybel Khan Vsek* scild, and the sonnes of the deceased retired to *Ifmaell*, who presently went with his armie, whereas he gaue him battaile, the which *Chaybel Khan* lost, with his life, and by this meanes *Karafon* came into the power of *Ifmaell*.

In this yere *Batazzet* king of *Rumy* or *Turky* died, and *Sultan* his sonne succeeded him in the Empire, and in the yere 1514, *Cha Thamas* the sonne of *Ifmaell Sophy* was borne. The yere following *Selim* came with a powerfull armie to *Arzenion*, causing *Ifmaell* to abandon *Hilphalon*, who came and encountered his enemie at *Chalderon*, where there was a great battaile fought, the which *Ifmaell* lost, and retired to *Tabris*, and from thence to *Gazin*. *Sultan Selim* entred into *Tabris*, where he remained fifteene daies; after which he went into *Amasia*. This yere the *Cafelbas* slew *Sultan Morad* in *Diarbek*, and sent his head to *Sophy*: and the yere following, *Selim* tooke *Kemak*, a place of great importance in *Saladulia*, and *Zulkadel*, and *Alep* in *Suria*; then in the yere 1517, and of the Egyra 922, he subdued *Damas* and *Egypt*, and in the yere following, *Diarbek*, and *Meopotamia*: in the end he died in the yere 1521, and of the Egyra 926, to whom succeeded his sonne *Soleyman*. As for *Ifmaell Sophy*, haung comandement ouer all *Persia* for the space of twenty years, he died in the yere 1525, and of the Egyra 930, being eight and thirtie yeares old. He was terrible in war, resolute, and without feare, more cruell and ferre than mild and courteous: he was wont to say, that as there was but one God in heaven, so there shold be but one king vpon the earth; whereunto he aspired with an insatiable ambition: he was so much esteemed, and respected of his people, as they held him for a holie & religious man, and they which followed him, did sometimes attribute to him honours due to diuinite, the which he seemed to reiect; but it was but a fained shew, for on a time, haung obtained a famous victorie, and of great importance, for the which some called him *Prophet*, others *Angel*, and some *God*: he did not dissuade them, but haung made a great and deepe pit, he cast his shooe into it, saying, that he that loued him best, wold fetch it: he had scarce spaken the word, but many thousands cast themselves into it, whereas presently the earth fell vpon them, and buried them all quicke, infusing the punishment which their impietie had defered. He had foure sonnes, that is to say, *Cha Thamas*, *Aleas* or *Elias* *Myrzah*, the third son *Myrzah*, and the fourth *Bathon*.

The Thamas, the second king of Persia, of the race of the Sophians.

A

As Thomas succeeded Ismaell Sophy his father: he had much war during his raigne, which continued three and fiftie yeres: the molt important were against the Turkes, ended in the yeare 1576, and of the Egya 983, leauing two sonnes, Cha Ismaell, and Ma
ried to the Blind.

Chas Ismaell, the third king of Persia, of the Sopbyes race.

E

Chedorluer; eldest sonne to **Cha Thamas**, was king of Persia but a yare, and ten moneths: at the end whereof, he died, leauing the realme to his brother **Mahamed** the third in the yere 1578, and of the Egyyr 985.

Ch. Mohamed the fourth king of Persia of the Sophyes race.

I small leauing no children, his brother **Mahamed** second sonne to **Chas Thamis** succeeded him, who, although he were blind, yethe governed feuen yeres: at the end whereof he died, in the year of Grace 1585, and of the Egyra 992, leauing **Chas Abas** his sonne for successor.

4

Cha Abas, the first king of Persia.

and 1800s. The first major war to be fought with aircraft was World War I.

By the death of *Mahamed the Blind*, *the Abas* took possession of the realme of Persia, the which he holds at this day: during his raigne, he had much war, in the which he habtigten many battailes; the most famous wherof, were those of Gucylon, which had rebellled, reducing it vnder his obedience, not without manifest daunger to him and his. He besieged Balk in Vshk, the which he continued certaine moneths; but in the end was forced to rise. He ruined the realme of Lar or Lara in Persia, and tooke the king, whom he put to death, by reaton of the thefts and spoiles which he did to the Caravaunes D of merchants which past that way: he left Tabris to the Turkes, the which they held since the time of *Cba Thomas*, his great grandfather. Many memorabile things haue past during the raigne of this prince; especially, against the Turkes, who haue since lost Tauris, and most of the places which they did hold of the Persian: but the shortnesse of this abridgement will not allow of a more ample narration: moreover, in so remote a countrie, matters cannot be discovered, but with time, whereby the truthe will appere.

Kings which have commandied in Persie, until that tho' Arabians entred the countrie, according to darknes: the generall suppulation is in the marginet. Where the letter G is added, it shewes that they haue beeне Gouvernours: and yet some put them in the number of kings. The marke S includes the kinges under whom they haue governed. Where there is no number, it shewes that they doubt of the time of their raigne: on the side we haue set the yeres of Grace and of the Egya, wherein they haue governed, as writers haue obserued.

<i>The yeares.</i>	<i>Moneths.</i>
40.	○
0.	○
50.	○
30.	○
0.	○
0.	○
120.	○
7.	Africab.

of the kings of Persia.

	The yeares.	Moneths.
Afrasiab.	12.	0
Zaab or Bazard.	5.	0
Kay Kobad.	100.	0
Kay Kau.	150.	0
Kay Kozaar.	60.	0
Lorash or Lorseph.	120.	0
Gufasph or Gufaseph.	120.	0
Bahaman Darash Dast or Ardachir.	112.	0
Asomay, a Queene.	30.	0
Darab.	12.	0
Darab.	14.	0
Schander or Aschander.	14.	0
An interregne or vacancie.	72.	0
Chaspr.	60.	0
Ardachir Babakhon.	50.	0
Chaspr Zabel Ketaf.	6.	0
Ardachir Farzand Hormoz.	0.	0
Chaspr.	60.	0
Baharon Kermone Cha.	15.	0
Tazdgerd.	22.	0
Kesere Kozyrao.	0.	0
Baharon Gur.	0.	0
Narsy or Narsa.	0.	0
Baharon Gur.	0.	0
Narsy.	0.	0
Baharon Gur.	23.	0
Tazd Gerd.	0.	0
Narsy.	0.	0
Tazd Gerd.	18.	0
Tazd Gerd.	21.	0
Hormos Farzand.	1.	0
Feruz.	0.	0
Susara.	0.	0
Feruz.	0.	0
Susara.	0.	0
Feruz.	26.	0
Belax.	5.	0
Samasp.	0.	0
Kobada.	43.	0
Kesere Anuchiron or Nuebirman.	48.	0
Hormoz.	12.	0
Baharon Chuby.	0.	0
Khozryao Paruez.	38.	0
Kobad Chyryshe.	0.	0
Ardachir Chyryshe.	0.	0
Charae.	1.	0
Ioon Chir.	1.	0
Turon Dokt, a Queene.	1.	0
Insaneda.	0.	0
Azarmy Dokt, a Queen.	0.	0
Kesere.	1.	0
Ferroghezd.	0.	0
Tazd Gird.	20.	0

THE

THE COLLEGE OF BAGADET, WHICH
COMMANDS PERSIA SINCE THAT THE
TURKS ENTERED INTO IT.

	<i>The Treas.</i>	<i>The Moneths.</i>
of	Abubaker:	2.
12	Bomer.	I.
13	Gismar or Osman.	II.
14	Mons. Aly.	III.
15	Aem.	IV.
16		V.
17		VI.
18		VII.
19		VIII.
20		IX.
21		X.
22		XI.
23		XII.
24		XIII.
25		XIV.
26		XV.
27		XVI.
28		XVII.
29		XVIII.
30		XIX.
31		XX.

OF THE FAMILIE OF BEN HVMIA.

47.	77	<i>Mawmū,</i>	20.	0
51.	22	<i>Tazid,</i>	3.	0
64.	6	<i>Mawmū the second.</i>	0.	1. monib,
66.	12	<i>Murwan,</i>	2.	2. days.
		<i>Abdel Malek,</i>	1.	0
		<i>Othlī,</i>	2.	0
		<i>Safīya,</i>	3.	0
		<i>Mālik or Homer,</i>	2.	0
		<i>Tazid the second,</i>	4.	0
		<i>Qāsim,</i>	5.	0
		<i>Qatil the second,</i>	6.	0
		<i>Tazid the third,</i>	7.	0
		<i>Elzahra,</i>	8.	0
		<i>Mawmū the second.</i>	9.	0

OF THE FAMILIE OF EBEN ABAS.

- 6 VACANCY

VACANCIE OF CALIFES.

<i>The years of Grace.</i>	<i>The years of the Egypt.</i>	<i>The Years.</i>	<i>The Monarchs.</i>
60.	243.	Mohabbin.	1.
62.	247.	Almatz Byla.	3.
64.	250.	Morady Byla.	0.
65.	251.	Almat Hamed Byla Hamed.	23.
67.	279.	Matazad Byla Hamed.	9.
68.	280.	Moktafy Byla.	4.
69.	293.	Moktader Byla.	7.
70.	301.	Iesfar.	20.
71.	320.	Kaber Byla Mahamed.	1.
72.	322.	Razi Byla Mahamed.	4.
73.	326.	Moktafy Byla Ebrahim II.	4.
74.	330.	Mofstachfy Abdala.	4.
75.	334.	Murya Byla Fazeler.	29.
76.	365.	Tahya Abel Karim.	17.
77.	403.	Kader Byla Hamed.	21.
78.	422.	Kabem or Alkabem Beamaryle Abu Iesfar Abdala.	44.
79.	467.	Almoktady Byla.	19.
80.	477.	Almosfazer Byla.	23.
81.	512.	Almosfekherd Byla Fazeler.	17.
82.	529.	Kabet Byla.	2.
83.	531.	Almoktafy Byla the third.	24.
84.	555.	Almosflanger Byla Ifuffi.	31.
85.	566.	Almosflang-y Benayr Edab Achen.	5.
86.	575.	Nacer or Nacera Ladilla.	47.
87.	622.	Alzher or Alzher Byla Mahammed.	0.
88.	623.	Almosflanger Byla Mansur.	7.
89.	640.	Almosflacem Byla Abdala.	15.

THE MOGOLES OR TARTAIANS DESCENDING FROM CHINGVIS KAN, WHICH COMMANDED IN PERSIA.

602.	<i>Chinguis Khan.</i>	23.	6
603.	<i>Olkay Khan.</i>	23.	6
643.	<i>Goyuk Khan.</i>	1.	6
644.	<i>Manchu Khan.</i>	23.	6
657.	<i>Yelchu Khan.</i>	6.	6
658.	<i>Habkay Khan.</i>	17.	6
680.	<i>Hamed Khan or Nickendar</i>		
	<i>Oglan.</i>	2.	2
683.	<i>Argan Khan.</i>	7.	6
690.	<i>Saniatu Khan.</i>	3.	6

An abridgement of the Historie

The years of the Egya.	The Yeares.	The Moneths. A
693.	1.	o
694.	8.	o
703.	12.	9
705.	Sultan Klian, who was after- wards called Sultan Hamet.	19:
717.	Sultan Abuzayd Bahader Khan.	19:

**THE MOGOLES OR TARTARIANS
DESCENDING FROM TEYMYRLANG,
WHICH COMMANDED IN PERSIA.**

The years of the Egya.	The Yeares.	B
730.	Teymyrlang.	36.
807.	Mirzah Karok.	43.
850.	Ologbek.	2.
853.	Mirzah Abdaloff.	6.
854.	Mirzah Abdall.	4.

In Maurenahar.

The years of the Egya.	The Yeares.	C
7452.	Mirzah Sultan Abusyed.	18.
7458.	Mirzah Sultan Hamet.	28.
7522.	Mirzah Balan.	38.

In Kasan.

The years of the Egya.	The Yeares.	D
7465.	Mirzah Hadiqer.	2.
7471.	Mirzah Sultan Oem.	38.
7516.	Sabady or Peleg, Tamm, and Muzafa Mirzah, brethren together.	4.

In Adurbajan.

The years of the Egya.	The Yeares.	E
7496.	Mironcha.	1.
7507.	Mirzah Abubeker.	o.

**THE VVRKOMANS OF THE FAMI-
LY OF THE AKVYONLV WHICH
COMMANDINDE IN PERSIA.**

The years of the Egya.	The Yeares.	F
815.	Kare Ifay.	14.
823.	Amit Samsa.	o.
841.	Tooncha.	32.
872.	Acem Aly.	3.

of the kings of Persia.

929

**THE VVRKOMANS OF THE FAMI-
LY OF THE AKVYONLV WHICH
COMMANDINDE IN PERSIA.**

The years of the Egya.	The Yeares.	The Moneths.
876.	Ozan Acembek.	II.
882.	Sulton Kalil.	o.
886.	Tacub Bek Buyfanger.	12.
892.	Mirzab.	1.
893.	Rojlam Bek.	5.
898.	Higmet Bek.	1.
903.	Aluan Bek.	1.
905.	Moras Bek.	1.

**THE RACE OF THE SOPHIES
DESCENDING FROM ISMAEL SOPHY,
WHICH HAVE COMMANDED
IN PERSIA.**

The years of the Egya.	The Yeares.	G
906.	Cha Ifmal Sophy.	20.
930.	Cha Thomas.	o.
983.	Cha Ifmal.	1.
985.	Cha Mehumed the Blind.	10.
992.	Cha Abas.	7.
		33.

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B
C

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 or Estates whereof their Commonwealth consisted, and the laws which Solon the Law-
 givere brought in amongst them. 24. Of the first institution of Tribes in Athens: of the election
 of magistrats which was made of three sorts: of the Senat of the Areopagites, and of the rigour
 of sentences and iudgements: of the Nomothetes, and the difference betwix them and the
 sophilates: of the twise division of the five hundred in cunile causes and trialls: of the tribu-
 lia, and Ilia: of the Logisti, Demarkes, Crofetes, Stoefaces, with other magistrats and
 officers in a great number, established over sundrie parts of that Commonwealth. 25. Of the
 ancient polise of Sparta, and how it was governed by Lycurgus lawes: of their marriages, the
 bringing forth of sheare children, and their austere and barbarous custome in instructing and train-
 ing them up to thenselv: of the manner of courting and making love to the Lacedemonian maides
 virgins: the instruction and breeding vp of young men: of the virile age, and of their ordi-
 nary exercizes: what kind of money they vied: of the militarie order and discipline of this
 Commonwealth: of their Infantry and cavallerie, of their severall armes, and how they used to
 and in escampe: of the autoritie of the king in their armes, and elsewheres: Finally, the
 institution of their publicke feasts, and what proportion and allowance was made to the king in
 summe and publicke feasts. 26. What religion the Greeks of this present age doe profess.
 All the Islands within the Archipelagus which are subject to the Turke, and what territorie
 of the Empire of Sclavonia: their situation, circuit, and chief townes: the fertilitie of these
 islands, and what other singularities there are: their manners, folissons, and custumes of life, as
 ancient as moderne. 28. Of the Isle of Cyprus, divided into fourne parts, with the situation
 and limits thereof: the natural disposition and manners, with the politie and religion of
 the Inhabitants. 29. Of the Isle of Rhodes, the circuit, and situation: as also, of that famous
 castle Colofas of brasse, which was sometimes erected in the towne of Rhodes, being le-
 gits in heireth. 30. A description of the countries of Bossina, Bulgaria, Servia, and Rus-
 sia: that the Turke holds in Hungarie: the names of the principall cities and townes, and
 their manners and privat folissons: the inhabitants of these countries doe vise. 31. Of the provin-
 cies of Tunes, and Tremen, lying in Africke. 32. Of Egypt, and the Trogloditick
 country thereto: Further, an ample relation of the countries which the Turke enioys,
 in the conclusion, a discourse of the Turkes in general, describing their maners, for-
 tress, and armes: with a List or Catalogue of all the Emperours of Constantinople, both Chris-
 tian, and Turk, since the diuision and separation grew of the Easterne, from the Westerne or So-
 uthern Empire: which was conferred upon Charlemagne of France.

The Estate of the Turks in Europe.

*Asia, Pamphilia, Cappadocia, Armenia the less, called Anundula, and Cilicia named Hamanis, all which countries are at this day comprehended in that part, which bears a singular name of Matolia, whose proper countries and provinces have all changed their names; insomuch, the cities and towns. The circuit of this Peninsula of Asia, the son of Osiris, reckoning it from Alexandria to Trebisonda, called by *Ptolemaeus*, comes to two thousand and four hundred miles, or thereabout.*

which holds a good part of that which *Ptolomeus* refers to the third table of Asia, containing all the Tartarians possessing and retaining the rest; and this part is Armenia, great, which the Turkes usually call Turcomania.

which commands over that part which *Ptolome* describes in his fourteenth book, that is to say, the Ile of Cyprus, Syria (now called Syria-Palestina), India, together with the Maritime parts of Soria, which being considered, from Firame to Alexandria, is about 430 miles; Arabia the stony, called at this day Barab Meopotamia or Palatice, Arabia the desert, and Babylonia or Bagder, which was the habitation of the ancient Chaldees.

He enioys also a part of that which *Polome* refers to the fiftable of *Asia*, which is
nia, called by the proper inhabitants *Afinia*. In leauing therefore *Trebisonda*, his do-
mion stretcheth towards the North, even to that strait which the ancients called *Bos-
porus Cimmerius*, and the Italians *camere* it *Bocca di S. Giovanni*, or the eaſe of the
eaſe, which ionies with the *Cheronefus*, called *Gazaria*, on the North ſide, that is, euen
with it, which may be in the fame that *Polome* calls *Hermanafa*, and thefe parts
lie in thore or coaſtage about 40 miles; then parting from *Sues*, which peraduen-
Polome expreflieth, by the name of *Climfi Premium*, and enyroning *Arabia Felix*,
he happe, to the fall and diſcharge of the riuer of *Tygris*, or *Tigil*, into the ſea, it con-
tayns all along the ſea thore, three thouſand feuer hundred and fiue miles in length.
And ſo ioning all theſe Maritime parts which the Turke holds in *Asia*, we find that it
is 10730 miles or thereabout in length, & the ſuperficies of all that countie, which
aignes ouer in *Asia* amounts to 710640 miles every way ſquare.

ages over in Asia amounts to 16,584 miles every way square. But because in all this tract of country, a good part of it is desert and disinhabited, or as they live not in subjection to the Turke, as in Arabia Felix they do not; for this reason I have subtracting for this main quantity, but a fourth part, which is of 17,660 miles there will remaine 32,280 miles every way square.

all the Turk's possessions in Asia are bordered on the East with the Persian gulf, or sea of Elcalf by the river of Tigris, called Tigil, & by a part of the coast of the Caspia, which otherwise is now called the sea of Baccu: on the West, with the gulfes of sia, or the red sea, with the Archipelagus, or strait of Constantinople, & the Euxine on the North, with the Euxine sea, and a part of the Marisch Meotis, otherwise the sea of Zabaques, and with a part of Samalia Asiaticke: on the South, withough, or Indian Ocean, with the Mediterranean and Euxine seas.

if we put all that together which the Turk commands on the sea coast within
named three parts, we shall find that it all amounteth to eleven thousand two
ed and four score miles, and the superficies of all his dominions in the above mea-
three parts, comes to a million two hundred three thousand two hundred and
one miles every way square.

¶ Of Thrace or Romania.

¶ The head citie of the Romish Empire lies in Thrace, which men at this day call only Romeli, or Romania; I thought good to begin with this part: wherefore Romania is a prouince nexte to Pontus Euxinus, so called by reasoun the principall of which is Constantinople, was sometimes called new Rome. This prouince in like manner called Asia, Perse, Odrysia, Emonia, Bistonnia, Cretonia, and Scythia, alson Hebrew, Thyras, according to Josephus his testimonie. The inhabitants of this contrarie were some times Strimonians, Bardes, Dolonges, Brigians, and Sythines.

Kkkk ji

The State of the Turkish Empire.

In the citie of Constantinople, the Marmoreous sea, and with Hellespont, or A
mopolis, on the North, bounded with mount Hymettus, which the Italian
call the Mount of Venus, and Contadaze, the Turkes Bal-
cloumatis, and the town of Mytilene, the part of Macedonias;
which is the chiefest port of the Empire, and the other of Strimon, called now
Rhendue, or Rhendus, which is the port of Thrace, and with the coast & shore
of Thrace, which is the greatest land of the Empire, and the breadth thereof, which is
from the town of Rhodes to the town of Constantinople, is about seven daies journey.

The distance from Rhodes to Constantinople, two hundred degrees of the Poles elevation, and B
about 1000 miles, by land, and 1200 miles by sea, in 12 hours and a quarter

and a halfe, and from the town of Rhodes to Rhodes, which some
call the Island of the Sun, and others of the Moon, being now named Po-
tidea, and Nicopolis, as many others affirme, Nicopolis, seated on
the toppe of a hill, whose ruines are as admirable
as any thing in the world, wherof there is no remaine. There is also to bee seen a very good
church, which is whole & entire, built in this day, and might also con-
cern the same to bee the firste church of the Empire, if the Turkes did not daily take vp the stones of the degrees
and pillars, and other materials, and soe waste the same. There are also many other C
churches, and monasteries, though of great pillars, which remain of the church
of the Saviour, and of the Virgin Mary, and of other divers churches of marble. The towne arthis
is also well peopled.

The towne of Philippopolis, called Nicopolis, is a greater towne than either Philippo-
polis, or Nicopolis, but it is not walled about, and the buildings thereof are
not soe faire as those of Nicopolis, which is the chiefest place of the Empire next to Constantinople,
having beene heretofore the prouince seat and residence of
the Emperour of the Empire, in the yere 1363.

The towne of Heraclea, called Nicopolis, is a towne midderly well peopled. Se-
ttennye Provinces, or port capable enough of small vesells, and it D
is neare the river of Hermus, called Heracles, as it was also in former times) is
the towne of Mallia, or city of Zition, whiche hath a goodly port, able to harbour
a great shipp, and was built by Pyrrhus, king of Sparta, in the yere of the
conquerour of the world, the incarnation of our Lord, one hundred and seuenten years,
and was called New Rome.

The towne of Constantinople, under whom it came to be called Con-
stantinople, was founded by the Roman Emperours, when they E
had lost the Empire of Rome, then of the Emperours of Greece, after the distru-
ction of the Empire of the Turks, and shortly after the fall taking thereof, which fell out vnder Mahomet
the second, King of the Turks, in the yere 1453, it was made choice of for the roiall
city of the Ottomans.

The towne of Constantinople is now very rich, wonderfully well peopled, and asitwere
the chiefest towne of the Empire, or the Empire of the Turkish Empire. The circuit of this
towne is about 12 miles, and there are many amfitheaters, wherethere are some which con-
tain 30000 spectators, and accompaned. It is supposed there are 70000
houses in the same, where all the towne Stamبول, or Stambolda: on
the one side is bounded by the sea, and on the South, by the Archipelagus, and a F
smaller sea between them, on each side Asia, from which it is separated on
the one side by a narrow neck of land, which goes from one sea to the other,
and is about two miles in length, which goeth by the name of the Bosphorus, so that any ship how great soever,
can passe from the one sea to the other, and in length about ix miles.

The

The seat of the whole citie is so faire and pleasant, & in so commodious and fit a place,
as comes to haue bee naturally made to command, and to be the peculiar resi-
dence of some great prince. It is built vpon the hanging of a little hill, almost in a tri-
angular forme, the side thereof running along the porc euen to the Seraglio; these
and lies ouerleant from this place to the castle, where prisoners are kept: being called
the fountaine, and these two sides are enuinioned with the Sea, the Seraglio making
the head of the same. The third side lies towards the firme land, compassed about with a
ring of high staine towers, as also with a ditch without, which is of no great
depth or moment. All this citie yields wonderfull contentment to the viiew, both by
the bountifull sight, as also for that there are seuen little hills, upon each of
which you may discerne a goodly Mosque, or Turkish Temple, whereof we will speake
hereafter.

The most magnificent place in all Constantinople, is the Seraglio, being the court or
the great Turke, seated on that head or point of the citie which lies to
the Sea, being seperated as it were from all the rest, and containing somme miles in
compass or circuit thereof. On the Sea side, you may see many light turrets and
towers supported vpon pillars of marble, where the grand Seignior sometimes does
repose himselfe.

When you are entred within the first court of the Seraglio, on the left hand you may
see certaine staines, like to a Turkish Mosque, which in ancient time was foun-
ded, but at this day the great Turke makes vse thereof for a kind of armall, refes-
ting and keeping therins great stoe of armes for the defence of his houle and Court.
Somewhat aboue that, there is a little Tower, wherein are heven out fifti or sixtie
stone, where the great Turkes commandements are giuen vnto, and on the right
therof, you may see the Court kitchens.

When you goe out of this Court, you enterte into another made like a cloyster, with a
one round about it, supported vpon pillars of marble, being couered with lead, in
which (on the left hand) you shall see a fountaine, where the great Turke many times
cutt some of the greatest mens heads of his Court to be cut off. In the corner of this
therof thence you go into the Diuant, which is a little chamber, and beyond that, is the
chamber of the treasurie.

And so you haue heard of all the particular places of note of the greate Turkes Ser-
aglio, which haue come to our knowledge. Departing from hence, you may see a faire
churche, which is neare at hand; this was in old time the Church of S. Sophia, builde by
the Emperour: but in his time it was fare greater, with an Abbey adioyning
thereto, which extended farre into that verie place where now the Seraglio stands; the
Turkes coming to be masters of the citie, did ruine it, leauing nothing stan-
ding but the Quire, which they referred to make a Mosque. There are also
some many high and great collutones, or pillars, whereof eight be of porphyry,
and fourte of white marble: and aboue the same, a verie beautifull
staine, paued with transparent marble, with many other little pillars of marble and
stone.

Beside the rest, there is one stone of marble, vpon which the Turkes beleive and
say that our Ladie did wash our Sauours linnen, and therefore they giue it great
honour, for that they hold Iefus Christ to haue beene a veritie great Prophet:
the Churche is embellisht with goodly old Mosaick worke, made in the
same time.

In your comming forth, you shall see many Cubees, which are places made all
over of Chappels, or couered like Domoes, or Cathedrall Churches, all of
them staine, and the great Turkes sonnes are interred.
The greatest and chiefe Mosques, are those which are erected vpon the Seven hills
of Constantinople, whereof we haue formerly made mention: that of Alibat, or Sultan Bataze, one of Sultan Soliman, that of Sultan Mahomet, that of
Solymus, and another of Selimus the son of Soliman: but the fairest and most stately
LIII iiij

palace of the Turke, is that of Sultan *Mahomet*.

A
The same hath four great gates, each of them adorned with a goodly faire fronde, made of white marble, and under the corners thereof there are also four verie high towers, and round about that narrow street is a gallerie, which runs round about, and within is made white, with a great mass of marble.

Before the entrance into the Mosque, there is a great court paved with marble, compassed about with faire columns of the same stiffe and matter, and in the middle thereof a faire fontaine, covered with lead, as also, the gallerie and Temple, are inscribed with divers histories.

B
In the temple of Sultan *Mahomet*, there is a great place like unto an Hospital, where strangers of any nation may enter freely, and lodge without any contrarie. There shall haue honie, rice, bread, and water for three dayes together, and then be dismissed to rest in. Some say there are above one thousand passengers of divers nations, received daily there.

C
From thence to *Constantinopla*, you may discerne the lodging of *Lazarader*, from whence you may goe by land or by water, the which is fresh and sweet, even into the Seraglio, which is in the city of *Constantinopla*.

D
At no farre from this place, you may behold an auncient Hippodrome, called by the people of *Constantinopla*, containing about five hundred paces in length, and an hundred in breadth, the middest wherof stands a Pyramide, grauen all ouer with Hieroglyphicall characters, exceeding high as that in *Spira del Popolo* at *Rome*. This was the place where in old time they did mount their horses, in forme like a theatre.

E
A little beyond this, ther stands three serpents of copper, higher than two men, and maledict together. The Turkes say that in former times, when three serpents molested them of the citie, the people at last humbled themselves in prayers to heauen, and when meidly being deliuered from these deuouring monsters, they left these formes cast into the earth, in memorie thereof.

F
In the same place, there faire columnes of rustick worke, the stones whereof are all joined together without lime, or morter, and hauing within the same a payre of doors. In this place the Turkish cavaliers exercise themselves on Frydaies, and on other feasts, called Beclan.

G
Added by this Hippodrome, you may see the *Bisiftam*, which is like the palace of *Parthenon* this place, men sell all precious stones, rich gold-smith-worke, and all sorts of beautifull and delycately ornamented, as cloth of fyfe, and also flaxes, men, women, maydes, parsones, yardeyns, &c.

H
In another place not farr off, there is a great pillar of Porphyrie to be seene, crosse barred, and daungerous with circled hoopps of yron; and on another side thereof, there is another pillar called *Minasiale*, verie high, being all of marble, grauen and cut with the Imaginacion of pyramids, like to that of S. Peter and S. Paul, which is at *Rome*. Within the same, there standeth a cage, which mounts vp to the top, but they are all broken, so as were broken the shambles and bands of yron, which sustaine the same, and hold it together, it would be in great daunger of falling to the ground.

I
From thence, men vially go to see a verie faire open place, greater than that of the Hippodrome, being peculiar for the Laniflaries, built round about with lodgings and chambers for schoulders.

J
At the end of the same, you come to a bldg. Palace of *Constantines*, which hath no great beautie in it, the best thing to be noted is, that it is seated in a verie good aire.

K
There stande within the same two Christian Churches, one consecrated to S. N. John, and the other to our Ladie, summetime of *Constantinople*, which is verie little, but standing whole and entire: And thus I haue related unto you the most remarkable things of this cheste, so as now we must bend our discourse to the suburbs, and after that, to some adjacent places, that we may see and obserue what is most beautifull, or worty of remembrance.

L
At the end of the citie, on the other side of the Port, neare to the fresh

M
fresh waters, the Mosque of *Aiong Sultan*, wherein the great Turke, when he comes to the Empire, goes to recce his sword. And in another part, you may discerne the quayes, with a certayne garden, which belongs to the great Turke. A little before, cloe by the entrie of the port, is the Arcenall, where there lies about the number of a hundred and fiftie gallies on thore diarmerd, and some sixtie riding at anchor, all readie furnished, vpon any sodaine occasion: and somewhat beyond this, there is a place called *Topana*, where you may see a great number of dismounted canons, whereof some are turned and buellied against the port.

N
I may not by any meanes omit to speake of a little Island of rocke which is at the end of the channell, two miles within the blacke sea, being all desart, but yet very worthie consideracion, for a goodly columne of white marble erected on the top thereof, by *Tompey the Great*, after his discomfitting of *Mithridates*.

O
As you retorne againe towards *Constantinople*, there is to be scene vpon the channel the same sea, two towers, the one of this side, the other of the other side, which guard and keepe this mouth or entrie. And in this place they vse to imprison the knights of *Malta*, and other Christians of qualite, and calling, which are taken in the wars. It is from thence to the citie, some eighteene miles, and on both sides of the channell, you may see a great many houses of pleasure, and sundrie faire gardens: then right ouer the sea, on *Asia* side, is *Galata*, called at this day *Pera*, lying betwene the Arcenall, and the place *Topana*, inhabited for the most part by free Christians, and Greeks; and both the one and the other haue many churches, of which the fairest, and wherein our faith is preache, is that of S. *Francis*; the others are called S. *Maries*, S. *Johns*, S. *Anthonie*, S. *Benedict*, S. *Peter*, and S. *Anne*, all of them vsing the Romane worship, and ceremonies. About this place there are many houses, and villages, as *Casanbacha*, *Befistar*, and the residences of the Embassadours, both of France, England, and Venice.

P
Somewhat further off, on the same side you may see a great village named *Scutary*, which did belong to the Sultana, mother to *Mahomet*, who caused a very sumptuous trespasse to be built there, together with a great and goodly house, where all passengers of what religion soueray may be lodged, and entertained for three daies: the Turkes call this place *Caruaferat*. And this is as much as I am able to deliuer of the neighbour and adjacent parts to *Constantinopole*.

Q
Neere to this prouince, lies that Chersonesus surnamed of Thrace, but commonly S. *George* armes, where the towne of *Gallipoli* stands, fowre daies journey from *Constantinopole*. This was the first place of Europe that *Amurath* the first tooke, in the yere 1363: with no walls, and the port thereof is not capable of any great shipping; and yet there bay or gulf, which may harbour manie. This towne is inhabited by Greeks, Iewes, Turkes, and is a great passage from Europe into *Asia*.

R
Vlkan strait of sea, from *Gallipoli*, where *Propontides* ends, to the Archipelagus, is the *Hellespont*; where is the strait or chanell of the caffles, being a quarter of a myle broad: here it is, where thefe two auncient castles of *Sestos* and *Abydos* stand vpon the loue of *Leander* and *Hero* called commonly the *Dardanells*, and by the Turkes *Bogozaster*. *Sestos* is in this Chersonese, feated vpon the hanging of a hill, in the forme of a crescent. *Abydos* is in *Natolia*.

S
For *Propontides*, it is the sea that is enclosed betweene the two straits, I meane that of *race* or *Constantinopole*, and that of *Gallipolis*, but at this day, it is called (as before told you) the *Marmorean sea*.

The Qualite, and nature of the soile.

T
This countrey is for the most part cold, and full of people: you may discouer in the same, many goodly large plaines, where they reape great store of corne, and all sorts of flaxes, and beyond this, bending towards the sea side, there growes good wine. *Plinie* himselfe commends this prouince for fertilitie, and seemes highly to esteeme the same therein, for the substance, and weight of the same; as also the wines, for their goodness.

nesse and strength. But within the countrey, and far from the sea side, Thrace is more A cold, and therefore the lesse able to produce either corne or wine : it generally wants wood, and the large plaines thereof are in some places separated, and cur off by little hills. They do here prepare, and accommodate alum in the village of Chapsylar, which in former times was a hamlet called Cypsel.

The mountaints of this province, are those of Hemur, and Rhodope, which is very tough, and alwaies covered with snow; Orbele, and Pangee, which haue at this day mines of siluer, as heretofore they had; and then Messape, not far from the sea side, which is admirable for the roughnesse of the rockes.

The river hereof is Heber, called at this day Marica, according to Mercator, or Veli. B Se sayd veleris Nicola would haue it: Nesse, called now Charon, according to Belon: Metas, now Genfui, and Strymon, which is the bound and limit of Macedonia.

In the riuer of Heber, as report goes, hath gold intermingled with the sand or grauell therof, and it is so flowy of course, as a man can hardly discerne which way the streame runs: the water therof is troubled, and thicke, but sweet; and in Sommer it is so cold, a man would think it to be dissolved yce: but then in Winter, there defends such a fall of waters from the neare mountaintes, as it growes more swift and violent, overflouing a great large meadow, which in precedent ages was called Dorisea, where men erect no buildings, onely in Sommer they feed a number of horses: and there are also certaine orchards, or gardens which bring forth great store of Sommer fruits.

The riuer of Heber receiueth into her streame the riuier Theara, which is the best water of all this countrie against any kind of disease or infirmitie, and especially against scabs both of men and herte. It hath thirteene and eight fountaines or bathes, part hot, part cold, which flow out of one and the selfe same rocke, Darium taking great delight in the pleasant taste of this cleere water, erected a pillar neare vnto it, with an inscription theron in Greeke letters, in prayse and commendation of the same.

The riuer of Nesse, or Charon, descending from mount Hemur, is very flow of streame, and somewhat lesse than the Strymon, or Stemon, and yet it casts vp much grauell and sand. We may herein like manner obserue the lake of Biston or Bouron, which is magnitudo, and affords much good fish.

The Thracian Bosphorus comprehends thirtie good ports, part in Asia, and part in Europe, but more on Europe side, than on Asia. It changeth the streame and course, being exceeding swift, in seuen places of speciall note, where beating vpon some capes, and forelandes, the sea comes to be wonderfully enraged, and rough; so as they passe with great difficultie in divers straits towards the blacke sea, but by a violent halting of the boats along the shoreside, or else changing their course from one place to another.

In the daies of *Copronymus* the Emperour, all the Bosphorus, and a part of the great sea, was so frozen, as the yce was fine and twentie cubits thicke, & a great quantitie of snow falling therupon, the yce also was encrast twentie cubits high aboue the face and surfaces of the sea; so as men might traueil, & go most securely on the same, and beasts E yea wagons and carts heauilie laden, passed thereon out of Europe into Asia, and from Constantinople to the mouth and entrie of the riuier of Danubius, as if it had beeene on dry land.

Afterwards in Februario, when the yce came to dissolve and melt, breaking out into many great flakes and peeces, which seemed like little Islands, ful of many creatures, some dead, and some alive: the flakes of yce with the wind and streame, were driven forcibly on Constantinople side, where they ouerthrew many buildings of great moment and importance, that were built to the sea side ward.

There is no part of the Mediterranean sea more abundant in all sort of fish, than the Bosphorus. In the beginniig of Winter, there depart infinit scholes of them from thence F towards Proponitides, and in the spring time they returne to the blacke sea: the water is colder there in Winter than elsewhere, as also for that it is but low and shallow, the tempests do agitat, and toss vp the waues therof beyond measure: and this is the reason, why the fish, shunning cold as much as they can, and the furie of the winds, change their haunt

A haunt, and in the Winter, retire into the Marmorean Sea; but then in the Spring time againe they returne into the Bosphorus, because of the waters of this Sea, which is not to fall altogether as that of the other, by reason of the many fresh riuers, which disgorge and fall into the same: so as I cannot credibly informe you what quantitie of fish is taken in the strait of the Bosphorus, especially at Constantinople, where women themselues, when they haue nothing else to do, fish out of their house windows: but above all other sorts, they take there great store of young Tonnes, which the Greckes call Pelomides.

The auncient manners and customes of the Thracians.

The inhabitants of Thrace were esteemed heretofore to be verie harsh and rude in their maners, and they were many in number, as Herodotus said; if they had been governed by one prince alone, and being unitid, and of accord within themselues, it had bene impossible to vanquish them, for they were the strongest men of all the world: but whithall he adds, that they were but weake, by reason of their great diuisions and factions. And although they could not agree and loue together, yet they had all the same manners and customes of life, except the Thracians, and those which dwelt aboue the Crestones.

The Getes were persuaded that they did never die, but in departing out of this world, they went to find out their god Zimolxia.

This Zimolxus was one of Pythagoras followers, who being returned into his countrie, and perceiving that the Thracians lived barbarously, and in a manner after a brutish fashion, he gaue them lawes, teaching those of the countrie the vfe of them; afterwards alsoe printed in them this firme persuasion, that if they strictly obserued them, when they left this world they shold go to a place where they were to enioy all manner of pleasure and contentment.

When he had obtained some reputation of diuinite amongst the Thracians, he estranged himselfe, and left them quite, no man knowing whether he went, but thus he left them, with a verie ardent desire to see him againe.

They ordinarily sent one or another (on whomsoeuer the lot fell) to find him out, in a vessel with five oares on a side, to the end they might acquaint him with their necessities in the place where they shold find him.

They enioyed some certaine man amongst them to hold three darts fixed firme on the ground, with the points vpward, and then they commanded others to take this man with his feet and hands bound, and to hoyle him on high, to the end he might fall vpon the darts, and to be pearced through: of which, if he died at the same instant, they supposed their god to be propitious and favourable to them; but if he still continued aliue, they would accuse this messenger to be but a wicked and impious man. If he were thus scufed and blamed, they would presently send another, informing him by this messenger of their peculiar supplications and d. faires.

When it either thundered or lightned, the Thracians would shoothe their arrowes against heaven, and threaten God, seeing they believed in no other god but their owne Zimolxus.

The Thracians practised the same customes: but at the birth or death of any one of their countreyners, they vied a particular ceremonie by themselues. When the infant was borne, all the parents sitting round about the same, lamented bitterly his comming into the world, rippling vp all the miseries and afflictions whereunto he shold be exposed, and thus deploiring his condition as absolutely miserable and unhappy. But if so be any one amongst them did die, they would burie him with all joy and alacrity, highly rejoycing that by this meanes he was freed and quit from the disasters and crosses of this

Many of those that inhabited beyond the Crestones, had many wifes, and when any of them died, their wifes would grow to a wonderfull debate and strife, seeing each wome would be verie forward to affirme that she of all the rest was best beloued of her husband:

husband; a solemne assemblie was made, and euieie ones reasons duely heard, then the A that was diuided decreed that beloued was layed on her husbands tombe, where her neest kinman cut off her head, and prettily she was buried with her husband, and then all the rest esteemed themselves verie unhappy and accursed, weeping, and lamenting for the judgement deliuernesse in fauour of the other, because they tooke themselves in this consideration to be greatly dishonoured.

The other Thracians accustomed to sell their children, following the auncient maner and fashion of the countrey, and the fathers, mothers, or neest kinmen, neuer kept in or restrained their daughters or infowres, but suffered them to enterteine louing embracements with any one they had best liking to.

B *Brutall* they had alwayes a verie speciall care of their wifes chastite, whom they loued haberd heart and high rate. They had certaine markes and impreisions on their heade, handes, and shay which had none were esteemed but base and common stiffe.

They were sold to the best chapman; and he that drafte to the highest price: and thene all the fayre and fairest espouse to fale, and did carrie home the price whereat they were set and taxed: but the faule were faine to buy those men with whom they would marrie. The quene and women mad good cheere together, neare to a fire side, casting the graines and seeds of certaine heabes vpon the imbers; and so being intoxicated with the fent and force thereof, they tooke it for a solemne reioycing to appearre as it were drunke, hauing their sences by this meane dulled and stupified.

C They repairet it for an honourable course of life to be idle and doe nothing, but to live of pilferies and theftes: as on the contrarie they that sowed and tilled the earth were contynued, and reputed for vilaines and base in the most abiect degree.

VII. They commonly worshipped *Mars, Bacchus, Diana, and Mercurie*, swearing awlays by the last, from whom they appoaled themselves to be lineaely descended.

All the Thracians houses were verie low built: their prouisions and victuals were alwaies at one point; and as for vines, they neither vfed nor planted them.

D *Whem* they were callid to any election of a king, nobilitie swayed not therein aboue the rest of the vulgar people, but whosoeuer had most voyces on his side, was preferred to shewdignitie before all others. The people alwayes made choice of such an one whose manners and life was untainted, and his clemencie verie well approued and knowne, and also besides this, he must be well stricken in years. These circumstances were required in him that had no children, for if he had any, he was never chosen, how commendable or praiseworthy soueraine he were in his actions, and if he begot any after his election, he was quickly deprivid of his dignitie, so much the Thracians hated an hereditarie succession in their realme.

Although the king were verie just and vpriight, yet would they not suffer him to doe all things freely without controll: so that a magistracie of fortie were appointed him the whichever as his assitants, to the end he might not be sole Judge in criminal causes. And when he was found culpable in any thing, they condemned him presently to death, yet they shewed this respect and honour towards him, that no man layed vpon him any violent hands; but all sustenance being prohibited him by a publique proclamation and consent, he was in the end constrained to die of hunger.

E They solemnised the obsequies of their great Lords and Princes after this manner: The corps was carried into a publique and open place, where for the space of three daies, killing divers sorts of beasts for a sacrifice, they made exceeding great cheere; afterwards hating lamenting some time ouer the dead corps, they either buried or burned it, burying the ashes in the earth, and erecting a tombe vpon the same, where they deuised many kinds of combats, amongst which the most common and ordinary was the Duell, betwixt man and man.

F The armes which they vfed when *Darius* made his expedition and enterprise (as *Herodotus* writes) were these: They wore mertions on their heads made of foxes skins, and somme shirts, vpon which they wore cascoakes or gabberdines of divers fashions, and vpon their legges they did wear buskins of kidds skins, and besides this, they vfed darts,

shields,

A shields, and little poinards.

They were very expert archers, whereof they affirmed themselves to be the inuentors. They speake the same language that the Scithians did. *Plinie* writes that all Thrace was sometimes diuided into fiftie hundreds, or quarters. And this is all I am able to deliuer of the auncient customes and manners of the people of Thrace: now let vs see and examine how they liue in this our present age.

The Manners and Fashions of this present time.

VIII. T He moderne inhabitants of this countrey, ware their haire very thicke on the tops of their heads, they are wonderfull strong, rude, furious, and full of crueltie. They loue to drinke as soundly as any nation of the world; so as you shall never but see some or other continually drunke: and were it not for the expresse prohibition that *Mahomet* made for the Turkes drinking of wine, out of doubt, many other dissolusions would be par in practise within this prouince. But because Thrace is inhabited by diuers sorts of people, especially Constantinople, as by Turkes, Iewes, and Christians; so as in this respect, we cannot generally discouer of them all three, because they haue different manners and customes, which distinguishe them one from another, I will undertake every one of these three apart, that so we may best judge and consider what is in them most remarkable, and worthy of obseruation.

C The Turkes are not grown so ciuile as many other nations in Europe, and their habbits (I know not how) retain such an vnseemeley apperance, that one cannot behold them without a kind of disdaigne and contempt. For the linings come not to the vttermost skirts of their garments, and whatsoeuer they ware is so ill fashione and cut out, as if seemes there needs no great artificiall taylor for the cutting and making them vp, but only some simple fellow that can barely sow, how badly soueraine.

D There is none of them that eats sitting on a bench, chaire, or stoole, but they all take their repailes sitting croſſe legged on the ground, as sailors do ordinarily here within their shippes, when they worke many together upon a shipp boord. Their table cloth and table is for the most part of an oxe hide, or of a staggs not curried, but hauing full the haire vpon it, made an cut in a round forme, and being two foot and a halfe broad, with buckles and rings of iron, which serue to shut it, with certaine thonges of leather euuen as you doe a surfe, which likewife they may as easily extend and spred, or tranport from on place to another easilly. They vfe no napkins to wipe their mouthes or hands withall.

E In what place soueraine they sit downe, whether in their houses, or in their mosches, they red certaine tapistrie courerels, or mats of reeds; and there are some places which they hanche with board, as being otherwize either too low, or too foule. They neuer vse any clothe, neither permit they those Christians that dwell in their countries to vfe any.

F Both men and women ware their garments long and large, and open before, to the end that in stooping, they may the better couer them selues, and hide the parts of shame from men in doing their busines. When they eafe their bodies, they haue a speciall care to turne their backs towards the South, because it is the part they looke towards in making their prayers, and they would take it hainouslie, if any one should see them doing this ofte: so much afraid, and craeſfull they are (as before I haue told you) of this part which tendo naturally deſire to hide.

G The Turkes eat of gelt deere more than of any other meat, and that is the reaſon why many good Turkishe skins come ouer into our parts. They feed also vpon mutton, and þere great numbers of kid and lamb, but little beefe, and theſe meats are rather roasted than prepared in any other maner. Finally, they put all the flesh pell mell together into a great platter, or rather if I may so say, into a great boule, not hauing many ſeverall platters as we vfe to fet each meat on the table by it ſelue. But they neuer eat any wines ſelue, and their ſauces of greatest appetitie are made of garlick and onyons, wherein euuen their ſoldiernes and princes take great content. Their ordinarie bread is very browne, and the ſolution is, for that they put many ſeeds into it; ſo as it cannot be ſo well ſifted and prepa- r'd as it ſhould be.

But

But to come to other of their manners and kinds of life, there is not a nation in the A world more arrogant, nor that more aspires to get the vpper hand in all things than the Turke, who scornes and despiseth all others. And this insolencie growes in them from the many victories that these barbarians haue obtained in all parts, and by reason of the wonderfull largenesse, and extensit of their princes dominions. They are exceedingly given to whoredome, & al kinde of vncleanness, yea even to Sodomic it selfe, which they vse publikely, and in the very galles, where it is as common with them, as eating or dinking.

They are treacherous and disloyal as may be, and make no scruple of breaking their promises; so as this their infidelite hath beene the ruine of many Christians, which tru- B fling to their words, haue often times yeeded themselves into their hands, who afterwards were miserably maffacred, or led into captiuitie. You must not suppose that the Turkes make any great respect or account of Embassadours, or that the lawes of nations is of any high esteemme amongst them, as it is amongst the Christians: for if the grand Turke growes in any sort怠 of an Embassadour, he presently puts him to death vp on any small pretest or colour, yea, and the principal men of the court, if they owe a grudge, or be discontented with any Christian Embassadour, they will not fail to lay snares to intrap him, and to bruce him with insupportable affronts.

This nation is not naturally inclined to learning, but only to armes, in which their obedi- C ence and assurance of Mahomets paradiice, and their opinion of destinie, are of more force than their courage and valor. And yet as for learning, they haue amongst them some bookees, and certaine doctoress, but not for any humane sciences, or Philosophie, but only for the explantation and instruction of Mahomets doctrine, vpon which subiect infinit volumes haue beene compiled full of disputationes and controvuries. They do by nature so mortally hate and detest Christians, as they can no sooner name them, but they will terme them dogs, as I saw with mine owne eyes, being one day with a Chios, which belonged to the vice-roy of Argier, with whom I was very familiar; for though he professed great loue and kindnesse to me, and gaue me as much respect, as the little humanitie and courtesie of this nation can afford: yet when any occasion was offered but to discourse of Christians, he could not abstaine from calling them dogs vpon any speech, D discouering by his words a kind of rankor and hatred against them.

They are so covetous, as they make profit and gaine of all things, and the reason why they haue vp money with such greedinesse and care, is, because the great Turke giues no land nor possessions to the Turkes, but for tyme of life; so as they which meane to leaue any thing to their children, make all the readie money they possibly can, to the end they may haue sufficient to maintaine their estates without abating their shew and condicione: althoough commonly when fathers haue done good service, and that the children shew some generositie and courage, they are suffered to enjoy that which their fathers formerly held, expecting that with time and yeares they may likewise attaine to their fathers place and charge. I must needs also tell you thus much, that the Turkes would never haue endured the Christians to dwell amongst them, or in their countries, whether they were religious or other, but that the hope of profit and gaine, which they dayly and yearly exact from them by tributes, invites them thereto, and questionlesse the holie Sepulcher it selfe, which yet stands whole within the citie of Ierusalem, would long since haue beeene ruined and beaten downe, but that the Turkes perceiue how the Christians draw as it were by the reverend respect of this sacred and venerable place, would come flocking thither in pilgriimages, and so bring in vnspakeable summes of mony. For they shew manifestly what was the reason which made them suffer and tollerat this, for you never see people more greedie of spoile, or that more vniustly and vnireasonably, do ransomceth deuout, but miserable Christians, as religiouly affect this voiage, or be de- E fitous to view and behold that place where our Redemer was crucified, and put to death.

The Turkish women are modest in their garments, and they are commonly so well fit- sed and made, as a man cannot behold any thing more modest and comely. The attire of their

A their heads is sharpe and pointed; and on the top there hangs downe a vayle so artificial- ly fastened, that though one part of it hangs downe, yet if they meane to go abroad or come into the compenie of men, they can suddenly couer their whole face, except the eyes; and besides this, they weare ouer their garmentes a fine white linne cloth, couering all the rest of their bodies in such sort as men can hardly know their owne wifes from others, when they are in companie of many other women: Furthermore, they never come into the place where men are assembled together; and it is so rare a thing, and contrary to the common custome, to see a man publickly speake to a woman, as if you continue a whole year in their companies, in all this time you shall not almost see it once: for if you should see a man publickly discouerting with a woman, or walking with her into the fields, it would seeme to be verie strange and extraordinarie.

Married men never sport nor dallie at all with their wifes before others, as also they seldom vse to talke or conferre with them, for that the man doth euer retaine the same severite and grauitie towards his wife, who likewise failes not to bear her selfe verie respectively and humbly on his behalfe.

Their great Lords and Princes which cannot be daily resident with their wifes, leave them vnder the charge and keeping of certayne Eunuches, who are so vigilant & watchfull ouer them, as it is impossible any other shoulde entertaine them or enjoy their compaines besides their husbands, or come to those effectes which might disgrace and dishonour them: for if they had a will, as many times they haue without question, yet can they by no means effect or compasse the same. And yet slauess, of whom they may dispole at their pleasure, and are not commonly suspected like other men, surmount many times this difficultie, and sooner make their maisters cuckolds than any other. But then if they shoulde chaunce to be taken tardie, or accused of making loue to their maistresses, they are punished with such cruell and fearefull tormentes, as it is able to stike an horrour into none that doe but onely imagine and think of it.

But to the end I may speake somewhat of that which the Turkes ordinarily practise in Constantinople, you must conceiue that on the festiuall dayes, which they call Beelan, their gentlemen come ordinarily into the Hippodrome mounted on horsebacke, euerie one holding a stafe in his hand like vnto a lance, zagiia, or dart, and so dividing themselves into diuers troupes, they throw these darts one against another. In some other places, the caualliers galloping round about an high stake or pole, shooft with their bows against a turned bowle, which is set on the top of this pole or stake. In that place where the Ianissaries lodgings are, these kind of fouldiers commonly vsually exercise the bow, the harquebuse, and other such like armes. In all Constantinople they never see any wagons or carts, for they employ the Armenians as porters, to carrie whatsoeuer is necessarie or behoouffull, and these be Christians, and belike not much differing from that of the Grecses.

You shall somerimes see Turkes that be drunke, go through the streets of Constantinople with such insolencie and arrogancie, as you can see no bad custome comparable to it in any part of Europe that is Christian. During the rage and working of their wine, if they chance to meet with any Christian in the citie, they presently fall vpon him, and beat him a thousand outrages, and which is worse, I see there is no meanes to haue justice to be reuenged of these iniuries; for that in this case he shoulde be securly punished; so partiall are the Turkes to their countreymen being guilty, and so cruel to see strangers punished, though innocent and harmlesse: not obseruing, that by allowing this libertie vnto themselves, they by the same meanes frustrate the lawes of common equitie and justice. This one good qualitie the Turkes haue, that they are exceeding charitable, and great almes givers: but it is without any discretion or judgement, wherewith they will give mony as well for the entertainment of beasts, as of men.

As for the Christians which liue amongst the Turkes, they are in a manner confor- mable to their fashions and manners, except those that liue in a straunge and forraign countrey, where euerie one liues after his particular maner and fashion; but for the most part they haue to go apparellled after the Turkish manner, except they distinguish them- selves.

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selues by some attire on the head, a little differing from that of the Turkis; I meane this A by those that are not of their countries, or that come out of those prouinces, where these stades are in vse.

The women of Persia go so handsomely or rather sumptuously attired, as in the chasteft minds they excite some amorous cogitations, by reaon of the glances they will many times refel upon men for the kindling and enflaming of their hearts: and thiese Franks doe freely entertaine all amorous allurementes, and seeme to live in the world for no other end but to please the wanton, who find matter of contentement enough in conuerting with them, because their entertainementes are free, and much more familiar than that of the Turkis women.

The Lewes are onely greedy and attentiuue of gaine, applying themselfes principally to merchandise, which they practise with that vñarie and deceit, as they appearre to haue absolutely set their consciencess to sale, retayning no other studie nor care, but how to become rich, an to live at their ease. Some there are amongst them that follow the practise of phylicke, in which they attaine to that skill and judgement, as both princes and great Lords, together with other of the meaner sort of Turkis, doe willingly employ such persons.

¶ Their Riches, Forces, Gouvernement, and Religion.

¶ Or that we haue undertaken in the end to discouer at large of all these things; we C will referre the courteous Reader thither, who shall therer see all things related at large in their proper place: and therefore I doe purposly omit here this discourse, that I may the speedilier come to the other prouinces.

¶ Greece.

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This name Greece, is taken in divers sences amongst Authors: for truly and properly they teareme that prouince Greece, which *Ptolome* calls Attica, in which the famous citie of Athens stood: then, in the second place, extending this nomination further, they comprehend vnder the same, foure prouincies, which be, Macedonia, Epius, D Achaia, and Peleponnesus, with other countries conneytend within these four: then after that, the Islands of the Ionick and Aegean seas, and thus in common sence at this day we understand the nomination of Greece. Finally, we may so extend the signification of this word, as it may comprehend Thrace, a great part of the lesser Asia, or Natolia, besides the aboue mentioned prouincies, which the Greeks in former times possessed, and wherther they anciently vied to send their colonies: and then moreover, that part of Italie which in old times was called great Greece, and now bears the name of high Calabria.

But to take it as ordinarie men understand the same, it is watered by three seas that beaupon her coasts; on the West, by the Ionick; by the Libick on the South; and by the Aegean on the Levant; as for the Septentrionall part thereof, it is limited by the E mountains, which separat Macedonia from Thrace, high Misia, and Dalmatia.

The Greece, understood in the sence formerly mentioned (comprising therein also the citie of Candie, whereof we speake in our discouer of the Venetian State) is enclosed within the paralell of 34 degrees high, which is the tenth where the longest day consistis but of fiftene hours and a quarter, and the paralell of 43 degrees of latitude or elevation, which is the fourteenth, where the longest day hath but fiftene hours and a quarter: so as in all this tract, the artificiall day hath no greater diueritie and difference than of an hour.

As for the longitude, it is contained within the Meridian degree, and that of 55, or at least wants but little thereof. The Venetians hold seueral pieces of territorie in the same, F but by no meane of so litle importance, as they scarce deserue to be mentioned: so as we may easily aske beseech all to the Turke, even as we vse to allot all the prouinces which are deuised in their proper places, to the Emperour of Marrocos, notwithstanding that the Portugals haue in their power the places of most moment, and greatest consequence, they

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are they remaining more secure in them, than those that maintaine the other for the seigneurie of Venice. But that we may enter into all particularities, let vs consider Greece exaclly according to the seuerall parts thereof, making of the same an ample and sufficient description.

Macedonia, according to *Plinie*, was aunciently called Emathia, and Peonia, and then Emonia, as *Titus Lintius* affirmes: but *Gebell* and *Niger* hold at this day, that it is called Albania; and yet *Magins* opinion is, that the same part of Macedonia which lies vpon the Ionick sea, is onely so called. The Oriental part thereof, betweene the Strymonian bay, now called the gulf of Contessa, and the bay of Thermaca, now the gulf of Salonicca, is called Iamboli: and as for that part in the heart or middest it is also moderinely knowne by the name of Macedonia.

This countrie lies betwixt two great seas, that is to say, betweene the Aegean sea, or Archipelagus, where it makes two points or capes on the East part, and the Ionick sea; on the West, betweene the riuers of Drilon, now Drino, or Lodrina, and Cylindrus, which some falsly teareme Salinch, on the North, Macedonia is bounded by Dalmatia, high Misia, and a part of Thrace, seperated by the riuers of Drylon, and Strimon; and on the South part, by Epyrus, properly called Albania, & Achaia. *Geble* lets downe six prouincies in Macedonia, on that part, where it ioines vpon Greece, that is Emathia, Pieria, Pelegia, Esiota, Thesfalia & Phitiotia among which, Thesfalia, now called Comenotari, in *Cataldus* opinion, is the best. There lie in it the mountaines of Olympus, now called Laeta, as *Cataldus* writes, which is exceeding high, seeing according to *Plinie*, it is more than ten stadia to the top thereof, and so taking eight stadia for a mile, it is more than a milie upright in heighth, and therefore the countrie inhabitants call the top thereof heath, because no winds blow there, nor are of force. There is also Pelon, now Petras as some will haue it. This mountaine is so high, as *Dicaricus* (as *Plinie* doth witness) hauing measured the heighth thereof, found, that it was a thousand two hundred and fiftie paces high. The mountaine of Olfa, which *Sophian* calls Colonna, and *Pinet*, Ollira, is also in this countrie, as also that of Pinde, now called Mezzono, at the foot of which, the riuers *Merma* hath his source.

¶ You may here also behold mount Nymphaea, but of all others, Athos is the most renowned and famous, which at this day is called the Holie mountain, or according to the grecches which inhabit the same, Agios oros, importinge the selfe same signification. It is forme of a Cheronesus, there being a strait of one thousand and fiftie hundred paces long, adioining to the plaine or valley: the circuit thereof, is seuentie and fiftie miles, in length, it containes three daies journey of ground, being not above halfe a daies journey broad. They who travell by sea, ken the top thereof aboue thirtie miles off. This is that mountaine, which a certayne Architect would haue cut into humane shpe and figure, in the daies of *Alexander the Great*, who notwithstanding gaue no great care to this glorious and famous deſſigne. This mountaine was heretofore consecrated to the Caloyers, the which were a kind of Greeke Monkes of the order of S. *Bafill*, which had certaine priuiledges and exemptions graunted, which they also hold at this day, that is, That no Greek nor Turke may inhabit there, if he be not a Greek Caloyer. In other parts of this mountaine, there remaine yet about six thousand Caloyers, where they haue some foure and twentie great and ancient monasteries encloſed with good and strong walls: but two aboue all the rest are most famous and renowned, that of Vnitred, and that of Agias laura.

Macedonia hath foure principall gulfes on the coast of the Aegean sea, which are the gulf of Contessa, the Syngyrica, otherwise surnamed the gulf of the holie mount, the Trionica, now called the gulf of Aiomama, and that of Thesfalonica, or Salonicca, before the Pelagian bay, which is now called the gulf of Armenia.

The most renowned riuers of Macedonia (besides that of Strimon or Stronion, yea neare the frontiers of Thrace) are that of Axius, which some call Bardara, others Vardari, which is the faireſt ſtreame of all the rest, being a pleafant and sweete water, which floweth from mount Scandia, after a long course, falleth into the gulf of Salonicca, and the M m m i j.

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auncients were woont to affirme, That the sheepe which drunke of this water became A blacke : there is also Erigonus, now called Viftritz according to *Sophian*, and *Diodorus* according to *Mercator*. This riuier issuing from the hills of Illiria, or Sclauonia, and running along by Peonia, and close by the townes of Heraclea, and Edele, vnts it selfe into the Vardari.

Alyacion, now *Pelecas*, as *Sophian* writes ; and *Platamon*, by *Mercators* opinion, springs from the mountains Canalues in Peonia, and separates Macedonia from Thrace : The banks therof are much broken and ruinous ; some suppose that he that would haue white sheepe, must cause them to drinke of this water.

The riuier of Penea, called now *Salenpia*, and *Lycostoma* by *Sophians* relation, Pezin B according to *Thues* opinion, and *Azababa* as *Mercator* writes, and some other writers, being enlarged by fourre riuiers running into the same, voideth it selfe within the gulf of Thessalonica.

There is also to be seene in Theffalie, that same famous place of pleasure and delight, which auncient writers called *Tempe*, which is fve thousand paces long, and almost fve hundred broad, being feated betweene the two mountaines, *Ossa*, and *Olympus*, and it is watered in the middeft and center thereof, by the beautiful riuier of *Penea*, or *Azababa*.

There is furthermore the Cherlonelus of Patalena, to the extremitie whereof you may see the Promontorie Canestrea, now knowne by the name of *Capo Canistro*, and this place was in former times seperated from the rest of Macedonia by a wall.

The most famous townes of Macedonia were aunciently Theffalonia, *Pellis*, *Stragira*, *Appollonia*, *Dirrachium*, and *Aulon*, all which are inhabited at this present. In *Augustus* daies, Theffalonica flourished aboue all the rest, and was the head citie of all Macedonia, comprehending a great number of inhabitants, and being feated in a very good place, betweene the riuers of Chabris and Euchedorus. At this present it is called Salonica, this towne is great and famous, and moreover, so rich and traffikeable, that it may wel be compared to Naples in Italie : but that which is more remarkable than all the rest, there are many merchants which haue all kind of Indian commodities and merchandise. It was for a while in the Venetians hands, but at last, *Amurath* the son of *Mahomet* tooke it from this commonweale. Not far from thence, you may see the village of Syderocaphis, D as *Belon* saies, which shewes like a great towne. It was heretofore called Chriseles.

Pella, now knowne by the name of *Ieniza*, as *Sophian* writes, and *Zuchria* according to *Niger*, very famous for the breeding and bringing vp of *Philip*, and *Alexander* the Great, his sonne, the which hath heretofore beeene very famous. *Stagira*, a towne where that great Philosopher *Aristotle* was borne, it is situate neare to mount Athos, vpon the shore of the gulf of *Contesa*, where many ruines thereof may yet be descended. It is now called *Stelar*, as *Niger* affirms, but *Libanoua* according to *Sophian*, as also *Macra* by *Nicias* report. *Appollonia* was sometyme a very famous towne, vpon the riuier *Euchedorus*. Here it was where *Cesar Augustus* learned Greekke : *Niger* calls it *Ceres*, and some others *Piergo*.

Dyrachium, which is likewise called *Epidaumia*, and which men commonly earme at this day *Durazzo*, is a towne situate on the coast of the Ionick sea. It is but weakely inhabited by reason of the euill aire which ariseth out of the marshes that lie round about it. *Batazz* tooke this towne also from the venetians, in the year 1749. It is distant from *Brindezi*, in former times called *Pundusium*, a towne of *Puglia*, within the kingdome of Naples: about on hundred miles. The towne of *Aulon*, which hath also a port, lyes vpon the Ionick sea, being now calld by the name of *Valona* : there is a strong castle, but the rest of the towne is vnwallled. This towne is about sixtie miles by sea distant from the firme land of Italie, that is from the townes of *Hydrante* or *Ortranto*.

Belon also accounts the towne of *Cauale* to be in Macedonia, the which he vnpoperly supposeth to haue bin sometimes called *Bucephale*. He saies it is very well peopled at this day (wheras heretofore it was naked of inhabitants) by reason of the commoditee of a fountaine head, whose chanell *Abrahin Basha* caused to be repaired enuironing the towne at the same time with new walls, and building an hospitall called *Charbaca*.

To enterteine and relieue all sorts of trauellers, *Croy* also is reckoned to be within this prouince, lying indeed within the same continent, not farre from the riuier of *Lyfan*, which *Sophian* takes for the auncient *Antigonia*; but it is thought he is much deceived, because *Antigonia* lay in the country of *Epyrus*, vpon the riuier of *Celidaa*, so as this seemes more probable to be *Fycaria*, as we may conjecture by the scituacion which *Ptolome* ascribes to it. This towne was straitly besieged by the Turkes, as well before *Scanderbeg*, or *George Castriot*, as after his rebolt, but at last it came vnder their subiecction, having endur'd a thousand miseries.

Epyrus is a part of Albania, and the rest is comprehended in that part of Macedonia which lies towards the Ionick Sea. *Castaldus* is of opinion, that *Epyrus* is now the countrie of *Inane*; but the meere scituacion thereof gives evident teſtimonie that the prouince of *Inane*, so calld of the towne of *Inane*, lyeth beyond Mount *Pyndus* in *Theffalie*. *Ritcher*, and *Aeneas Sylvius*, or rather Pope *Pius* the second, call it *Epyrus Lattis*: but this countrie is but a part of *Epyrus*. This prouince is bordered on the East by the riuier of *Achelois*, otherwise termed *Aspri*, according to *Sophian*, *Cathochi*, according to *Niger*'s opinion, and *Arachus* by *Castaldus* and *Mercator*'s consent; and also conformable to the ſupposition of many others, *Aspropotamo*: on the South, the *Adriatick Sea*: and on the West, the *Ionick*, even to the riuier of *Celidus*, or *Pepylachnus*, which *Castaldus* erroneouly names *Salich*; for that *Salinch* is rather that riuier of *Lous*, mentioned by *C Ptolome*: for *Celidus* is a little riuier, neare to the Port of *Raguzi*, betwixt *Valona*, and the *Acroceraunian* hills, called now *Chimare*: and vpon the North, this prouince buts vpon *Macedonia*.

It extends towards the Mediterranean Sea ſome two hundred and twentie thouſand paces, betweene the riuers of *Celidus*, and *Achelois*. This prouince was heretofore diuided into *Chonia*, which was properly called *Epyrus*, which bends towards the West, and *Acarnania*, which now is called the *Duchie*, or *despotate* or little *Greece*, and this part lies out towards the East as farre as the riuier of *Achelois*.

Gerbele (befides the aboue mentioned prouincies) makes mention of *Thesprotia*, *Amphilochia*, and *Ambracia*; and *Ptolome*, *Cassiopea*, *Dolopia*, and *Almenia*, all which *B*lie betweene *Chonia*, and *Acarnania*: *Mercator* diuides *Epyrus* into old and new, calling that old *Epyrus* which was ſo ſtiled by the Latines, and taking that part of *Macedonia* for the new which now is high *Albania*.

The ports within this land, are *Panormo*, *Onchesmus*, *Cassiope*, commonly calld *Cassiope*, and *Buthiro*, where the towne of *Butrinne* stands: but the gulf of *Larne* in former times calld the bay of *Ambracia* is better than all the rest.

The towne of *Ambracia* was in former ages the capitall towne of the countrie, and where the kings of *Epyrus* held their roiall residence: it is now called *Larte*, affuming this name from a riuier ſo calld that runs neare hand. *Nicopolis* was likewife heretofore a verie good towne, and well peopled: it hath now the name of *Precufe*. *Augustus* the Emperor built the ſame in remembrance of the nauall victorie which he obayred against *Marcus Antonius*. *Gerbele* also accounts *Actium* one of *Augustus* colonies amonſt the townes of *Acarnania*: but the later maps decipher it by the name of *Capo Figalo*.

Achaea, which *Ptolome* calls *Hellade*, is now in the newer maps called *Liuadia*. It is bounded on the North by *Theffalie*, neare to the riuier of *Sperchia*, by the bay of *Malacca*, and Mount *Oeta*: on the West, by the riuier *Achelois*: and on the East, winding a little towards the North, by the *Aegean* ſea, and *Myrtos*, even to the promontorie *Suri*, now called *Cape de Coloni*, because there remaine ſome ruines of the columns or pillars of *Neptunes* Temple: then, on the South, it fronters vpon *Peloponnesus*, or *Morea*, the which is annexed unto it by an Ithimus or ſtraiſt ſix miles bread about the middeft thereof. In Authors, I find mention to be made of theſe nine regions, *Doridis*, *Hellas*, *Etolia*, the countries of the *Locrentians*, and *Oupentians*, *Phocides*, *Beotia*, *Atica*, and *Megaris*.

Dorides lies neare to Mount *Parnassus*, where the *Doric* tongue was ſpoken, which was M mm n iii

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was esteemed verie elegant and fluent aboue all the rest : *Gorkele* sayes that Heliolis is A enironed with the other prouincies, that is, b y Phiotidis on the North : on the South by Phocidis : on the East by Attica, and Beotia : and on the West by Dorides.

Aetolia hath his proper scite betwene Mount Callichomus, and the Ionick sea. There were sometimes many faire townes within this countrie, the principall of which was Calydon, which at this day lyes ruined like all the rest.

The Locrians, and Opuntians countrie, had Amphissa for their chiefe citie, which is also specified in the newer maps by the same name, though *Niger* sayes that it is called Lambino. Naupactum is also held to be in this prouince, which others place in Aetolia, there where the Port of Lepanto is. The Turke tooke this towne violently from the Venetians, at the same time when Durazzo in Macedonia, and Modona, herewofre Monthona, and Coron, were reduced vnder his subiectio[n].

The countrie of Phocidis is neare to Mount Parnassus : the principall towne thereof was Delphos, by reasoun of *Appollo*: Oracle, which inuited multitudes of people to go thither for to understand what shoulde befall them in their attempts and enterpris(es) : and this was also the reasoun why so many persons sent continually thither such ineffable presents.

Thebes was the principall towne of Beotia, which lay betwene the riuers of Isimena and Alope, and now the riues thereof is called Stibes or Thiuia.

Attica runs along the Sea side, towards which it beareth out with two capes or promontories, the one of which is named Sunia or Cape de Coloni, & the other Cynofera. The towne of Athens was sometyme the head and chiefe of this prouince, at this day they teame it Setines, it being but a borrough, where stands a castle that was in former times the Temple of Minerva.

The country of Megaris, which takes the name from he towne Megara, lyeth close vp on the strait. The most famous mountaines of Achaia, were Parnassus, Citheron, Helicon, and Hymetta. Parnassus is all enironed with forrests, and hath two tops. Citheron is an high mountaine, rough, and inaccessible neare to the mountaines of Megara, and Attica.

The riuers of greatest fame in this countrie are Isimena, which *Strabo* calls Cnope, and then Alopia, and Euenia.

There are likewise many bayes and gulfes, of which the most worthie of note lie on the South part towards Morea, I meane the bay Naupactum, or gulf of Lepanto, and the Corinthian bay. Then, towards the Aegean sea, there is the Pelasgick bay, now the gulf of Amira, and Maliac bay, now called the gulf of Ziton.

XIIII. The Peloponnesus was heretofoare called Egialis, Apia, Argios, and Pelasgir, but comonly at this day men call it Morea : it is feated betwene the Aegean and Ionick seas, being joynd to Achaia but onely by the Isthmus, which notwithstanding is so firme and solid, that it could never yet be diuided, nor cut away : for many curious princes, as king Demetrius, *Iulus Cesar*, *Caligula*, *Nero*, and some other, had a great desire to separt it from all the rest of Greece, that so it might haue beene a shorter nauigation out of the Adriatick to the Aegean Sea, & lesse daungerous, and so Peloponnesus would have bin stronger and more securer : and therefore there hath beeene in other times a wall erected vpon the Isthmus, from one end to the other of this necke of land, that thus Morea might be the more strong.

This wall was called Hexamites, being about ffe miles in length. *Amurath* the Turkish Emperor ouerthrewit, and sacked in a manner all this Island : but in the yeare of our Redemption 1453 it was redifid by the Venetian Seigneurie, who sent exprefly 3000 men thither, to labour in this worke, notwithstanding it was once more vterly ruined by the Turkes. This Isthmus is called Corinthiaca, by reason the towne of Corinth was there built : It is questionlesse the worthiest necke of land in all Europe.

Finally, Morea hath on the East, the Candian sea ; on the West, the Ionian or Adriatick ; on the North, the Corinthian bay, which *Strabo* teames the Chrifian and Aleyonian seas ; and *Sophiem* the gulf of Patras, and also the Saronick bay, called the gulf of

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A of Engia by *Cafaldus*, and it is betweene these gulfes that this strait or Isthmus naturally runs out : and vpon the South part, Peloponnesus, lyeth vpon the Mediterranean sea.

The length thereof from the Isthmus to Modon, is a hundred seauen and ffe miles, and the circuit thereof, about six hundred. It is very capable by reasoun of the forme and proportion thereof, being almost round, for in forme it resembles much a palme leaf.

The Arcadians, Cynurians, Dryopes, Lemians, and Corinthians, haue inhabited this countrie.

This Peninsula is in a maner the rampire and bulwarke of all Greece, being also at this day the best peopled part thereof. It was in auncient times very famous through the towne of Mycenae, and the commonweales and principalities of the Argives, Lacedemonians, Sicyonians, Elians, Arcadians, Pelians, and Messenians : but now the whole countrie is subiect to the Turke, as likewile the rest of Greece, altho[ugh] it hath many times beeene valiantly maintained and defended by some despotes or princes of Greece, and also by the Venetian seigneurie.

The principall riuers in this countrie, are Alope, now Aibon, according to *Theuet*, Eneia, now Igliac, Alpheia, now Rophea, or Orpheau, as *Sophian*, *Niger*, and *Carbon* affirme : if we may relie on the iudgement of Italian nauigators, aboue an hundred and fortie small stremes make their fall into this riuere.

Panisa, which *Niger* calls Stromio, and *Cafaldus* and *Mercator* Pitnaza ; Eurotus, now Balsiporame, according to *Sophian*, *Mc Caton*, and some other mens opinions ; and Iris as *Niger* affirms, and Inachus, that men no w call Planizze.

The countrie of Corinth lies all along the Isthmus, and Corinthius was the head citie thereof, wh[ich] was eleuen miles in circuit : this towne was then very strong, by reasoun of a castle which was built vpon the Ionian, and Aegean seas.

The countrie of Argia is next to that of Corinthia, on the East part where the Ionian sea water the skirts of that prouince. *Ortelius* saies, that at this present men call it Romania.

The riuere of Inaca, or of Planizze runs along therby, and so disgorgeth into the Argolick bay, or gulf of Naples, so called by reasoun of a coast towne called Napol, or D Naples of Romania, and heretofore Nauplianautis.

The towne of Argos was in ages past the most renowned seat within this prouince ; it is so called also at this present time, being located in a healthfull and pleauant situation, which is watered with the riuere of Planizze.

The towne of Epidauris stood likewise here, and it was the same which was so famous throughout the world for *Aesculapius* temple, where so many sickle persons received p[re]sent helpe and cure.

The countrie of Laconia which regards the South, is the goodliest prouince of all the rest, and extends towards the Promontories of Malia, & Tenazie, now called Capo Malio, and Capo Matapan, and it containes many spacious baies or gulfes, the longest of E which is that called the Laconick, but at this day the gulf of Colchima.

The riuere of Eurotas, now called Vasilopotamo, passeth through the middest of this prouince, and so falls into the Laconick bay.

Lacedemon was sometimes the chiefe and capitall citie of this prouince : it was also called Sparta, and at this present Mistrha. There is moreover another towne of Epidauris in the Argolick bay, besicles that which lies in the Varonicke. It is also at this time very well inhabited and peopled, and is called Maluasia.

The Messenians countrie is enclosed betweene the Messenian bay, now the gulf of Coron, and the Ionick sea. It stretcheth out in length towards the South, and the Lybian sea. The principall towne thereof was Messenes, which *Cafaldus* calls Martagia, and some others Mocenigo, and Nissin.

In this countrie stand the famous townes of Methon, now Madon, the residence of a Turkish Sanick, and Coron, both which towns were taken by the Turkes, from the Venetians : then you may see Pyla, now Nauarino ; Cyparissi, now Arcadic, which giues the same name to the gulf also that runs hard by, being called the gulf of Arcadic. Out of this

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this prouince there beares a very difficult and daungerous cape called heretofore Cory-Aphais, and now cape Zunhio.

Elides lookes towards the West, and lies in the middest betwenee Messenia, Achaia, and Arcadia.

The belt townes in it, are Elis, which some vnsiftly affirme to haue the name at this day Beluedere: Olimpia, now Larcaganico, and Pisa, which many woulch aue to be one and the same thing with Olimpia.

The Promontorie Chelonites belongs also to this prouince. It is called at this day Capo Tornese, by reason of a towne of that name, which is hard by.

There is another countrie of Peloponnesus, which properly is called Achaia, to distinguish it from that which is within the Grecian continent, being otherwiche called Hellas. On the borders of the North, it is seated betwenee the mountaine of Stimpalia, and the bay of Corinthus. The principall towne herein, was once Egyra, which stood on the hanging of a stonie and craggie hill: but now it is ruined, and called Xilocaltro.

You may here likewise discerne the towne of Egya, called Vostuzie or Bostifan by the modernes, but wholy razed by the Turkes.

You may likewise in this prouince see the towne of Patras; and as for Dyma, it is now defaced, and called Chiarenza, communicating her name to the next cape, which heretofore was called the Promontorie of Araxis.

Here likewise is to be feene the Promontorie of Rhia, and right ouer against it, that of Antirrhia which are two forelands of Greece that hemme in the bay of Corinth. This place is now called the strait of the castles of Lepanto, and the two capes are called the castles of Lepanto, vulgarly the Dardanells.

The little countrie of Syconia lies betwenee that which is properly called Achaia, and the riuere of Asope. The chiefe towne thereof was Sycion, now Basiliaka, as Sophian writes; but Mercator in his tables sets downe Vasilicon, with a distinction from Sycion, in that he severally names and points them out.

Arcadia, heretofore called Pelaugia, stands in the middest of Peloponnesus. The mountaines of greatest name, were Cyllenus, Pholos, Lycea, Menalis, and Parthenia. The principall citie of this countrie was Megalopolis, now called Leontari, if we may beleue Sophian, and Londario, if we shall give credit to some others.

The Qualite and Proprietie of the soile.

XV.

After we haue described this countrie as exactly as we can, so it may not be distastfull or tedious to the reader, we will now obserue the nature and qualitie of all this prouince, which formerly we mentioned and described vnto you.

In times past, this prouince exceeded all others of Europe for temperature and goodness of aire, and the soile thereof is very delightsome and pleasant, producing all sorts of fruits, and nourishing many heardys of cattell: fith did abound and iwarne in the feas and E riuers thereof, and all plentie and wealth did as it were abound in this place, in that one might so easilly arriu, & make approach therunto, by reaon of the abundance of gulfes, ports, Iles, demy Iles, as also so many nauigable riuers. But looke into the moderne and present estate of all these prouinces, to the end we may see whether it be aunsweable to that of former ages.

Macedonia is fertile in every part or place, and enuironed with great mountaines: that part which aunsweres to the Ionian sea, is champian, but couered all ouer with thicke forrests.

All that part which is called Albania, is great, but fertile and pleasant. Moreouer it hath mines of gold and siluer, and according to Ariftotes testimonie, in old time they did finde a kinde of gold there, altogether unknowne.

The Asphalt stone is also found in diuers mines and veines of the earth, neare to the townes of Apollonia, and Aulon, or Valonna.

Theffalie, or Comenolitari, is the best countrie in Macedonia, for it is a very faire and

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A great plaine compassed about with mountaines of great name, and fruitfull, and very pleasant and delightsome, whereas they breed houes which are much esteemed.

Mount Olympus beares a mighty quantite of box and bay trees, and the common opinion is, that there are no woluces in all this mountaine.

Mount Ossa, Collono, or Ollira, is continually couered with snow, and there are great forrests, but especially there are such numbers of Pine trees, that there verie bows, when it blows stiffe, make a noyse like to thunder. Mount Pyndus is also ordinarily subiect to be couered with snow.

As for Mount Athos, the top thereof is perpetually white, and the snow never melts nor dissolues. There is abundance of grafe, many plants, and an infinit number of fruit trees. You shall see there also, great store of vines and Olive trees, and diuers other fruit trees which are continually greene, as Bayes, wild Olives, and Myrtle trees.

But the valley of Tempe is alwaies exceeding delightsome: the Chersonese of Patale-na was in times past so fertile, that seuen townes were maintained in it, but now it is all ouer growne with woods, and yeelds but few things. Neere to Valona they digge great store of mynertal salt, and the soyle yeelds as good wine as in any other part of Europe.

As for Epyrus, at this day it is much vnpeopled, and the soyle is but barren, and full of forrests in many places: and yet in comming towards the Sea side it is reasonably fruitful. Many great four footed beastes are bred there, especially oxen, dogges, and likewise sheepe: but there are no asses bred there. The Acroceraunian hills are much subiect to lightning, and it is greatly feared by such that trauell along that coast by sea, for when so ever they discerne little small clouds to arise in the skie, in an instant great stormes and tempests follow.

To speake of Attica, the soyle thereof is now but drie and barren: but whenas the countrie was inhabited and governed by the original people of the same, this naturall defect was repaired by the industrie and diligence of the countrie people, who wrought out of their soyle much good necessarie prouisions for humane life: the aire is wonderfull sweet and temperat, being there as good dwelling as in any other place a man can make choyce of.

The countrie of Persia is of a verie moist and moorish soyle, but fat and fertile: for it stands in the middest of mountaines, from which many lakes, riuers, and fens take their springs, and the aire is maruelous thicke and grosse.

The prouince of Dorides hath a reasonable good aire, and the soyle would bring forth many things if it were but carefully manured: but now the Turkes are maisters therof, all goes to hauecke, and the greatest part of the land lies waste.

As for the region of Megara, the ground is rough and stonie. Mount Parnassus is couered all ouer with forrests, and the tops therof with snow. Mount Cytheron beares box trees in abundance. But the mountaine of Hymetta is one of the best soyles, a man can behold with his eye, being apt to bring forth all kind of fruits. There is commonly great store of flowers, and a wonderfull number of bees that come to sucke of them, working out of them a kind of excellent honie, which is so much commended by Alexander Aphrodisius.

Peloponnesus aboudereth in all things necessarie for mans life, and may also serue for delicacie and contentment: for there are many goodly plaines, and hangings of hills, which beare all sorts of fruits: and therefore it is at this day the best peopled part of all Greece.

The countrie of Licaonia is simply the most beautifull of all the other quarters of Morea: there are many arable fields, which are fertile, yet hard to be manured, because the soyle thereof lyeth betwixt mountaines, and so men meet with a certainte roughnesse, by reason of the many hills which enuiron it. Plinie affirmes, that the earth shaketh verie often in this prouince, which is a manifest testimonie that here are many concavities and hollow parts.

As

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A The promontorie of Mallea is so daungerous, and the adjacent sea so wonderfully enraged and rost with winds, as they which trauell by Sea fetch a wheeling course about, for if they shold doe otherwise, they might oftentimes be in great daunger.

As for the countrie of Arcadia, it is more rough and barren than any other part of Morea: it is likewise verie cold, and subiect to great fogges. *Plinie* fayes, that in this countrie they made a certaine kind of wine which made women fruitfull, and men stark mad; and the fruit and graine of the yew tree which were gathered in this countrie were so venimous, as whosoeuer did but sleepe vnder the shade of this tree, or did eat of that mortiferous frant, he forthwith died.

The auncient manners.

B

XVIII.

Seing we haue first begun with Macedonia in this our description of Greece, we must likewise in the first place consider the auncient manners and customes of her inhabitants.

The Macedonians were alwaies great warriours, even as we may easly conjecture by the great conquests they made vnder *Philip*, but much more vnder *Alexander* the great his sonne. If this realme therefore did produce many valiant and warlike men, learning and good letters, were also amongst them no lesse esteeme; which we may euidently conceive by those epithites which the learned (especially the Poets) ascribe to the Muses: for we shall find that the most famous and renowned places where they haue constituted the habitation and abode of the Muses, are in Macedonia: for they were named Pimpleides of the fountaine Pimplea: and Libetrides, of the towne of Libetre, situate upon Mount Olympus. Moreover, *Aristotle* alone, who was borne in the towne of Stagira in Macedonia, may be a sufficient warrant for what we auerre, seeing there neuer liued any man more accomplished in all sciences and knowledge.

The Macedonians were voint to be verie sumptuous in their feasts and banquets, as we may plainly see in *Athenaeus*, when he makes mention of *Caran* nuptials, who was the first king of Macedonia, wherein euerie stranger at his departure received a peece of silver plate in free gift: and this was a verie extraordinarie matter in those dayes, when *D*any slender bountie was held for a rare magnificencie.

As for the Thessalians, whom some place in this kingdome, auncient writers haue generally obserued that they were euer verie deceitfull, and neuer obserued their oaths or promises. Furthermore, they were noted for the most dissolute people in all Greece, not onely in their habits, but in feasts, and their onely desire to liue licentiously, and without hauing any neighbours that might tax or reprehend them; the cause that they were so inclined to receiuue the Persians into their countrie, whom they followed and imitated in all their delights and effeminatenes: and therefore I say, they laboured by all meanes to bring them into Greece.

They were likewise accused for wonderfull gourmandise and gluttonie, and held for E men that would neuer be filled nor satisfied: then for whoredome, and they were esteemed to be so transported with this vice, as their excesse in this behalfe hath beeuen veriety blamed and reprehended with all possible bitterness by those that haue written of their manners. And yet all these vices and corruptions did not hinder them from being valiant men, and such, as they gaue the Grecians to feele that their debauch and dissolute liues made them not so cowardly nor effeminate: as they suppoled: neither that their great bellie cheare made them incapable and vnsit to manage armes: yea and to beat and vanquish those which thought themselves more hardie and braue than the rest.

The Peloponnesians made good triall of, when they fought against them in fauour of the Athenians: but it was accompanied with this ill qualite and disposition, F that being not able to shake off their naturall inconstancie, they basely betrayed their friends, and suffered the Athenians to be defeated by those of Lacedemon, not without the note of infamie to the Thessalian cauallerie, who were renoymed aboue all the other horsemen of Greece.

They

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A They that dwelt in the Elisian valley of Tempe, residing namely along the bankes of the riuere Penca, made often assemblies, offered vp sacrifices to the gods, and banqueted together all in a troupe and companie, when they had accomplished, and finisht their footish and ridiculous deputions: and because there was also some one or other, offering to the gods, and sacrificing in this place: they who had occasion to traualle along by this riuere, smelt continually passing good odours in going through this valley: and this was the reasoun why men so honoured this place, esteeming it to be peculiarly consecrated to the gods.

In the towne of Dyon, as *Polisius* relates, there were very faire schooles, and colledges, B which may plainely informe vs, that they were studious of good letters. The Idoll they most honoured in this towne, was the image of *Aeonis*, and this giues infallible testimonie how much these citisens esteemed amorous dalliances.

At Tricalis men worshipped *Aegospitus*, and there is to be scene a maruelous stately temple, erected to his honour and name, and within the temple an infinit number of stables, wherein were the names and portraits of such as had beeuen delivred from diuers infirmities, by this wicked fiend: God permitting the deuill to worke some kind of myracles within his owne kingdome, and amongst those who were planted in a blind and superstitious beliefe of his power and vertue.

C As for Epyrus, men think that the Chaonians came in former times out of Thrace, and they were accounted the most barbarous people of all the rest. It is also said that the province of Chaonia was so called, because the inhabitants had ordinarily their mouthes gaping, and halfe open.

The Acarnanians wore continually long haire or lockes, and would neuer in any wise poll or cut them. They were reputed good runners, and good drivars of charriots, vpon which they then vied to fight, and wherein they went to the Olympian games, as we may see in *Pausanias*, who sets forth an Acarnanian winning the prie, whose name was *Polycles*, and this not onely in the games of Olympus, but also at the Pythian, Ithmian, and Nemean runnings. These people also were much commended for throwing out of a sling. And the Acarnanians were reputed discreet and wise, as these who had layd a good political foundation; so as some affirme that *Aristotle* made one hundred and fiftie bookees, only vpon the subiect and argument of this peoples lawes and government; but these bookees were all lost, together with their state and policie.

There was also at Epyrus the oracle of Dodon to be seen, to which they came from all parts. *Herodotus* writes vpon this point, that the priests of Dodon affirmed how in old time there came two black pigeons out of Aegypt, whereof one flew towards Africke, and the other made towards Epyrus, and how this last spake in a humane voice, and said, That they must consecrat an oracle in that place, and the same would declare vnto them the will of the gods, even as afterwards it did. Moreover he addes that they were women, and that the Dodoneans by them received aunswere from their gods. The wood of Dodon gaue occasion as report goes, that men in the beginning liued with akernes, because the Pelagiennes residing in this place, and vsing neither art, nor industrie to sow corne, or make bread: they made vse of the fruits on trees; and for that in this place they had more akernes than any other fruit, from them they drew their sustenance and nourishment.

F They of Ambracia had a Lyonesse for their goddesse, whom they worshipped, for that when *Periander* the Corinthian did tyrannize in old time ouer this citie: he was flaine by a woman that he entertained, whose name was *Lyonna*; and so by her meane the Ambraciens were delivred from that tyrants furie and crueltie. They were also very curious and excellent artifiares, as *Plinie* tells vs in his natural historie, when he reports that *Fulvius Flaccus* a Romane generall, hauing taken Ambracia, carried away with him the portraittures of the nine Muses, which there he found admirably well done by the hand of *Zenix*, a rare and excellent painter of that age.

But now let vs come to Achia. Next the Pelasgians, the Dorians are esteemed the most ancient people of all Greece; so as *Plinie* is so bold to teame all the rest which carries the name Greece, barbarous, except the Ionians, Dorians, and the inhabitants of Actolis,

XIX.

lia. For the Ionians and Dorians were the people which eternized their names more than A all the other Grecians, and that conducted colonies into strang countries, as having once subdued a part of Asia, and giuen sufficient proove and triall of themselves in Sicilia.

The Dorians sent some of their citizens to Chalcedonia, a towne vpon the mouth or entrie of the great sea, or Pontus Euxinus : they were euer aditted to the wars, valiant, and hardie, aboue all the rest of the Greeks : they had crests on the top of their butguenes and mortirons, where they ware horse tailes hanging downe, the which they accommodated in such sort, as they might appearre more terrible, and strike the greater amafements into their enemies in all encounters and conflicts.

To speake of the Opuntine Locrians, following *Pausanias* intimations, the first inhabitants of their countrey being ignorant of the vse of garments, they defended themselves against the cold with the raw hides and skinnes of such beasts as they had killed, even as at this day so the people nearest to the North do, and the haire side they turned towards their skin, that so they might haue more heat and comfort.

These Locrians adored *Minerva Zoferia*, aboue all other deities, by reasoun of the belts and baudricks which they did ware, like to *Minervas*, fastning them at their shoulders like a scafe, and hanging their swords therat, euen as we may yet see in all the statues of soldiers and captaines, as well Greekes and Barbarians, as Romanes. The same people were in auncient times highly recommended for their valour, being very well arm'd, as *Pausania* faies, he reporting that in the time of the Persian wars, the Locrians were heauly arm'd, and ware strong armes. He further adds, that *Homer* faith, that this people was in the war vndertaken against the Trojans, with their bows and slings.

The Aetolians were also reputed for very valiant men ; so as *Pausanias* faies, that when the Gaules passed into Greece, vnder the conduct of *Brennus*, the Aetolians were the first that made head against them : and so he commands them for the most valorous amongst all the Greeks at that time, he testifying that they had the most flourishing and lustie youth of all Greece. They vied slings in the wars, and did better seruice with them, than with bowes or arrowes, as *Eustathius* likewise affirms vpon *Homer*. Wheras they went to the warre, their right foot was couered with some sandale or buskin, and the left was naked.

Touching the Phoecians, though writers place mount Helicon in their countrey, where they say the Mules had their residence, as if this prouince had bene the proper habitation of men of learning and knowledge, yet *Strabo*, following *Ephorus* opinion, affirms, that they were a rustiwall and grosse people, vtterly abhorring all learning and liberal sciences ; which was the reason, that hov' valiant soueray they were, yet could they never preue and maintaine that greatnesse and power which their generall *Epinomis* had gotten them ; so as war was their only practise and exercise.

But to the end we may further obserue what their natural furie and heat was, the same is related of them which we also read of the inhabitants of the Iles Balcares, that E when they left their countrey, to nauigate by sea, they went ou all naked, carrying three slings about their necks, another tyed to their flanks, and the third in their hand, and that they were expert in throwing of stones after this manner. They were held for a blockish and rude people, and dull witted. If any one among the Beotians were indecided, and satisfied not the same within a reasonable time, he was brought into the open market place, where being caused to sit downe, he was hidden and couered with a closer, every bothe laughing and flouting at him, & this serued for a kind of penance and speciall note of infamie to them that were handled after this manner. But touching that which we haue spoken of their little vnderstanding and wit, it cannot yet be denied, but there haue bene men amongst them of very pregnant wits, seeing that *Ampion* one of the most auncient Lorick Poets, came from thence, and then that great diuine or Southfaier *Anthonius*, and besides theſe, the famous, and admirable Poet *Pyniarus*.

X X. Those of the countrey of Attica, were men of good understanding in marine matters, and in merchandise. In this countrey also it was, where men of learning and liberal arts were

A were woont to swarne, all which comming out of Athens, were afterwards dispersed ouer all Greece, and other places. And this was the reason why ſome did write, that *Minerva* planted and produced the Oliue tree, giuing her name vnto the towne of Athens, because the sweetneſſe and abundance of the fruit of this tree holds a liuely ſimilitude with the flowing ſtreames of eloquence, and the sweetneſſe of learning and ſciences. They were the firſt inventors of cloth, and the vſe of wool, they also taught the Greeks the commoditie of corne and wine, and ſo informed them how to till the earth, and caſt ſeed thereinto : whereas before they vſed nothing but wild fruits. *Cecrops* king of Athens was the firſt in thioſe parts that inſtituted the coniunction of man and woman in lawfull marriage : and therefore antiquite gave him two faces.

Within the Temple of *Minerva* in Athens, there were certayne veiled virgins which were confeſſed to the obſeruation and worship of this goddeſſe, & which maintained a perpetuall fire neare to her ſtatue, which they firmly beleued was ſent from heauen. This ſtatue was in figure like a faire and goodly woman, wearing a robe which reached downe to her heeles, and vpon her head a kind of Burguinet, and vpon the top of the crest was ſeen the monſter *Sphynx engrauen*, and many griffons all ouer the Burguinet. Then, vpon her breft, fñe ware *Medusa* head, a lance in her hand, and at her feet her buckler, and a dragon which ſtood hard by her lance, as alſo ſome hold opinion, that ſhe had an Owl vpon the crest of her head peece, because this bird was ſpecially confeſſed to her. And therefore wheras *Demophenes* was ſent into exile, he ſayd, That *Pallas* tooke great pleaſure in three deformed and vnſeemely creatures, in a dragon, in an owl, and in a multitude.

The Athenians are alſo held to be inventors of oyle, for that there were no oliue trees to be found in all Greece, but onely at Athens. It cannot be denied but that the Athenians were ſometimes verie valiant, ſeeing many important warres, vndertaken both by ſea and land, giue an ample and ſufficient testimonie thereof.

In the townes of Athens and Eleufis, they did particullary worship *Ceres*, who had amongt them her ſolemne feaſt called the Thesmophorics. During this ſolemnicke (as *Plutarch* reports) the women abstained from all meat, and lay proſtrat on the earth in imitacion of the Egyptian sacrifices, and as we may read in *Ouid*, they continued nine daies without the companye of any men. *Eliazus* doth witness, that during this feaſt the women layed a certaine heabe called Hanea in their beds, both for that it draue away ſerpents, as alſo, that it qualifid and affiaged the ardent flames of loue, freeing them from being tormented with that violent paſſion.

As for the myteries of Eleufis, diſtant from the Thesmophorics, the publication of them was generally prohibited vpon paine of death : and therefore, when *Alcibiades* was accused for diſcouering them, he was conſtrayned voluntarily to betake hymſelfe to exile, for if he could haue been found in Athens, questionleſſe he had beeene verie ſeverely puniſhed. And therefore he was excommunicated (if it be lawfull to vſe that phrase) by the decree and ordinance of all the ſacrificing Priests, which was an occaſion of his reuolt againſt the Athenians, and of his raying a warre againſt them. Now as the ſacrifices were ſcarmed myſtically, ſo the Ministers and Priests employed herein were nominaled Myſtes. There were two ſorts of myteries, that is, the Great and the Lesser: the great or high myteries were ſolemny priuiledged, and no ſtranger was admitted into them, according to the iſtitution of *Europes* : lo as *Hercules* once deſiring to be admitted to the ſame, he could not obtaine this ſuit before he was made a free denizen of that countrey, being adopted by an Athenian gentleman of that prouince called *Pilea*. These ſacrifices were ſo full of ſuperstitious abominationes, that the deuill no doubt perceiuing they came to be publith, they would ſooone be abolith, he cunningly by viſions expely forbad all thoſe that could write, in no wife to reueale or diſcouer them. *Panaſtas* confesseſeth, that the goddeſſe admoniſhed him in a dreame not to prophanke her myteries in publishing or making them knowne to all the world.

But that we may the better understand what can be further ſaid touching this point, it will

will not be much impertinent to examine this matter a little farther. Hear therefore A what *Clement Alexandrinus* speaks of these matters in his oration to the Gentiles : The infants of the earth, *Baube*, *Disaulis*, and *Triptolemus*, as also, *Eumolpus*, and *Eubulus*, dwelt in Eleusis : *Triptolemus* was a neatherd, and *Eumolpus* a shepherd, from whom came the *Eumolpides*; whose office was to proclaim and summon the feasts of *Ceres*: *Baube* once lodging the goddesse in her houfe, presented to her of a kind of compoled drinke, the which she would not accept of, for that shee was grieved and full of teares for the losse of her daughters : *Baube* taking this refusall in great disdaine, and verily beleeving that this woman required no great obseruance or respect, for that he was but in verie meane shew and accoutraments, she shamelesly discouered her priuie parts, B and shewed them to *Ceres*: she taking pleasure in this sight, tooke the cup and put it into her basket; so as all the ceremonie and solemnitie of this feast consisted only in the representation of this foolerie; seeing the words of devotion in these miseries, were nothing else, but I haue feasted, I haue drunke some of the broth, I haue got some of the basket, and haue put it into my flasker.

And to the end we may more particularly specifie all these foolerries, they vſed to bring two baskets, in one of which there were flowers, and in the other eares of corne, (the one signifying the Spring time, and the other Sommer and Haruest) besides this, they brought thither the figure or representation of a womans priuicie, by reaon that this foolish *Baube* had shewed her forepart to *Ceres*.

And even as this woman vſed all the diligence possible in the pурſuit and ſearch of her daughter, ſo do they at this feaſt light an infinit number of lampes and torches, laying upon a chariot all ſuch things as theſe Pannyerbearers worshipped: and in theſe panniers thus laied upon the chariot, there was nothing but ſpindles and diſtaffes, wool reaſie carded, little cakes, an handful of ſalt, the figure of a dragon dedicated to *Bacchus*, pomigranates, and the heart of *Iaie*, and alſo *Poppie*. Theſe high mysteries of Eleufina were celebrated in the Moneth of Iune, and the leſſer ſolemnitie in the Moneth of Noember.

The Opuntynes worshipped *Hercules*, in whose honour they euerie yearre celebreted a ſolemne feaſt, wherein they ſacrificed to him a Goat, a Ram, and ſix Bulls. They alſo D viſed another kind of ſacrifice not ſo bloudie, whereof *Plutarch* makes mention after this manner: What is he that the Opuntynes call *Christologus*? this word ſignifies one that heapes vp barley, for that the Grecians in their auncient ſacrifices made vſe of this graine, and each of the ciuitens offered vp of the firſt eares of barley: and hereupon it came that the Priest, whose office and function it was to take away theſe firſt fruits, was called *Christologus*. The Opuntynes had two ſacrificers, one whose office was to ſacrifice to the gods, and another to Demons and vncleane ſpirits. And therefore to this purpoſe I may boldly affirme, that the firſt Grecians, yea and ſome amongſt the Romans, detefeted the effuſion of bloud, in their ſacrifices: fo as the Opuntynes originally were contented with this ſimplicite, barley loaues, or cakes made of the ſame graine, with a E little ſalt. They of Megara ſacrificing to *Trea*, vſed in ſtead of barley little ſtones, as if their god had beeene of no understanding, being contented and ſatisfied with every small trifle: but the women Prietis of Eleufina, which ſerued before *Propheta*, durſt not offer to their Idoll any other barley cakes, but ſuch as came out of the territorie of Eleufis. Neere to the citie of Calydon is to be ſeen the Temple of *Apollo Lathea*, and within the towne, that of *Diana*, to whom they ſacrificed after this manner: firſt they laied together about the Altar, whereon they meant to ſacrifice, greene wood, euerie peice of which was fixtene cubits long, and vpon the harth of the Altar, they laied a great deale of drye wood cut verie ſmall. When the day of the ſolemnitie drew neare, there were certayne ſteps made of ſoft earth, to mount vp vnto the Altar, then vpon the day and houre they E went in a magniſcent and ſtately proceſſion, where the ſte Priest, who muſt be a virgin, marched after the reſt, ſet in a chariot drawne by two ſtagges. The next day after the feaſt, the generall ſacrifice was made, in which they laied vpon the Altar all kind of

A of foule good to eat, and every kind of offerings or oblations, then wild boars, dogs, ſtags, and goats: ſome alſo laid on wolues, and little boars; others greater, and more valiant beaſts: as alſo they then offered of their domēſtice fruits, when the fire was put too, they burned all theſe beaſts to ashes, whereupon ſome flying away, they were to be brought backe againe for the conſummatiōn and accomplishment of the ſacrifice.

A Lepanto, or Naupactum, in former times they worshipped *Neptune*, and likewife *Diana*, as alſo *Venus*, in grots, and ſubterraneauen vaults.

There was alſo a temple dedicated to *Aſcelapius*.

The Orchomenians which liued in Phocides, were great warriors, and very ſtrong in horſe, ſo as the Thebanes, were for a great time their tributaries, vntill *Hercules* was the means to free them from this ſeruitude. They had alſo a temple dedicated to the Graces.

The Lebadians aboue all other, were ever more famous for their ſuperiſtion, than for any other ſpeciall reſpect; ſo as the Greeks were of that humour, as they ſuppoſed the beſt means to make them immortal, was to inueni ſome ſtrange adoration & ceremonie.

There was the den of *Trophonia*, into which none might deſcend before they were deſtained for a time in a lodginc that ſlood at the entrie of the den, & this lodge was dedicated to *Genia*, or good Fortune) and while the party remained there, he muſt liue chafly, wafhing him in hot bathes, & he muſt ſacrifice to *Trophonia* and her children, besides this to *Jupiter*, ſurnamed the king, to *Apollo*, to *Saturne*, and to *Ceres*, whom they call *Europa*, and C who, as they ſaid, was nourly to *Trophonia*. The priet was to be preſent at the ſacrificing, of every beaſt, that ſo he might perufe & obſerve his entrails, and make knowne to the partie deſcending, whether *Trophonia* were favourable or no.

The lame night that any one was to enter into the caue, he was to ſacrifice a ram in the ditch, calling on the name of *Agamedes*, and whatſoever good fortune the precedent ſacrifices prefaged, if the entrailes of this ram were not corespondent to the fame, nothing at all was obtained: but if they were alike, then they might deſcend with all ſecuritie.

The partie that was to deſcend was first conducted to the riuere Hercynna, where the priets annoynted him with oyle, and two boyes aboue thirtene yeres old, the ſonnes of ſome Lebadian ciuitens, whom they termed Mercuries, wafhed him in the water of that riuere. After this he was not ſo daintily conueyed the Oracle, but to the ſpring of this riuere, where he muſt drinke of the water of Lethe, or obliuion, as they ſaid, to the end he might not remember any thing he had before thought on. Then he taſted of another water which was called the water of memorie, that he might remember whatſoever he ſhould ſee within the grot or caue of this Oracle. Afterwards he beheld the ſtatue, which no other might lawfully ſee but he that deſcended into the vaut, where he made his prayres before the Idoll, which when he had worshipped, he then went towards the Oracle, clad in a linnen roab girt to him with little bonds, and wearing ſuch pantefies on his feet as he put on in the ſame place. He haſt deſcended carried certayne honie cakes, and when he haſt laid them but a while he fel himſelfe tranſported, as it were by the violence of ſome ſwift ſtreame, which caried him away, & ouerraked him with the ſwelling waues.

They came out at the ſame place where they entred, and with their feet firſt. Then the priets recuei him, and fet him on a ſeat called the ſeat of memorie, nor far from the enceinte, where they enquired of him, what he had heard or ſene with in the grot.

When this was done, they recommeded him to their charge and care who were to looke to him vntil he were come to himſelfe. Theſe conducted him to the lodge of *Genia*, or good Fortune, being yet ſo daintely & weake of ſense, as he neither knew himſelfe, nor the perſons that atteneded him, & they which entred after this maner into the vaut, left behind them a table, where all that which they had heard or ſene, was to be grauen, that there might remaine ſome remembrance thereof to all poſteritie.

The Cheronians (aboue any other god) worshipped a roiall ſcepter, ſaying that *Vulcan* had forged it for *Jupiter*, & that he having giuen it to *Mercurie*, he preſented the ſame to *Pelops*, after which it came to *Atrœus*, then to *Thespes*, and laſt of all to *Agamemnon*. It is true, that they erected no temple to the ſame, but he onely that was choen priet (the ſame yere, for the honour and ceremonie of this ridiculous god) kept this ſcepter in

his house and offered dayly sacrifices vnto it, preparing a table whereon they set all kind A
of ffeife and meat, as if it had bene at a feast or solemnite.

At Cheronea also (a towne very famous for the death of *Plutarch*) they made certaine
odours of flowers incorporated together, as of roses, lillies, and orice ; and this compo-
sition did ease many dolors : as also by the meanes of an ointment made of roses, they
preferred their wooden statues from worme eating.

Moreover, the Cherenones had this custome, that wen they sacrificed to *Leucothea*
marine goddesse, and nurse to *Bacchus*, the Sexton stod at the gate of the temple with
a whip in his hand, crying out with a lowd voice that not any man, or woman slave that
was an Etolian, should presume to enter into those holie places, while the sacrifices were B
celebrating.

At Platea, was ordained for a perpetuall memorie of the famous victorie obtained
against the Persians, the feast of deliuernace, and the image of *Jupiter Elatherius*, or li-
berator, was erected in the place where the battaile was fought, where the Grecians
assembled every yere, and practised all martiall exercises, in honouer of their Preseruer,
and a high prize was affigned to such as were victors in their courses.

They first worshipped at Orose, that Thebane *Amphiaraus*, who was swallowed into the
earth alive, and after the Oropians had defied him, all the Grecians yeelded diuine ho-
nours to this god, to whom they dedicated a temple, with triumphant sports and com-
bats, that were commonly called the *Amphiaraes*.

They of Megara adored the idoll of *Iupiter*, where they placed the hours, and the de-
stancies, as also they built a temple to the Night, which they honored as a goddesse. They
worshipped likewise *Iupiter* the Duffic, whose oratric had no roofo, no more than that
at Rome had, which was dedicated to the god *Terme*.

Touching Morea, it is well knowne to the world how valiant the citisens of Corinth
were, and how dearely they loued, and resoluteley defended their libertie. They worshiped
the goddesse *Venus*, and *Isis* was there also adored in a wood where sacrifices were
offered to him. They yeelded in like manner diuine honours to the Cyclopes, to whom
the Corinthians erected a temple, and builte an altar, vpon which they sacrificed. More-
over, they had a subterranean caue or vault, dedicated to *Palemon*, where they constantly D
believed he lay hid. In this place they tooke their othes in all doubtfull and ambigu-
ous points, and who so ever was periured, (faith *Pausanias*) whether he were Corinthian
or stranger, he could not avoid a condigne punishment for his periurie. But to returne to
Venus, who, as I told you, was there honored, they might commit whoredome in her tem-
ple without feare of any punishment; and the custome of those times was such, as a thou-
sand light strumpets were there maintained, which exposed them selues to all those that
desir'd to haue the vle of their bodies.

The Corinthians, although they were reputed for good warriours, yet were they so
addicted to sensualties & pleasures, as their effeminacie was the occasion of a law pub-
lished at Lacedemon, importinge that no stranger shoulde be entertained into that gouern-
ment, or communicate with the Spartans, for that by the accessie and familiar acquaint-
tance of strangers, Corinth was fallen into that corruption of manners.

The Trizentians had a wood, and a temple consecrated to *Hippolitus*, where men sacri-
ficed to him. There was not any maid among them ready to marrie, which was not bound
by the Trizentians lawes to go and offer vp tresses of her haire in this temple before her
marriage : and *Lucian* goes a little further, saying, that those youths which were come to
mans age, offered the first cuttings of their beards.

The Lacedemonians were exceeding courageous & valiant, as it did plainly appeare by
the long respet & authoritie, which they held ouer all Greece. Neither were they
gloued to any thing which might breed effeminacie or basenesse, as we will give you to E
understand in a particular discourse of their policie and gouernement. They held certaine
feasts named *Gymnopedies*, or of naked children, which were the most solemne of all,
where young men daunced all naked in the honor of *Apollo*. They worshipped the des-
ties, to whom they erected a temple in the most apparant place of their citie. There was in
Sparta

A Sparta, a place called *Ephesus*, where young men did offer to *Mars* a little dogge, they
supposing that this oblation was verie pleasing to him, and this sacrifice they euer per-
formed in the night. While these young men did attend their sacrifice, they caused wild
boares to fight together, which they had made tame for that purpose, & then they fought
in the place of publicke exercizes : it oftentimes fell out that he whose boare had over-
come the others, proued likewise victorious euer the rest of his companions.

The place where these young men fought, was compassed round about with water,
like an Island, whereunto they went by two bridges, vpon the one of which stood the ef-
figies of *Hercules*, and on the other part, that of *Lycurgus*. They came thither in se-
verall bands and troupes, whereof the one charged, and the other maintained the assault.
In these conflicts they fought both with hand and foot, not sparing so much as the face,
but employing their niales, yea and their verie teeth in these encounters.

They had a statuе of *Mars*, which had setters on his legges, to the end (said they) that
he shoulde not run away from their citie, and fauour and protect their enemies. They
were not much addicted to learning, and though they had amongst them a Temple of
the Muses, this was onely because they loued musike, vsing to march to their encoun-
ters by sound of Drumes. They married rather for issue, and that they might haue citizens
to follow and professe armes, than for any care they had of religious chaiftie, and women
were so respected and honoured amongst them, that their husbands would call them by
C the names of Ladie and Maistresse. Their virgins were exercised in running, fence,
the practis of the yron bowle, in darting, and to the exercize of zagayes, and darting of
lances, that thus growing to forget the ordinarie delicate and tenderitie of their female
natures, they might be the more strong,able, and apt to suffer and endure the paines
and throbs of child-bed.

They practisid themselves in these exercises all naked, like young boyes, dancing and
singeing in certayne solemnities before young men of their owne age : and yet for all tyme
they were thus naked and vncouered, yet could they hot obserue any lasciuious or wanton
gestures in them. From hence grew that same artificie and dexteritie of the Lacede-
monian dames, who were better enured and acquainted with all labour and trauell than
any other women in Greece.

Their daughters being readie to marrie, they were rauished by those that shoulde
espouse them, and on the nuptiall day, the espoused being conducted into the chamber
of her spouse, they had their haire shauen off, then when the bridegome came, they
ooke off his girdle, and so he onely was permitted to continue with her all night.

Such old men as found themselves vnable to get children, might affigne ouer their
wives to some vertuous and good young man to haue line and issue, and although she
grew with child by another act, yet these children were fathered vpon the husband, and
they suffered herein no reproach or dishonour. They vied to mocke at other nations,
E mates, to good males of their owne kinde to haue young ones, and yet their wifes must be
newied vp safetly at home : as for them, were they strong or weak, they would not be de-
fente of issue.

The women washed not their children with water, but wine performed this office,
for that water dissolues and debilitates the members. They never swaddled their infants,
nor kept them in cradles or clouts, but enured them to darkenesse and solitude : and
thus was the reason why many strangers sought to haue nurses from Sparta, to nurse and
bring up their children.

The whole people were diuided into three severall ranckes and orders : each order
had their particular motto or saying : for in solemne feasts, the most ancient said singeing,
E before we were both strong and young : then they that were in perfect years, and
full of strength followed, saying, we are both fresh and young, ready to trie our force :
then last of all the children came, and sayd, wee one day shall be lustie and strong like you.
Plutarch makes mention, that euen in his time the Lacedemonians sung certayne
ongs vpon their flutes, when they marched onward to any battaile or encounter.

Now concerning this vse of Flutes in fightes, they were not brought in for the exciting A or further encouragement of the combatants, but onely that by the meanes of this sweete harmonie, they might march with equal paces, and so present themselues before the enemie without any disorder and confusion. They loued breuitie of speech exceedingly, so as the prouerbe of the Laconick or concise phrase is yet remembred amongst vs.

If I should here set downe whatsoeuer might be spoken of the auncient manners and fashions of the Grecians, I should but annoy and discontent the Reader in seeking to satisfie him: so as I thinke it fitteth to omit the rest, seeing I haue exprest the principall points, and let vs now descend to their maners and customes which at this day haue B their habitation and naturall seat in Greece.

¶ The Manners of the present times.

XXII.

THe Grecians that now liue, are reduced and brought vnder a most miserable seruite, except a few which are yet subiect to the Venetian Seigneurie: for the Turke holds at this day the greatest part of Greece, as well on the sea as on the firme land; and those places that embrace the Venetian governement are but Islands, as Corfu, Cephalonia, Zacyntha, Candie, and some others of no great consideration.

They which are subiect to the Venetians, liue more peaceably for their religion and C confidence (as Belon sayes) than the rest that obey the Turke: and if we doe but duly obserue them both, we shall find that they which liue under the Venetians, lead a life after the manner of their lords and maisters, as also, they that are engaged vnder the Turkish power and tyramie, liue like their maisters and governours, imitating them in their manners and fashions. But I must needs speake thus much, that barbarenes doth so raigne both in the one and the other, that a man cannot meet with a schole-man of their townes, and none amongst them take any care for the bringing vp of their children, nor to give them the knowledge or vnderstanding of learning.

They also vse one kind of language, drawne from the auncient Grecke, corrupted, but some of them speake more eloquently and regularly than the rest: and yet their D common words draw neerer to the auncient Grecke language, than the Italian does to Latine.

The inhabitants of those townes which are subiect to the Venetians, speake Italian as perfectly as Grecce: and so the like may be supposed of those that liue vnder the Turkes governement: for they that are resident in good townes, speake indifferently Grecce or Turkish: but those that lead their liues in hamlets and villages, retaine only the knowledge and vnderstanding of the Grecke tongue. They also still retorne the proper names of things, except it be in those places where other nations haue often intruded and crept in, and this is more to be observed in coast townes than in any other seated further within the country: for they haue practised so long with the Turkish and Italian tongues, as E they haue mixt with their language many words of both these nations which doe frequent and conuerse with them. The Turkes likewise borrow many words of the Greckes to expresse those things which they found in Grecce, and that before they never knew, nor heard of.

And although the Greckes doe not euer vse the selfe same word in all prouincies to expresse one and the selfe same thing, yet doe they all draw neerer to the auncient words, but principally in those things which haue their peculiar and proper nominatiuns.

The nobler and richer sort are apparellled after their manner whom they acknowledge for superiours: but the common people both vnder the Venetian and Turkish go vernements, whether they inhabit in the Islands or on the firme land, retaine none of their auncient manners and fashions. All they which now dwell there, weare their haire verie long, cutting the tuft vpon their foreheads, and on the forepart of their heads. They weare double hats, and verie thicke. All of them possesse for the most part but few moues

A moueables, even as the Turkes, nor lye vpon featherbeds, but vpon mattresses filled with flockes. They mingle not their wine with water, they drinke carouses to the emprie cup. But their women are never present, nor assit at their excesse, neither do they feast with them: and generally they had rather eat fish, than flesh.

The Macedonians, especially those that liue in Albania, which we haue placed in Macedonia, are rude, and like to the Scythians: they are very valiant, but principally in foot encounters. There are no men in the world more delighted in booothaling than they. The Albanois haue a particular language by themselues, different both from the Turkish and Sclauonian.

B As for Epyrus, which is a part of Albania, the inhabitants in Sommer go forth of their countre in troupes, by reason of the barrennesse, and go into Macedonia, Romania, and Natolia, labouring, and taking paines for the Turkes, being hired to reap corne, and to winnow and cleane the same. These returne home againe after Autumne, there to lye during the Winter and the Spring time, with their wifes and children. They haue also a fetherall language from the Greckes, of which notwithstanding they are not altogether ignorant.

From this prouince it is, that the Aydones, Vscocques, Martelosces, and Morlaques come, which are men as swift of foot as may be, vntamed, and apt to vndergo any toile or paines, and as valiant and resolute as can be, who bend their minds to nothing else, but C how to rob and steale in the mountaines of Albania, and throughout all the kingdome of Bosnia, and in Dalmatia, where they also employ themselues, to scoure vp and downe the rivers in little squifes.

¶ The auncient government of Athens.

Because we meane to refer the full discouerfe of the riches, forces, and government of Grecce to the generall consideration of the Turkes state and greateesse, which we haue reserved for a shutting vp and conclusion: and for that many who know how wyllyng the Athenian policie was planted and laid, may be desirous of this relation, as well as D of the Lacedemonians, I haue thought good to relate the policie and government both of the one, and other, that so nothing may be wanting in this worke, that stilly may be esteemed and held effectual and neccesarie.

The citie of Athens was heretofore highly reputed of, and governed by very sage and prudent men, who framed her commonweale. The foundation and beginning of this citie, is attributed to Minerva: intimating hereby, how it was prudence and wisdome that first built it. Theseus was her restorer, but Solon was the man that conferred greatest good vpon her, seeing he enacted such lawes amongst the Athenians, that other nations disdained not to follow the same lawes; yea, and when the Romans laid the foundation E of their Estate, they sent Embassadours to make sure for Solons lawes, aduowing them by this action, for the most excellent institutions in the whole world: and behold the order of this commonweale.

The Athenians, who tooke it for a great honour to be teameed originaries of this countrey, and not descended from any other nation, nor comming from any other place, were distinguished by three speciall names: the first were called Euparrides, that is to say, Nobles, being the same in Athens, that the Patricians were in Rome: the second, were the Geomores, that is to say, Rusticke, so called, for that in auncient times, they obained a part of the Atticke territorie, to manure and till the same: the third were all sorts of Artizans, that practised within the citie all mechaniall trades and myteries: but this word Dimiourge, signifying an artizan, had likewise the same fence and meaning which our word Tollgatherer hath.

They which excelled the rest in honour and in yeres, were called Demogerontes, as E were Senators, that received from the people soueraigne authoritie and respect. The name of Indigna was not given to the foile, in stead of the people, nor yet to the ci- F, but only to those whose predecessors by a common and generall consent had lead their

their liues in Athens, & could giue apparent testimonie, that they derived their originall A from no other place. These names and titles they retained, vntill other fact ois and seditions did arise, by meanes whereof dissensions grew betweene the commonweale, and the people which continued vntill the time that *Draco* ordained M[agistrat]es, so I caused the Athenians to establish an Oligarchie, that is to say, a forme of government consisting of few. Their names were Pedians, Diacrians, Parales, and Etimorians. The first fort, with their riches and wealth, as being the mightier, fauoured the Oligarchie. The Diacrians affected popular government, being much grieved that the more powerfull fort should hold the greatest places and commandments in the commonweale. The Parales backing *Seneciones*, and then another partie, tooke euer that side they thought fittest for them, hindring thereby both there owne, and also other mens libertie. But in the meane time, all iniuries fell vpon the miserable Etimorians, who were men but of small meane; for they were constraينt every year, to give the sixt part of their goods to the mightier fort. And by this meanes it came to passe, that the miserable ciuitens being stripped of alll power and assistance, were enforced to yeeld, and to be subiect to the will and disposition of the rich.

But that we may the better vnderstand the people of Athens, and what vigilancie and care the magistrates vied, to retaine it in dutie and obedience, I thinke it fit and conuenient to relate here that which *Polybius* mentioneth in his sixth booke. C
The people of Athens saith he were like to a Pylot of some abandond and driven ship: for even as the Pylot commands his ships or companie, and they readily obey him, when they are reuited after some disorder, by reasoun of some furious tempest, or for feare of assailing enemies: but when his mariners are in securite, they then grow to contemne their head; and each particuler man followes his owne priuate opinion: so as one fort wil beare forward, and the other will enforce the maister of the ship to put in with a port; so as I say, such debates may seeme very strange, and to see some strike faire, and others striue to go on in their courses, by reasoun of the oares or helme which are in their hands, whereby many times they run into eminent perills: even so falls it out with the people of Athens; for when their commonweale had surmounted many great daungers, both by the peoples vertue, and by the noble merits of many renowned capaines, and magistrates, at last came to small and vtter ruine, through occasions of no great weight or importancie, splitting a funder vpon those rockes which were no waies to be feared. Here you see what *Polybius* saies.

B But to come to the mutinies of this seditious fort: these men were of such opposite humours, and contrarie wills, as they could deuise no other meanes, but to seeke after a monachie, or to constituta a head that might supprese or keepe vnder so many discordant and stirring spites. By generall consent therefore of all, especially of the inferior people, *Solon* was called to the government, both for his integritie, and honestie, as also, in that he neuer had yeelded his consent to any of those proceedings which were attempted in prejudice of the people. E

F Now though ingeniously he refused this dignitie, yet would he not faile to succour and helpe the commonweale, being now in decaying and in a desperat estate; and therfore by his singular wisedome and counsell, he laboured to reforme and reestablish it. And therfor, all, he thought it expedient to restore and set vp those who had beeorne overwhelmed by the power and authoritie of the great men; so as to this end he enacted a law, by which he disannulled and made void all those obligations, and bonds which the poore had signid and past to the rich, even to the submittting of their bodies to slanish seruitude: and he decreed, that no man shoulde surpe upon other mens liberties, for any other intereſts or respects how due and iust soever. They to whom he communicated this law, before the promulgation thereof, were teameid Creocopies, which is to say, cutters off of exēmens debts, the which they did to gratifie thoſe whom they knew to be desirous of iudiciale law. There are ſome which affirme, that the men of mean condition, and poore qualitie, cleared their debts by another meanes, and therfore the value of all coine was raiſed; fo as what before was worth ſeventie drachmas, was then raiſed to the rate of an hun-

A hundred mines, and debts were payed at the value of the auncient rate.

But both theſe things are no wayes ſupportable the one without the other, for ſuch cutting off of debts would haue beene a burdenome to creditors, as pleasing to the poore ſort: fo as it would haue beeene no meanes to extinguish the fire of thoſe factions, but rather an occaſion to encreaſe it: for the augmentation and addition of theſe mynes could not ſerue the pooreſt turne for payment of their debts: but we muſt needs ſuppoſe that *Solon* performed both theſe points at the ſame time; my meaning is, he augmented and added to the rich, whaſc by courſe of law they could neuer otherwife haue recouered of the poore. And for that all Lawgiuers ought to begin with themſelues for a patente and example, he frankly remitted ſix talents of gold of his owne debt, which in French coynes amounted to about fortie or fortie five thouſand crownes.

When matters hung vpon the point of alteration and change, the law ordained could not pleafe, for the rich flood out that they were hardly entreated, and the poore were put to labour and till the Attick foyle; yet notwithstanding in time, and by reaſon of the generall peace and accord that did grow from ſuch a law, it was ſo approoved and applauded by euerie one, as they gaue it the title of Sifachia, and layed it vp amonſt holiſe and ſacred things.

C When the affaires were thus by little and little accommodated, he refolued like a good physician to prevent a ſecond relapſe into the former diſorders and miſeries, and therefore he made an estimate of all the peoples goods, that ſo euerie one (according to his ableitie and meaneſs, being otherwife of good life and conuerſation) might enjoy honours and dignities in the Commonwealth, making herein no diſference betwenee the gentlemen and the common people, he hauing a ſpeciall care, notwithstanding that ſuch nobles as were then poſſeſſed of any magistracie, ſhould not without their owne liking be conſtrai ned to ſurrender their places.

And fo by this meanes he united thoſe of eminent condition, with the others of poorer and baſer qualitie, & fo much the rather, for that before none of the common people were permitted to execute any charge in the Commonwealth.

Then he diuided the people into fourte parts, by the inuenſion of this tribute which they were to pay, and their names were Pentacosiomidymnes, Hippians, Zefites, and Thites.

The valour of the firſt men in dignitie was rated at five hundred myns, euerie myne is about four quarters. This was the firſt and chieft rate; and theſe were the principalleſt men in all Athens next to the Senators: the Pentacosiomidymnes charge was, when needed required, to doe that which was neceſſarie for the Commonwealth.

These were followed by thoſe whom they rated at three hundred myns, and they were called Hippians, because they were able to keepe horſes, and in time of warre they were bound to allow as much as would maintainer a man and a horſe in ſeruice for a whole year. The Zefites came next, who were valued at five hundred medimnes, that is to ſay, halfe mynes, euerie myne is valued at two of our bushells.

Aristotle makes mention of them in the institutions of *Solon*, whereof he ſpeakes in his Politicks. Then the Thites, they were goldsmiths, dyers, and other ſuch mechanical maides, and theſe payed but one crown to the Commonwealth, which was called Thiticke. The later fort could neuer attaine to any magistracie, while (through the powerit of their ſtate) they continued in this meane degree.

Solon hauing ordained matters in this fort, he made the Commonwealth whole and found againe, which before was but in doubtfull and declining estate: and to the end that theſe lawes might be ratifiſed with the greater approove and authoritie, they being impoſed both vpon the nobles and the people, he drew a liking from the firſt, promising them the conuiniane of tables and records, and from the other, by feeding them with hopes of a diuinaſie of the Attick territorie.

And when they felt the true benefit and commodtie, they were ſo pleased therewith, as they confeſſed this law to immortallitie.

G Now you haue heard how peace and accord was ſettled among the people, I hold it fit

fit to looke a little into the first beginning of Tribes. All nations and cities (as *Titus Livius* sayes) were accustomed to draw their extractions from some famous men, or else from those whom fond antiquie hath put in the number of gods, and therefore many of them pretend, *Jupiter*, *Azur*, *Mercure*, *Pallas*, *Vulcan*, and other such like monstrous deities to be their founders and protectors.

The Athenians were of the number of those which did content themselves with one only nobilitie of flocke, that is to say, with the protection of *Pallas*, but further they imposed many names and titles on divers parts of their people, whom they called Tribes: and these nominations were derived from the Eponomes, or Heroes, whose memoriall yet continued amongst men; for they had their severall statues erected, not so much for their owne vertue and merits, as to the end others might imitate them, and strive also to become more woorthe and excellent.

There were at the first, fourre Tribes: one was called Cecropides, of old *Cecrops*; another *Autochton*, that is to say, indigenarie, or originall: the third *Attæc*: and the fourth *Patalia*. *Cranaus* making further search of these names, he constitutes fourre differences. One of these Tribes he names *Cranaides* of himselfe: another *Attida*: the third *Diacritæ*: and the fourth *Mezogena*. *Attida*, of the name of the countrey; *Diacritæ*, of a high place in Athens; and *Mezogena* of the part in the middest.

The mother of *Erichonius*, to couer her adulterie, made shew that he was *Jupiters* sonne, and this sonne sayning to giue thankes to his father, remouing all the auncient C names, he imposed fourre vpon the Athenians, drawne from those of the gods, so as one Tribe he called *Diade*, of *Jupiters* name: another *Athenaides*, from that of *Minrus*; the third *Ephelitiades*, from *Vulcan*; and the fourth *Possidonia*, from *Neptune*, then subdividieng each of these into three parts, the number did arise to twelve.

These tribes thus diuided, did continue till *Alceons* time, which was about six hundred and sixtie yeares: Then he, from an sunfwer of *Apollo* Oracle, nominated ten Tribes, in confederacion of the princes of great reputation that raigned before him.

Their names and severall titles were, *Cecropia*, *Ereæca*, *Egea*, *Pandonia*, *Acamantes*, *Leontes*, *Eneides*, *Hippotootes*, *Antioches*, and *Eantes*, to which they add *Antigonia*, and *Demetria*, to make vs the number twelve, and each of these was subdividieng into D three other parts: so that all together, they came to be in number six and thirtie. In the prosecution of this our discource, you shall plainly discerne of what importance this ordination and establishment was. Now therefore that you know the people, and haue justly numbered their severall rankes and distributions, it is time we should come to discourse of their magistrats.

Their magistrats therefore were chosen three manner of waies, that is, either by lot, by voyce of the people, and by election for wealth and dignitie sake. All magistrats elected for trialls and judgements, were chosen by lot; and the Senat thus elected, was tearm'd the Councill of hundred men: the peoples voyce tooke place in the choice of Captaines, Camp-maistors, and Generals of armes.

They who were chosen for nobilitie, dignitie, and riches, were called Chorages, and assynd at publicke pompes and sacrifices, wherein they spent bountifullly, and these were of the number of Ten. We see therefore that the Commonwealth was knit and united together by these three bands: for the Judges defended the citie, by equite and right, against the insolencies and iniuries of ciuiliens, neighbours, and strangers: the souldiers maintayned and augmented the extent of their dominion and territorie: and religion helde mens soules in puritie and integritie. I will therefore treat of these severall dignitie in order, beginning first with the Areopagites.

The Senat of Areopagites, for their strict and leuere justice, was verie famous, and of great note amoongst all those of whom Histories haue made mention. And as it was of great esteemme and honour, so was the number of them not small, though uncertaine, and this uncertaintie proceeded from the nine Thesmothetes, of whom we will speake in their proper place: for when the time of their magistracie was expired, which continued for a yeaer, and that they had yeceld vp an account of their imployments to the Lo-

gists;

gifts; some were received amonst the Areopagites. They were to come before the Logists, whose magistracie was ordained for the common good, they delivred their names to some publike officer, who was to make a solemne cri in these words: Who so euer can accuse such a one of any corruption or iniustice, let him come, for now the tearme of his magistracie is expired. Vpon this general cri, al accusers that could any waies inform against him, were admitted: and the severall censure of the Logists was the cause that few were found clearely innocent and irreprochable, to augment the number of this order: for who so euer was accused of iniurie, or any such offence, he was never received into this societie. And for that there might be no partialtie nor fauour in these Syn-B dictions, men were examined and tried before the Senat and the people. The Thesmothetes therefore tooke away many every yeaer; they left the number doubtful and vncertaine. This institution was inuention by *Solon*, with the seueritie of the Efetans, who were to the number of one and fiftie, before *Solons* government, and determined of capitall and criminall offences; this being an employmēt which was discharged by the kings person before they were established: wherefore by these mens authoritie and reputation, *Solon* establisched a Senat of soueraigne dignitie in the commonweale, for they did not onely judge and sentence matters criminall, but they did also determine of other things of far greater moment & importance. The magistrat of the Areopagites, was called by the Grecians, *Adiadoxon*, that is to say, per perpetuall, and full of care. And though they imposed publike punishments vpon all criminall offendours, yet the proper subiect and vicie of their tribunals was to trie poisonings, murthers, woundings, fires, ambulches, or treasons plotted against the commonweale, with many other such like.

Their judgements were denounced in this manner: When the accused stood before them, after the first interrogatories, accompanied with conjectures, testimonies, and preg-off all preuention. It was not lawfull for the Areopagites to be moued with any compas-sion. In their rigor & seueritie they resembled the Efetes, for that they punished the crime according to the proportion and qualitie of the offence.

Orators also were generally prohibited to persuade or moue the Judges to compassi-D ted the parents, familiars, and friends of the dead man, were called vpon by a publike cryer, with whose consent and agreement, the punishment was inflicted, and the sentence was euer conformable to the damage and prejudice received.

But as the Areopagites were very carefull and circumfpect in denouncing these judgements, so it fell out but seldom, that they had charge to performe the same: for they late only three daies in a moneth, and never assembled but in very needful cases, and about trials of great importance. *Lucian* saies, that the Areopagites were woot to judge in the night, and with great silence, to the end they might not be ouerreacht by their subiecte, which spake in the presence of many, as also that other mens ples and tryalls might not be interrupped while they did attend and harken. And questionless they practisid this silence not without speciali reason, because they were the more attente to hearre the offendour, neither did they discouer the secrets of judgements, and they alwaies set downe their sentences in writing, that so they might neuer swarve from their aduise and counsell who were most learned and expert, or had more yeres, or else peraduenture that they might readily make answere to any obiection or calumnia made.

Valerius the Great, auerres how this Senat had the charge to know whatsoeuer any particular Athenian did, and how he liued: and furthermore they prouided that men might take honest couises, and dayly carried in mind, that they shold yeceld an account of their living, and conuerteration. The same Senat likewise decreed, that good ciuiliens might be adorned with a crowne, preferring this custome, because they knew that honour and reward were the only spuris and instigations to vertue.

Let vs now come to the Nomothetes, which title comprehends many sorts of dignitie, the which I will expresse before I proceed any further. I find in *Suydas* that there were three Nomothetes or Law-givers in Athers, *Draco* was one, *Soinanthes*, and *Aeschylus*

shyler the third, nor the Poc't, but another borne in Athens.

Besides this, the Athenians by the word Nomothete, understood a conuocation or assembly of 4 thousand citizens, who had power and authoritie to see the lawes obserued, to peruse and renew, to change and accommodate them, even as they judged it most fit and necessary.

These had authoritie to deliver vnto the people whether any lawes propounded did like them or no, and all motions or propositions were of no force, except the magistracie of the Nomothetes did signe and subscribe to the same.

These also were assitant at the tryalls and judgements of cases of importance, and if the plaintiff or defendant obeyed not their sentence, they condemned him to three drachmes fine in presence of the Arcon. This is the opinion of *Pollux*: but *Budaeus* relates it more at large, and after what manner these lawes were vsually propounded. Marke his words:

Demosthenes reports that *Solon*, among other things, ordained that when any law should be propounded to the people, it should first be recited by the Law-giver, then set vp in writing in some eminent place within the citie much frequented by the people; and when the Secretarie of State had given it to read to the assemble, to the end if any circumstance were amisse, it might be reformed, and that last of all it had bee shewed to the Nomothetes to be confirmed and approued by them, that then it should become a ratified law.

The Nomothetes were different from the Nomophylactes or gardians of the laws; for the Nomothetes approbations were but vaine and fruitlesse, except they were religiouly obserued and kept, & judgements giuen according to the purport and meaning of them: but this was the particular charge and prerogative of the Nomophylactes. *Cicero* describes their office and function in his third booke of lawes, in these words: The most diligent among the Grecians who created the Nomophylactes did not onely obserue the words and letters, but also the actions of men, reducing them vnder a law.

The Nomophylactes were in the second ranke of dignitie, the chiefe of which order did ware a bonner or cap of linnen cloth, and although the Areopagites were somtimes carefull to see the lawes obserued, yet this no waies abridged the authoritie of the Nomophylactes, seeing there is no impediment, but that an office may sometimes overle and looke into matters which do not properly belong to the place, when speciall times and occasions require.

After these, there were the five hundred who tooke knowledge of ciuile caufes, and of such criminal actions as fell out amongst men. These were many times the Areopagites lieutenants, and the great number of them was the caufe that in their societie, no impietie or corruption could take place. And because so great a multitude assembled together in one place, could hardly execute that which was fit and convenient, they were distributed into ten parts, according to the number of the Tribes, and euerie fiftie had speciall daies allotted them to judge and give sentence, and there were fifti and thirtie daies, on which they discharged their due office and function. Now this number of daies ten times multiplied, conformable to the Athenian computation, comes to accomplish the Lunarie yeare, consisting of three hundred and fiftie daies: but our yeare of the Sunne hath more than theirs by fifteene daies and a quarter; and by reason of the superfluous number of these fiftie, they elected ten, whom they called presidents, out of which seuen were drawn by lot every weeke, and every day one of the Presidents sat vpon matters that required expedition and dispatch, and in the evening the keys of the forte were brought to him that had beeene President the day before.

But we shall haue occasion to speake more of this hereafter. When the terme of these five hundred grew to be expired, the assemble or conuocation of these was then called *Pritania*, and then as many suppose they lookt to the provissons of corne, to recouer money due to the publike treasurie, to provide that none might commence suits or actions out of order, and such like matters.

The Pritani paid the Judges with such summes of money as were collected vpon the config-

A confignations of those that pleaded, and others that had performed any good seruice to the Commonwealth. They were so named, by reason of the place where they gave sentence, where such as had well deserued of the Commonwealth were maintained and kept. This order commonly had an eye to the Edicts, decrees, and lawes, censuring such lawes as were interpreted contrary to their true sense and meaning. And quelti onlesse the people, without this preuention, might easily haue many times revolued, seeing they many times approue and seeke after those things which are hurtfull and prejudiciall to themselues, if the wifelome and counsell of others did not prevent these inconueniences. These men had the charge of warre and peace, of truces, of embassies, and edicts.

B. Under these ordinances they were woot to subscribe in this forme: *Policies* the prince: the sixt of Iulie, the Judges of the Commonwealth being of the tribe of *Pandion, Demophenes Peatronian* made the decree; and he that was there named, was Arcon, of whose office we will further treat in its proper place, and the tribe named was of the fiftie men, who being drawne out of those fifti hundred, governed the Commonwealth.

For that the number of ciuile causes encreased daily more and more, and the fiftie were not sufficient to heare them, they tooke sorte fourte arbitrators to affit them, part by lot, and part by election. But they were all to be aboue threescore years old, and men reputed of honest life and conuerteration: They were alwaies in such places where the pleaders might find out a conuenient number at an instant, and these carried themselves after C this manner: the plaintiff and defendant made choyce of such out of this number as they liked best, conuertering, that if they began to contest before them, they should before their departure finish and end the suit, and he that did not obey their sentence, was punished. They that were elected by lot, were not admitted to any examination of the caufe, but onely reported it to the Senat, that so they might determine and judge thereof. The Greckes, in stead of ballots or lots of gold and siluer, vyd white and blacke beanes.

The Zirletes, that is to say, Inquisitors, differed verie little from the Dicetes, whose office (according to *Pollux*) was to enquire after those causes and controverties, whose nature and qualite did not evidently appearre, and so to deliuer the sincere truth to the Senat. As for the elected arbitrators, if any of them committed a fault unworthie of his D branke and place, either he was scuerely punisched, or ignominiously expellid out of the societie of others.

All judgements and trialls of sacred matters were heard before them, as before holie men. *Pollux* writes also, that they could not sit vpon any caufe which exceeded the value of ten Drachmas.

Furthermore they had certayne capitaines of gallicys, called *Trierarques*, whose number Authors doe not set downe, for that as necessarie required, the number was diminisht or augmented: onely thus much is knowne, that there were twelve deputed to this charge, who in times of peace were gouernours of the place where the ships lay moord. In time of warre, they obeyed their Generals and Captaines. The Trierarques had also charge E to repaire and trim vp the gallicys at their proper costs and charges, for the vse of the Commonwealth.

This magistracie was not imposed, but the charge thereof was committed to a certayne number of ciuizens: but this office by little and little declining, *Demosthenes* reduced it to a better stafe, who made a law concerning them that should be elected to this charge, as in many places we may perceiue, but more particularly in his oration against *Aechines*: Behold you Athenians (saith he) what benefit and commoditie I haue brought vnto you, in gouerning the Commonwealth? for seeing the want of all things which concerned prouissons for the sea, & the ciuizens exempted from contributions, haing paied little money, as also, they that tooke vpon them the charge were but of weake estate, and that by this meane the strenght and force of your Commonwealth imparied, I made a law, whereby ciuizens were enoyded to pay, according to the generall fessement, that by which law they ought, and the poore I haue defended from the wrong and oppresyon which they suffered thereby; but a little after, he speakes of this matter much more perpicuously.

By the first constitution of lawes, they vied to defray all together the charge of a gal. A lie, when the rich layed downe but little, and the poore citizens were surcharged with overhaue taxation and payments. But by my law it was ordained, that euerie mans estate should be estimated, and that he which before did furnish but the tenth part of the charge of a gallie, shoud now defray the charge of two in all: and therefore they would not before this be called Trierarques, but contributors.

We read in *Pallas*, that there were eleuen men teamed Nomophylactes, and Eparques, that is to say, Presidents. The ten men, faith he, were chosen out of euerie Tribe, and the Chauncellor made vp the full number. These mens charge was to conuict theeuers, and to judge and punish those that remained in prisons, as well as other malefactors, who denying the fact before them, were sent before other Judges, and if before the last they confess themselues guiltye of the crime, the former Judges imposd the punishment vpon them. These eleuen men were like to those in France which are called Prouosts-Marshallis. The place where they satte in judgement was called Nomophilachion, and it had one gate called Xerionion, through which malefactors were conducted to their executions. *Suidas* obserues, that these Nomophylactes were different from the former, because they forced the Judges to iuste according to the lawes, and these only constrained the meane people.

As for the ten men, which were Presidents, though they should be ranckt among the ffe hundred men, out of whom they were chosen, yet because I haue followed the greater number in magistracies, and there were an order verie remarkable and note wortlie, I thinke good to make of them a particular and speciall relation.

They therefore vied to draw fiftie men, out of the ffe hundred that were in the ten Tribes, and out of the fiftie, ten, which governed the Commonwealth. But some one may peraduenture demand of me how they could elect and chuse one, whom his owne vertue made illiustrious and wortlie. To the which I answer, that this might easly be: even as we see it happens among the Venetians, who first constitute electors by lot, which nominate the parties competitors, and then their names being put into a vessele or vrine, the lots are drawne according to voyces. I told you before, that after they had chosen fiftie of this societie, ten out of these were elected by lot, with dead voyces, I meane D with a pluralitie of beanies. And thus we see that in these elections, there was a kind of commixtion in lot, yet no wayes hereby cutting off the recompence of vertue, but judging sincerely according to the true rule thereof. Of these ten which were chosen, there were but feuen that could obtaine the office of presidencie: and so the lots fell amongst these ten men, that the three which remained were no waies offended with this election. And because that he which was the chiefe magistrat amongst them, was called a President, all of them had a share in the honour of this dignite, and there was a speciaall care had, that none should be chosen to this place twice in one yeare, during which presidencie, he had alwaies about him the keyes of the castle, those of the publike treasurie, and the broad seale of the Commonwealth; and whensoeuer the Pritani summoned the Senat, they chose within the nine Tribes nine presidents, but out of that which was called Pritanensis, whereof the other president was head, they did not vse to chuse any other. After this, out of these nine, a successeour was chosen, to whom the gouernement of the Commonwealth was committed. In his audience, he had the charge that no testimonie should be omitted, whereby the Judge might be better informed and instructed.

Harpocrate saith this of the Epithetes, speaking of the sentence denoued by *Iles* against *Ephagores*: There are (saith he) two Epithetes in Athens, one chosen by lot by the Pritani, and the other by the Proedres, whose office Aristotle declares.

Hiperides obserues, that euerie man which had the hearing and comprising of any affaire, was called an Epitheatre. The Proedre was as it were the chiefe and head of the poeple and governement. Their office and dignitie was verie great, as in this discourse of *Demosthenes* we may perceiue.

The eleventh day of the first moneth, after that the publike crier had giuen notice that they should assemble to give vp their voyces, for approbation of the lawes: first those

which

which belonged to the Senat, then of the others touching the people, and thirdly, of such as were brought in by the nine men.

That the fist part of those who were to giue vp their voices, must be chosen out of their number, who as it seemes were to ratifie and confirme such lawes as they enacted touching the Councell, and the Senat: and the second of those, they thought fit to contradict and oppoze.

The second lottery of voices shal be prescribed; and if it so fall out that any lawes are to be abrogated, which before were preferred, the Pritani (whose authoritie then comes in) shal fit the last day of the election with the Senat for this purpose, as also the Proedre shall judge and determine of the same point. Then they command out of what place the money shal be levied, which must be given to the Nomothetes, that they may the better gouerne and rule the commonweale. That the Nomothetes must be of their number that sware in Eliea. After the Eliea, if the Pritani haue not constituted such a Senat as the laws prescribe, & if the Proedri do not gouerne iustly, each of them to be condemned in a 1000 drachmas, which must be consecrated to the treasurie of *Pallas*, and each of the Proedres gives four hundred to the same goddesse, and they deliver their accusation into the office of the Telfomothetes. That examination be made, whether during their magistracie they owe any thing to the publike coffers: if they be convicted of any such crime, let the Telfomothetes imprison them, & refusing to do it, let them be subiect to the note of infamie, & expelled out of the compaine of the Areopagites, as contemners of the government of lawes. Before the Senat assembled to speake, he that would proouide any laws should digest them in writing, in the office of Eponimes, to the end that according to the number, the people may haue a time prescribed from the Nomothetes to examine them. And whosoeuer requires the introduction of a new law, shall not only prefer it once, but every day in the office of the Eponimes, vntil the Senat makes their solemne session and assembly. Let the Eponime chuse out of all the number of the Athenians, ffe men that may haue the charge to defend and protect the lawes.

We haue spoken sufficienly of the lawes: now we must exprefse the forme of their oaths, collected out of the same author; it was therefore performed in this manner.

D Neither tyrants, nor affectors of principalitie shal ever be assyld by my fauor or support in the commonweale, & I will neuer take part with him that shall corrupt the people of Athens, or that shall ordaine or wish the contrarie. I will neuer permit that new tables be made, or a partition of other mens auctiue debts, neither of the Atticke territorie. I wil never repeale any banished man. I will permit him to be expelled the citie, that shall not obserue the lawes and ordinances of the Athenian Senat and people, and I wil not to my power permit any wrong or iniurie to be done to any man. I will neuer confirme any magistrate, to the end that he who hath not yelded a strict account of his magistracie past, may haue another, either out of men in generall, or out of those which are chosen by the Proedres with beanies: and I wil not permit any to discharge one and the selfe same magistracie twice in a yeare, neither two magistrates for one office, within the same teame. I will not receive any bribe or recompence. After I haue heard the acculer and defender, I will condemne him that in conscience I thinke wortlie, without affection or exception of persons. I sweare by *Jupiter*, by *Neptune*, and by *Ceres*, let them destroy me, together with my familie and children, if I do not obserue the articles aboue mentioned. Thus you haue heard *Demosthenes* words.

Hauing spoken sufficienly of the ten men, and their office; it is now fit time to relate their assemblies and conuocations, for giuing vp of voices and suffrages.

E Ilaque, or Ilaia was their highest Tribunall, before whom publike cautes were heard by a thousand or fiftene hundred citizens of greatest note and marke in the citie. There were ffe hundred in one place, one thousand vpon two benches, and fiftene hundred on three. Ilaestata signifies the same, as to admister justice in this place, and Ilaists imports, to assemble or congregate to judgements. *Lysias* vseth these two words in one and the selfe same signification.

The ballottes which they vset for giuing vp of their voices, were of two sorts, one was whole

Ooo ij

whole and entire, the other pierced and hollow, and with these they used to absolve or condemn, to affirme or contradict. They had a vessell, by which they conueyed the voices or suffrages into two vynes, one of which was of wood, and the other of copper. The Interpreter of Demophenes oration for Timocrates is very different, for he saies, that in stede of stones they used blacke and white beanes, to the end they might the better be distinguished; as also that one of the stones was whole, and the other hollow; where Chiamasteta significis to chuse a magistrate with beanes: and therefore we read that Pythagoras adiudiced men to refraine from beans, not so much because they are windie, but to intumate that he who would live peaceably, free from ambition, and no waies subject to the crosses of fortune, must not encumber himselfe with any magistracie, nor affect dignities, which were distributed and conferred by the meanees of beanes.

There were also ten Apodeutes, that is to say, one for each Tribe: these were much like to those whom we do now call Collectors of taxes and subsidies. The charge and function of the Apodeutes was, when he received letters from the commonweale (as the elected in France do, when they would exact or raise a summe vpon a prouince for some important affaires of the king) they compelled all those people that were thus indebtēd vnto the commonweale to pay according vnto their meanees. The Antigrefor, or Controller, was present at the receipt of the mony, & vpon the receipt, every particular mans rate was recorded, and the distributions of other accompts were referred to the Logists.

If after the account made, there remained any thing to pay, the officers paid it out of their owne purses. But if any matter fell out (as many times there did) which was to be tried and pleaded, this contellation was before the nine men, and they promised to pay whatsoeuer should be adiudged, putting in sufficient pledge or caution.

The Apodeutes differed only in this point from them, in that they might only recceue, but not constraine them. After them, the Treasurers were establisched: the capaines of warre that had the oueright of publicke huntynge, then the reciuers of pfects, and others, whose charge was to looke to many necessarie workes.

After them were the Logists or maisters of the accounts, to the number of ten, drawne out of the Tribes. All thofe that approached neare to the accomplishment of their magistracie, were bound within the thirtie daies preceding this expiracion, to give vp an account of whatsoeuer matters had past through their hands. Aristotle writes, that these differred from the Eutines, who had another kind of accounts.

The Eutines sate with the nine princes, and tooke notice of all that was taken from the publicke, when any one came to the end of his magistracie.

There was two Logists (saies Pollux) in Athens, one that managed the affaires of the Senat, and another that discharged necessarie negotiations out of the Senat, these were chosen by the Senat, to the end that they might view the accounts of all the managementes of the commonweale.

This office of Logists is plainly to be obserued in the oration of Aschines against Demophenes and Ctesiphon. First the law commands, saith he, that the Senat of the Arcopagites be enrolled by the Logists, being nowaies exempt from yeelding vp vnto them a just account of all their proceedings, and therer this oration affirms that the Logists were maisters, and superiuors of this venerable Senat; and after these, that the fift hundred likewise yeelded an account of their magistracie: for the commonweale was so diffident of such as had not yeelded a due account of their seuerall implemotions, as thofe people were by no meanes permitted to go out of the towne nor to haue any power over their owne goods, they could not consecrate any thing to the gods, nor enfranchise slaves, but all their goods and whole estate was engagēd to the commonweale. Some may here say, that it stands with no reasoñ, that he which hath neither disbursed, nor exacted any thing for the commonweale, shold give an account. But I aunswere, that no man, whatsoever his offices haue bin, must be exempted from giving an account of his charge to the citie, & commonweale. Then a little after he adds: You ought, O Demophenes, to haue diuulgēd it by the voice of the publicke crier, according to the custome of the countrie, if any man would haue accused him. Thus you see what Aschines saies.

Question-

A Questionlesse if there were the like law amongst vs, thest should be presented in collectors and others, especially if we did but entertaine the complaints of such as could accuse and convict them. There were also Controllers or Antigraphes, which registred these accounts and examinations.

Aschines sayes, that these Antigraphes were first chosen by suffrages or voyses, and they vpon all commissions of the Pritani, were to declare vnto the people the revenues of the Commonwealth.

Suidas saith, that there was one Antigraphe belonging to the Senat, another constituted for publike administrations. Furthermore (according to the same Author) there were three Secretaries, which recorded and kept the acts of the Senat.

The Greeks say, that there was one in euerie tribe, which is verie probable, because it is almost impossible that so weightie a burden of the Commonwealth, growing at first from popular sedition, should be supported by three Secretaries, seeing there were so many Judges, and that they were distributed into so many seuerall orders.

Aschines makes a further addition, and saies, that the Secretaries kept their names enrolled in bookees, who had not yeelded an account to the Commonwealth of their publike implemotions.

The Athenians had also Demarkes or Tribunes of the people, but not absolutely such, and of that nature, as you shal perceiue in considering their offices and duties.

C Many write that there were ten heads or principals of the Tribunes. Pollax saith, that they succeeded in stead in the Naicraires, and that there was in euerie tribe twelve parts, euerie one of which was named a Naicrai, ouer which a Demarke commanded.

The N. caires were bound to furnish the Commonwealth in time of warre, with two horse s and a ship. There were therefore six score Naicraires, as many Demarkes, as many ships, and two hundred and fortie horse raised by this meane in time of warre, besides those that were entertained out of the publike coffers: first they tooke care of all things belonging to nauial preparation: and therefore they were verie burdensome to the poore, for that each of them paid according to the ground, houses, or merchandise that they possessed, or to the mysterie and trade they exercised; and if they payed not, they might be dinged to the value of the summe that was due.

To the end that the Demarkes might more easily recover money of the people with leſſe oppreſſion, they set downe in writing, what ground euerie man held in the prouinces, and Attick territorie, barren or fruitfull, and so exacted these payments according to their meanees, and the mysteries which they professed.

When the Demarkes had receiued this money, their second office was to enroll the names of all fift young men as were fit for their yeares to gouerne their owne Estates, and inheritances, which did redound to the great benefit of the Commonwealth: for the younger sort, and such as wanted experience, were not permitted to enjoy and difpofe of their estates, while they were in yeares apt to wast and consume the same. Moreover, when any question grew about any of their mariages, they had recourſe to the booke wherein euerie mans name was enrolled, and the day of his birth, and so by this meane they were resolute of that doubt.

The third benefit which accrued from this, was the election of apt and able men for the warres, the which custome being imitated by the Turkes, is an occasion that they abound in soldiery, as lustie and ſufficient men as may be.

There were furthermore ten Ephines or Creothes for to recover debts, and to streighten and make vp accounts. Theſe being elected by the nine principal men, in their countrie most vrgent necessities, augmented subsidies and taxes, and exacted whatſoever was due or impoſed. To them the money was payd in, after accounts past with the Logists. They examined the accounts of inferior magistrats, and tooke notice of that which the magistrat had received, besides the penſion ordained by the publike Chamber. They further heard the causes of all embassies ended.

There ſate ordinarily with them a Secretarie, or Notarie, that informed them of euerie mans name, that ſo they might be charged according to their meanees. And when any

any processse came before them which concerned publike treasure, they carried the de-
fenders before the higher Judges, as also those that had wherewith to make satisfaction
thereof. *foras* makes mention towards the end of his *Trapezitica*. This register
kept an inventory of all the corne which euerie one was to contribute and furnish, that
so it might be stored vp in the publike garnier. They which vnhaded or houed this
corne, were termed Sytometres, they which kept it, *Sitophylaces*, and the place where
it was thus referred, was called the *Barophylacium*: They whose charge and office it
was to see if carried and distributed over all the towne, were called *Sytones*, or chiefe
Purveyours. To which purpose let me tell you, that the Romans had so great a care of
that which concerned provision and victuals, as at the publike charge they conneyed
many riuers and channells from severall parts into Nylus, by which, great quantites of
corne might first be brought to Alexandria, and so finally to Rome, and they cut our ri-
uers, and channells with inestimable charge, with an expresse law enacted, condemning
all such to death that should breake downe the bankes of Nylus, which were the bounds
of these channells. But let vs now retorne to the *Sytons*, who differed little from the
Secretaries called *Logographes*, or writers of account, for they were constituted in stead of
the *Epygraphes*.

XXV.

Because we haue made mention of such men as were set downe in writing within the
journall registers, we will now discouer of that point somewhat more at large. Before
they were capable of enjoying their estates and inheritances, they traauied vp and down
the neighbour prouincies, labouring to leare the practise of armes, and then from the
eighteenth, to the twentieth yeare of their age, they were called *Periopoles*, that is to
say, wanders or trauellers about. They were also termed *Episcopes* (which is the name
of our Bishops) that is to say, inquisitors or visitors of countries; not because any such
charge was imposed vpon them, but for that in time of need they found themselves by
this means well instructed in all the severall places and passages of those countries. At-
ter these two years expired, for a recompence as it were of their trauale, they purchased
the title of *Lysiarchoes*, for that now their inheritances were committed to them: and
being thus enabled to gouerne and dispose of them, they tooke this forme of oath: I
will never be ashamed to beare armes, I will never abandon the captaine vnder whose
charge I am, I will fight for my countrie either alone or accompanied with other, I will
go against any countrie whatsoeuer it shall be vpon this occasion, I will consent to the
equitie of perpetuall judgements, If any man obey not the lawes, but seekes to abolish
them, I will to my power, hinder and preuent him, I will euer reverence and obey the
wifemen of my countrie.

Besides these, there were also six men termed *Lysiarchoes*: these men whensoeuer the
great Councils were assembled, had authoritie to chuse out thirtie coadjutors, who mar-
ked all them with a red thread which were slacke to give care to the lawes, or to comuento
the Senat, procuring in such sort as they were condignely punished.

The Tribunal of the Elices, was supplied with the *Tefmorthetes*, & the king command-
ed over all. He was fiftie foot remote from the seat of the Judges, to the end that the
officers that were present might not permit any one to passe before he had taken his
oath.

There were nine principal men that could be elected by none but by this office, who af-
ter an oath taken that they were borne of an Athenian father and mother, and that their
predecessours were inhabitants of the citie of Athens; they were afterwards demanded
of the Judges whether they were indignearies of that place, or whether they tooke their
beginning from some other people; then, whether *Jupiter Tutelaris* was their god, and
Apollo their founder. They were examined of their life past, and whether they had beene
beneficiall to their parents, or no, whether they had euer borne armes for their countrie
and the Altars, or no, and whether they had euer merited the honours conferred vpon
them: if they had truely performed all these points that were received, otherwise not.

The *Areopagites* propounded to them all these interrogatories: having taken this first
oath, they added: how they would perpetually obey the lawes, that they would never
demand

A demand a statu of gold how important seruice souer they had performed to the Com-
monwealth, that they would afft no priuat gaine nor briberie in judgements. And
when they had sworne to all this, they were conducted and led before the Senat into the
Acropoli, which was a fortresse of the Athenians, where they renewed the same oath
and promises.

When they were within the fort, though they were all called *Arcontes*, yet six of them
specially were entituled *Tefmorthetes*: and as for the others, one was called *Arcon Epo-*
nime, the other King, and the third *Polemarch*, or maister of the warre.

The *Eponime* gouerned the *Bacchanals*, and the feasts of *Apollo*, and of *Diana*. He
decided contioueris occuring betwixt man and wife, and others also growing be-
maltie, and all such as arrogantly had injured others. They tooke care of orphanes, to
whom they assigned honest men for their gardians and tutors, who were accustomed
to do justice in contioueris betwixt these lawfull and adopted heires. These were called in
Greece, *Chiron Epitropi*, that is to say, Protectors of widdowes, or else *Orfanon Epitro-*
pri, tutors to orphanes. They were carefull of the preferment and safety of those
widdowes, whom their husbands dying left with child. They tooke care of posthu-
mior or after births, prouiding that widdowes might be exempted from all publike
charges.

C As for the king, his first charge was to see that *Bacchus* and *Ceres* sacrifices might be
of publike games. In all their publike sports and solemnities, the Athenians had coad-
itors, which did not onely preide and gouerne in these feasts and sports, but further
they disbursed much out of their owne priuat purfes, according to their meanes, onely
to haue the name and honour of commanders and heads in these magnificences and so-
lemnities: and these likewise propounded all rewards and recompenses, partly of their
owne, and partly from publike allowance. Next to the sacrifices, the king determined
of all strifes and dissentions that grew amongst the *Genetes*, who were such as participated
of the same family and generation: because the people of Athens being distributed in
D uide into three other parts, created the *Triptes*, who were also called *Friars*, every one
of which likewise being diuided into thirtie parts, by reason their oathes, produced the
nintieth part of the Athenians, whose fathers were called *Genetes*, who had the admini-
stration of sacred rites and ceremonies committed vnto them. *Harpocrates* reports also,
That *Iesus* pleading in his oration for *Appolloorus* inheritance, calls them *Genetes*, of
in the *Areopagites* decyded of life and death, being the first that gaue judgement con-
formable to the qualite of the crime.

Furthermore they determined of contioueris touching fencelesse things, as of the
anoying of high waies, the ruine of houses, and other such like offences.

The third prince was the *Polimarker*, who did preside ouer the sacred rites and ceremoni-
es of *Diana*, and *Mars Aenialaz*, for that they believed these two deities had a peculiar
iudicacie and disposition of war. They had also the charge of all duells that were per-
formed within the lits for their countries honour.

There was in auncient times an excellent custome in Athens, That all they which died
fighting for their countrie, being recorded in a journall, were many times made mention
of with publikioy; so as their names were specified, and their braue deeds of armes, with a
thousand praises, and then the young men made a conflict called *Epytaphical*, or of
the sepulcher, wherein they animated and encouraged one another to preiet the honour
F and good of the commonweale before their owne liues.

Befides all this, the *Polimarker* place was to looke to the verses, and sonnets which
were distributed to the young men, that they might sing them in publick games. Further-
more, he conuentoed those before the *Areopagites*, who had forlaken and abandoned
their rankes in the warres, or fled away in the middest of daungers, requiring that they
might

might be condemned : and to conclude, he had to do in the conduct of militarie affaires. A Many write that he kept every night the keyes of the citie gates, and had the charge of the said gates, as the Maiors and chiefeſt hauie in the townes of France : and because the Polimarkē was ſuperintendant ouer martiall affaires, I deſire now to ſpeakē ſome-what of captaines.

The Polimarkē were followed by two Hipparks, or colonells of the cauallerie, to whom, as Aristotle fayes, not onely the horfemen obeyed, but all the whole armie beſides, and theye puniſhed offendours, and all ſuch as contemned their commanders and leaders.

B They were alſo to looke that none fled from their rankes or files, or the capraine whom he had once made choice of, without lawfull caufe or licence giuen, vpon paine of death : that none offered violence or outrage to the people, with other ſuch like matters, as foul-diers ordinarily are forbidden and prohibited. Theſe ranged the Centurions, Difiniers, or corporalls of ten, and the common ſoldiers. There were beſides in Athens ten phalakes or captaines of Tribes.

The Telamonethes vied to chuse the colonells of horſe, as alſo their office was to pro-
cure that the Judges might obſerve written decrees, & judge conformable to the laws : they might assemble the Senat at their pleaſure : they were to denounce to the people whatſoever the Senat had refouled vpon : they did ſet a penaltie vpon thofe magiftrates heads which published lawes, whereunto no generall conuent was giuen : as alſo it was their office and charge to puniſh false teſtimonies, to condenme thofe that accused un-
iustly, and to giue due place vnto each ſeuerall Judge according to thir rankes and orders.

At the Councells of the Tribunall, where the king, (of whom we haue ſpoken) the councellours, and the kings friends ſate, when they were about to giue ſentence vpon a triall criminall, if they could not finde out the author of any offence, they brake off the iudgement, and cast it into the water for a mark of punishment.

In more ſolemne judgementes the Paredes did affift, all which were to be men of singular good life, and spotleſſe reputation ; and therefore before they could ſit downe with the reſt, they were to giue an account of all their actions paſt, the firſt time before the five hundred Pritaneſ, the ſecond, before the Areopagites, and then in the hearing of all ſuch as would accuſe them of any crime.

The reaſon of this ſcuerē inquifition was, becauſe matters of great daunger and won-
derful importance, went through their hands, wherein ſincere integritie and honeſtie was
reuired. They ouerſaw all the ſecretaries, and thofe that reuiſted what the Judges de-
creed, to the end nothing might be changed.

Furthermore they had certayne captaines of colonies, which called out and ſent forth thofe that were choſen to people and inhabite places, either in the auncient Athenian territorie, or in others by them lately conquered : and theye diſtributed the lands and poſſeſſions of the countries or cities, according as every mans lot fell out.

E There were alſo ten men named Tamies, who were gardians of the publicke treaſure, and that in the Senators abſence tooke out of the common treaſure what was beſoof-
full and neceſſarie for publicke vfe, eſpecially to maintaine the nauie in good ſtate, and all things belonging to ſea ſeruice, whereupon, we haue many times ſcene, that not onely the preuerion of Athens, but of all Greece hath many times ſolely depended.

But they had a more particular care and reſpeſt to two vefſells of wonderfull great-
neſſe, the one of which was called Paralia, and the other Ammon ; althoſe au-
thors add vnto the Paralia the Salaminia alſo.

Besides all theſe aboue mentioned, when they came before the Senat for publicke ſu-
plications and ſuits, they vſed to weare an image of *Pallas* in gold, the enſignes of victo-
ries obtained in former times by their capraineſ, and other ornaments of ſacred things : this is alledged out of *Harpocrates* opinion.

The Tamies haue reduced to my memorie the Ellinotamies, whose office was to keepe and imploy the money raſled on that part of Greece which was vnder the Athenians ju-
ridicti-

A riſdition and power, to the end these might beare themſelues alike in ſacred ſeruices, as theye did in the Tribes. *Pollux* faih also, that theye were accuſed to demand and gather together the money and revenues of the Islands. Greek authors giue a reaſon of this title after this fo. t. After the king of Perſia had beeſen vanquished at ſea by the Athenians, this viſtiorious people being carefull to maaintaine and preferue their authority, comandued that all other parts of Greece ſhould pay them tribute to defray the charges of the nauall war, by meanes whereof their common enemy had beeſen diſcom-
fit, becauſe the greateſt part of the charge was by them formerly defraide, and there-
for they named thofe depuite to raife and bring in thofe ſummes, Ellinotamies, that is
to ſay, Gardians of all Greece.

Vnto theſe we may well add the Hellanodices, who had the comand and ouer-
ſight of all ſacred things within the countries ſubiect to the Athenians, even as the
otherſe had of preſeruing and keeping the publique treaſure. Wherefore they received
all ſuch money as was allotted for ſacred vies, committing them afterwards to the Chor-
ages, for the expence and diſburſements of ſacrifices, the which they were woon to
do at ſacrifices and ſolemne games of the citie, they exacting theſe contributions at thoſe
times of the inhabitants and citizens of Athens.

C The Ginaiconomes did decree firſt of the ornaments of gentlewomen, and then of all
other women, that ſo no woman might weare any thing vnbefeeing her rancke, but
euerie one to be apparetled and adorned conformable to her estate and meanes. These
men conſtituted a pecuniarie mult or penaltie againſt thofe that did otherwife, and the
ſentence was preſently put in execution.

There was alſo a certaine law enacted, for going and paſſing along in the ſtreets, by
one of Philips ſonneſ : This law decreed, that if any woman ſhewed her ſelfe verie im-
modit in her gate, ſhe ſhould be condemned in a thouſand drachmae fine. *Pollux*
writteſ, that theſe officers were to the number of twentie.

The Ginaiconomes were alſo accustomed to be ouerſeers at feaſts and banquers, and
to take noſice of the number of the invited. I doe in thiſ point hold with *Athenaeus*, who
ſayes that the Ginaiconomes, with the Areopagites, obſerued what numbers of men
came from each house, as well at nuptials as at ſacrifices, becauſe they did diſt eat ex-
ceſſively, and then would be drunke. But this Author does no wayes agree with *Pla-*
to, touching the number of the geuels invited ; ſeeing he affirms, that there were but ten
perſons allowed at nuptials, that is to ſay, five men, and as many women ; but he writes
a matter acted and done : and this is a thing imagined, like to the reſt of his Common-
weale.

Thoſe which Authors teame the Oinoties, that is to ſay, ouerſeers of the wine, are by
Plato in his Commonwealth called Mnemones : becauſe (as I ſuppoſe) that amideſt their
carouſes, they put them in mind of the lawes : for as the Ginaiconomes hindered wo-
men from exceeding in the bounds of modeſtie in their habits and ornaments, and looke
to the number of the invited, and to the manner of their diet ; ſo theſe officers did im-
pose lawes touching the abuſe of wine, ſo as if any one were justly condemned for ex-
orbitant drinking, he was learnt with his cost not to drinke any more ſo in time to
come.

But theſe Oinoties were not men of any great reputation : there were alſo three which
they teameſt Oſtalmies, becauſe by their aduertiſments they opened the eyes of their vni-
derſtandings, who by profound drinking had diſtempered themſelues. The Symposi-
akes diſſerted from theſe men in nothing but in name onely.

F There were alſo ten men which had the care and charge of the palace, ſetting a price
on things, that men might buy, not at the will and pleaſure of the ſeller, but at an equal
and reasonable price ; and to the end alſo that men ſhould not buy any thing of no worth
and goodneſſe, in ſtead of a good and merchantable commodity. They alſo had a care
that no ciſten hoorded vp more corne or wine than was requiſit for their owne vfe, and
their families pouifhion : and furthermore, they procured that all the corne which came
into the citie, aboue the neceſſarie and conuenient proportion for daily maintenance,
ſhould

should be laid vp in publicke places, to the behoofe of the Commonwealth : and there A they sold it at a reasonable rate , yea though the want of prouisions were marauilous great.

The Episcopes, or Bisbops, were those that tooke care of the affaires and proceedings of prouinces. They being ordained as arbitrators in all the prouinces, enquiring after all matters, whereupon any processe or suit might be commenced , after publicke offences, and the jurisdictions and immunitiess of places : if any would contest before them , they pronounced sentence, the which they must as delycely obey, as if it had been decreed by the principall magistrat.

The Lawyers affirme, that the Episcopes, or Bisbops, were established ouer all things B that were expoſed to publicke ſale. And from the diligence and induſtrie which they vied, to preferue and keepe all things, the Christians gaue the name and title of Bishop to the head of euerie diocſeſſe.

¶ The auncient government of the Lacedemonians.

XXV. **T**he citie of Sparta, otherwife called Lacedemon, was renowned and famous for the glorious actions of many valiant and great captaينes, in theſe dayes wheras Greece flouriſhed, and ſo much the rather, for that *Lycurgus*, ruling and governing it by his laws, was a principall cauſe that it continued many ages in authoritie and force : but when the C began to contemne and diſpife them, ſhe preſently ſaw her owne ruine and downefall, And for that I find the eſtablishment of this Law-giuere to be worthy of obftruſion, ye admiraſble and without parallell, I held my ſelfe bounde to relate vnto the Reader, firſt how, and then after what manner this Commonwealth was governed.

Lycurgus followed not herein the opinion of others, but being rather of a contrarie opinion and aduife to him, he was a meaneſs that his country ſurmounted and excelled all others in worldly happiness. As for multiplication of children and progenie, there be ſome which nouriſh and feed theſe maides with a little, but daintie and delicate meats, which they thiſke fit, to haue iſſue : They either abſolutely forbide them wine, or make them drinke it much tempered and qualifieſed. But can we euer hope for any great fruit D from women brought vp in thiſ manner ? *Lycurgus* thought it ſufficient for women ſlaues onely to make habilitiess, and all ſorts of needle workes : and therefore obſerving how important a matter it was to haue children of a woman of free and liberal condition, he principally ordaineſſe that women ſhould exerciſe their bodies after the fame manner as men did. After thiſ, he iſtituted races, and combats, to be run and fought, both betwixt man and man, and woman and woman, because his opinion was, that the children of ſuch parents would be verie lustie and ſtrong.

Wheras men and women were married together, the husband was enioyed (as I obſerved in paſſing through the manners of the Greeks) to view, and depart from his wife in ſuch ſort that no man might fee him : wherein *Lycurgus* had verie good reaſon, for that he ſaw that by thiſ means men enjoyed the pleaſures of the marriage bed with more pleasure and delights, and alſo it kept them from growing ſickē and ſeeble, though otherwiſe they were lustie and ſtrong, by thiſ abating the edge of their ſuit heat and courage, and not looſing the raynes thereto, but at ſuch time wheras they were both euengredie of thiſ contentment.

Furthermore he ordaineſſe, that euerie one might not be permitted to marrie at his owne pleasure and will, and no man was to aſsume thiſ ſtate and condition, before he had attained to a mature and full age, because he ſuſpoſed that thiſ couſe would be of great auaile and furtheranee for fruitfull and bodily vigour. And if it ſo tell out, that any old man match with a young woman (for that the people of thiſe times were woon to reſerve and keepe their wifes verie ſtrictly) it was ordaineſſe, that the old man ſhould make choice of ſome lustie young youth, whose bodie and natural couraſe was able to afford better ſatisfaction, and bringing him home to his house, ſhould commit his wife into his hands, that ſo he might bring forth children. And if no bodie could be found that had any

A ny liking or affection to his wife, and he ſtil desired to haue free children, he likewiſe ordaineſſe another law, which importeſſe, that if he ſaw another woman that was more fruitfull, by her husbands permission, he might haue children by her.

Many ſuch like matters as theſe, are contained in *Lycurgus* lawes, for they allowed men to keepe two wiues, and that the fathers might ſecke our other brethren to the meanes and inheritance : by thiſe institutions, for the begetting of children, differing from any law or custome of the other Grecians, every one may eaſily perceiue how it made the Lacedemonians more excellent in stature and force than the reſt of the Grecians.

B Now, hauing diſcourefed of the birth of infants, I will ſpeak of the manner of their bringing vp, as well amonſt the Lacedemonians, as the other Grecians: for they which inhabited in other parts of Greece, and especially, ſuch as deſired to educate and inſtruct their children nobly, as ſoone as they were capable of inſtructions, they were firſt committed to their learned ſlaves, and then preſently after, they ſent them to maifters, to learene the ſciences, muſiſe, and tricks that belonged to wretling. They made their chilidrens feet tender with ſhoes, they prouided them of diuers habits, and fed them according to the diſtention and appetiſe of their ſtomachs. But in ſtead of thiſe ſlaue Peſants, to whom euery one in particular committed his children to be gouerned & taught, C *Lycurgus* would haue them to be brought vp vnder the eye and conduet of one of thoſe, out of whosſe ſocietie and compagnie the greateſt magiſtrates were elected, and becauſe he inſtructed children, they earneid him Piadonome. This man had authoritie to afſemble their children, and to chaſtife ſuch as he found doing of any thing knauiſhly or

D Out of the number of thiſe (grown to riþer yeares) he electeſſe ſome to carrie rodds, when there was need, and to whip the other children : and hereupon it came to paſſe that the children were affaide of thiſe corrections, eaſily obeying whatſoever they were enioyed and comandued.

In ſtead of wearing neatherſtockes, he ordaineſſe that they ſhould go bare legged, for he foreſaw, that by thiſ praſcie they might more eaſily mount vp or diſcend, and be twiſter in their courses, without ſhoes or ſtockings, if they exerciſed their feet, than going couered in any other manner. And by reaſon of the great diuerſitie of garments which was formerly brought in, he enaſted they ſhould accouſtome throughout the whole yere to weare but one manner of habit, he judging that by thiſ meanes they would be the more hardned to reſiſt heat and cold.

Furthermore, he comandued that men ſhould be dierted in ſuſh ſort, as they might not be crammed with more meat than they could well diſtref, enuring them to ſuffer many diſcommodities, because he knew thoſe who were hardened and enabled to thiſ kind of life, would be much more able to ſuſport, in tie of need, long labour and toile without eating or drinking, and that more certeyn they ſhould haue leſſe need of refreshiſſings, and ſhould feed hartily vpon any meat that were offered them : he further perceived well, that to preferre health, and augment the beautie of the ſtature, it was better to vſe ſuſh meats, as kept the bodie drie and nimble, than others that made it fat and fleſhie. But to the end they might not be too much preſſed with hunger, he would not that thoſe which endured any neceſſtie, ſhould acquire the thiſgs they had need of with floſh and idleneſſe, but he permiſſe them to ſteale, and get them by theft if they were in feare to die for famine ; the which he did ſuffer, to the end that he that had no other meanes to come by it might purcaſe and get it by ſome kind of induſtrie. Without doubt it is a cleere and euident caſe, that who minds to filch or ſteale any thiſg, he muſt at leaſt waſh F all night, and in the day time ſpare no cunning or ſubtiltie, if he meane to compaſſe that which he deſires.

We may therefore euidently perceiue that he who would haue children more active and nimble, touching thiſgs neceſſarie for mans life, than coragious, he muſt bring them vp after thiſ manner.

But some will say, why did he then decree to the contrarie, that he who was taken in A theft should be soundly beaten, if he held robbery and theft for so commendable a thing; to which I aunswere, that this was the same reason for which in other things that men teach and instruct, they yet punish him that doth them not in such manner and forme as he ought: and therefore he would haue those severely punished that were surprised in their thefts, because they gaue testimonie in this that they wanted wit and industrie to steale.

His will also was, that they who were thus beaten should robbie in a craggie and rough place, some great number of cheeles, inferring by this, that he which had suffered hardnes and discommodities for a little time, is accustomed to reioice long, when he hath any B good fortune.

We see also that in this, a man that is slow and delicate is no waies apt to vse labour and diligence when need requires, but on the contrarie he falls into many inconueniences.

If it happened that the Paidonomus departed, to the end the children might not in this time be destitute of a maister, he appointed the citizen that was present to command the children what so ever he thought good, and to punish them if they failed in any thing: by this meanes he procured, that children carried themselves with more respect, and lived with more feare and modestie: for both men and children feare no bodie more than their maisters. And to the end, that when no bodie was neare hand, there might be C some one to looke to the children, he ordained that he which was held more graue and staid in all things than the rest, should gouerne them, and so by this means they were never without a maister.

It is now fit time that I shal speake somewhat of the loue of maidens, because this point also comes within the compass of discipline and instruction. The other Grecians, as namely the Beotians, accustomed their youthes and maides generally to live and conuerse together: but there were some others which would not suffer young men in loue to talke and confer with maidens: Lycurgus was of a contrarie opinion; for if any young man were surprised with the loue of a maid, hauing vnderstood the excellencie of his spirit and mind, he permitted them to come together, and reputed it for a very honestact D and discipline.

But if it were found that he was onely sensually in loue with the maides person, he ordained that he should abstaine from this maid as strictly as the father refraines from the sonne, and one brother from another, in that which concerns Venus pleasures and delights.

We have sufficiently discoursed of the nurture and discipline of children, and every one may easilie discerne by himselfe with what discipline of the Grecians, their children became more obedient and honest, and finally wherein it was that men shewed themselves more continent in necessarie things. For after that others which had attained E vnto the yeares of Adolescencie, had left the schooles of their youth and childhood, pre- fectly many of them had no maisters nor gouernours, but did liue in all freedome and libertie.

But Lycurgus conceiuing that young men were naturally of a loftie and proud spirit, joined with strange licentiousnesse, and a violent inclination to all sorts of pleasures, he then enioined them to great labours and trauell, deuising how he might alwaies keepe them occupied and emploied: whereunto he also added, that if any one refused to doe that he was enioined, he shoulde never attaine to any honourable place, and he ordained that not only publicke persons appointed to these gouernments, but also parents should looke to their children, to the end that living without any feare within the citie, they did F not become vagabonds and insolents abroad.

Furthermore being desirous to plant in them a certaine naturall modestie, he com- manded that as they walked in the streets, they shoulde hold their hands under their cloakes, not discoursing nor gaping round about, but casting their eies downward. And certainly we see that the nature of man is more harsh and rough in that which concerns modestie.

A modestie, than that of women. And therefore in walking vp and downe, you could no more heare their tongues than if they had beene made of a stome, nor euer see them turne their eyes of any side, no more than if they had beeene of brasse.

When they were at any banquet, they held it sufficient to answer to demands. His desire also was, that an especiall care shoulde be had touching the institution and government of young men, for he thought, if they became such men as they ought to be, there would vndoubtedly redound a marauilous benefite to the Commonwealth.

He therefore perceiving that all they which were naturally exercised in proofes and trials were heard with great attention, and the port of wresling beheld with much contentment: he thought good by this meanes to excite and encourage young men to the loue of vertue, supposing that by this meanes they might attaine to a great heighth of perfecion and goodnessse. I will therefore acquaint you in what manner he enstained them to the loue of these trialls.

The Ephores chose oure three of the most flourishing young men, called Hippagrites, to assemble the whole cauallerie. Each of these made choyce of an hundred men, declaring for what resp̄ & he preferred some to honour, and refused others. They that found themselves dishonoured, came to the combat, being oppoied against the others that were preferred before them, and the one would narrowly looke to the other, whether he did any thing that was base or dishonest.

C Hерupon grew a debate verry profitable for the Commonwealth, where they shewed what an honest man was to do, both parties endeavouring as farre as was possible to shew themselves truly stout, and valiant: and so when the Commonwealths occasions required, they prelently affisted and defended her with emulation one of another who should be most forward. They were also constrained to haue a speciaall care of their health, for whensoeuer they met, they wrestled and fought at handie cuffs, so as they were eager and desirous to excell one another in all things.

While they fought after this manner, euerie one that was present, or had any autho- ritie, might part them: and if there were any man which would not obey the Paidonomus, he sent them to a triall and judgement before the Ephores, by whom they were severely punished, as they who had formerly ordained that no man shoulde suffer himselfe to be D transported with choller, whereby he might refuse to obey the lawes.

When they were come to more mature age, and risen to great magistracies, some Greeks, no waies regarding their bodily force, charged them with some warlike stra- gem and enterprise. But Lycurgus made a law to this effect, that is was a commendable thing for men of those yeares to vse hunting, if it were not at such times when any publicke administrations were hindered thereby, to the end they might also be able to sup- port the traualles of warre as well as young men.

Lycurgus conceiuing that the Lacedemonians made feasts in their privat houses, as the other Greeks did, and considering how much these customes tended vnto vice, he drew E them to eat in publicke, thinking that by this meanes they could not farre exceed that they were permitted to doe.

Idle men doe oftentimes many things vnsittly and ill, and the rich doe sometimes re- semble herein those that are idle: hereupon it grew, that while they sat at the table, it neuer was wholly voyd, nor yet sumptuously furnished; for remouing all such superfluous drinke as offended the bodie and sp̄it, he permitted euerie one to drinke onely when he was a thrist, knowing that it was a verie healthfull and pleasing thing to drinke after this manner: for when they were thus assembled altogether, who durst be so hardie as to waſt or consume his meanes, or distemper his bodie, by immoderat eating and drinking.

F In other townes, men of equall condition vſe to meet and frequent; and hereupon it falls out that they then haue little shame or respect of themselues: but in Sparta, Lycur- gus mixed the courage and force of youth with the experience and discipline of the auncient. And it is a thing that concerns the countries good to permit men to speake freely of that which they haue honourably or virtuously performed in the citie: and therefore

you shoulde never see any villanies committed, nor drunkenesse, nor any dishonest act: A To conclude, you shoulde never heare so much as an immodest or reproachfull speach: for eating thus publickly, there also grew this further good, that when they returned home to their houses, they were enoyed to walke, and take singular care that they were not ouerthrowne or gone with wine, as those that knew well that they could not continue in the place where they had supped: and that they must make vse of the night, as wel as of the day; for he was yet vnder another mans protection and tutorship, might not so much as be scene in the night.

This worthie personage likewise considering, how they that labour and traualle after their repasts, come to be well complexioned and of a good colour, being litle & strong, B whereas others that liue in idlenesse, grew diseased and vnfound; he provided likewise for this inconuenience: and therefore ordained, that he who was the eldest in a troupe, should looke to others that eat not excessively. And thus I thinke you can hardly find any that went beyond the Lacedemonians in health and bodily force, because they liued in a perpetuall exercise of all their members.

Besides all these lawes aboue mentioned, (whereas in other townes, and cities, euerie one was master of his owne children, flauers, or coyne) *Lycurgus* (desirous to procure that citizens, without offending one another, might enjoy a reciprocall good amongst themselves) did ordaine, That euerie one might command his owne, and another mans children, in all matters reasonable. And if any child that was beaten by another, complained to his father, he was blamed if he beat him not againe also; and they were perjured that none would command children any thing that was vicious or bad. He decreed also the same thing touching flauers, as well those that were a mans owne, as others, if they were vrged to make vse of them in any thing.

His will was likewise, that hounds shoulde be kennelled and kept together. They called therefore such as were vndeilde and vnfit for hunting, and if any man were vnwilling, he would readily send out his dogges. The like seruice and vse they made of horses: for if any man could not go on foot, or had no chariot, or were constrained to go any whither speedily, he tooke freely the first horse he found, and when he had done, he as thankfully restored him againe. In all places, where they that came from hunting had need of refreshings or victuals, he ordained, That those who had supped should leave meat ready dressed, and they which had need of refreshment should feed thereon, who after they had fully replenished themselves, left all the rest for some other vses. And thus the poorer sort communicating with them, they participated of those things that were therewhenesoeuer they had occasion or need.

In other cities, euerie one is attentive according to the proportion of his abilitie, to gather together and lay vp money, and therefore one applies himselfe to tillage, another to merchandise, another to nauigation, and some live by arts and trades. But *Lycurgus* forbade all free men to touch any thing which tended to the heaping vp of money, and only enacted, that they shoulde employ themselves in those things that wrought and procured E citizens libertie: for what need was there to heape vp wealth and riches in a place where all things necessarie were equally distributed.

By this institution also he procured, that none desired money to take pleasure or delight therein. But which is more, they needed not so much as to thinke of gaine and profit for the braue apparelling of themselves, seeing they vied no garments of any glorious thew. They needed not to gather money to maintaine expences in companie, for that he supposed men might better serue their friends turnes with bodily traualle than with charge and expence, he which saw that the one proceeded from wit and industrie, and the other from riches and wealth. Notwithstanding in all these proceedings he would haue no man enrich himselfe by another mans hurt and prejudice. He also coyned a kind of money of ten mynas, which being once brought into the house, could not be hidden, neither from masters or seruants, for in seeking to keepe much secret, it required a large place, and a wagon to bear it: for there was often curious search made after gold and siluer, and when they found any layed vp, the possessor thereof was

A was punished. Do you thinke there was any one to be found in a whole citie that would labour to heape vp gold or siluer, where such an acquisition was more hurtfull and prejudicial to the owner, than the vse thereof was pleasing.

By this we may plainly see that the Lacedemonians were obedient to the magistrats and laws: and I thinke *Lycurgus* did never attempt to frame his commonweale so exactly without having first accorded all the gentlemen that were in Sparta, I make this coniecture, for that in other cities the mightier fort would not haue men thinke that they feare the magistrats, but in Sparta the princes themselves, aboue others, obserued and yeelded to the magistrats, esteeming it a great glorie to be humble & obsequious, and supposing B that others herein would follow their example, the which questiones came to passe.

But it is likely and probable that he constituted the authoritie and power of the Ephores, knowing how singular a benefit obedience was in the commonweale, during the times both of war and peace; for he thought that with the greater men the magistracie was discharged and executed, the more the citizens would be afraid to difobey.

The Ephores therefore might punish whom they would, as also, the terme of their office expird, deprive such of their places as executed any magistracie, put them in prison, content them before the judgement seat, yea & draw them in hazard of their lives, if they were culpable. But they who had so high authoritie, permitted not such as were fetid in any office to domineere at their pleasures, but rather as those that did ouersee the Gymnickes combats, they forthwith punisched them that did any thing contrary to the lawes.

C Above all others, I find that inuention singular which *Lycurgus* practised, to make citizens obedient to lawes: For he never published any lawes to the people til he had bin with the princes at Delphos, to know of the Oracle whether the citie of Sparta shoulde not continue prosperous in obseruing those lawes which he had constiuted: when the Oracle answered that they would be very profitable for the Lacedemonians, he published them, judging that men would take it for a impious and wicked thing not to be subiect to those lawes which were confirmed by the Oracle of *Apollo*.

Lycurgus was also admirable in one thing, which was, that he enioined the Lacedemonians to prefer an honorable death before an ignominious life: he therefore by these statutes and ordinances so wrought, that good men liued happily, & the wicked miserably; D for in other townes, when any one growes vicious and corrupt, he onely hath the name and fame to be; but yet both good and bad conuerse and practise together in one and the selfe same place: but in Sparta, every one was ashamed to be in a vicious mans company, or to contend with him in wretling. And oftentimes also when they met together to play with the ball, a virtuous man was seprated from the rest, nor entertained by one side nor other: and in all daunces he had euer the inferior place, and in the open streets, every one shamed them as much as was possible, as also in publicke assemblies; and even amongst the youngest men of all he gaue place to every bodie. But he made himselfe also admirable, whenas he would haue men incline themselves to vertue, even unto the extreamest old age. For haung limited and confined mens lives by the judgement and censure of this age, he ordained that old men shoulde be bound to haue a care of honestie, and bountie: and he ordained that the combat of life and death shoulde remaine in the old mens hands and arbitrament, he would haue old age much more reverenced and esteemed than the force or vigor of youth. And questionles this age ought to be dayly exercised in this combate aboue all other humane respects, for although the encounters of wretling be excellent, yet these are but bodily practises, whereas the combate of old age gives manifest testimonie of a good spirit & courage. Now as the spirit and mind is more excellent than the bodie, so the actions of the spirit far passe those of the bodie: why may we not then highly commend this law of *Lycurgus*, who perceiuing that they who applied themselves but coldly to vertue, could neuer purchase their countrey any great honour, his will was, that at Sparta they should practise all vertues in publicke.

E *Lycurgus* also would haue him no lesse punished, who manifly shewed that he affected not to be exceeding good: for he thought that they which stole any thing, did only wrong them from whom they had taken it; but he held opinion, that commonweales were

were betraityed by idle persons, and loiterers. And therefore it seemes he had speciall reason to decree grievous punishments for all such sorts of men.

Vnto this he further added a necessarie ornament of ciuile life: for he woulde that all those which had not failed in their dutties, shoule haue equal parts in the honours of the commonweale,taking no exception either to bodily debilitie, or want of meanes. But if any one shewed himselfe sluggish and carelesse in his office, he woulde not haue him so much as reckoned in the number of citizens.

As for martiall affaires, the Ephores were to giue aduise of the time when they shoulde send out their armes, as well to the horse, as to others heavily armed, and first to the foot men, then to mystaries and tradesmen. He likewise ordained that all engines necessarie for the wars shoulde be conueyed thither, either in chariots or otherwise, and thus they easly had watsoever was wanting.

First he appointed the souldiers to weare a vermilion cassocke, and a copper shield; because he knew this habiliment was properly fit for the wars; and ne waies resembling womans ornaments, because it was sooner made cleane, and hardlier fouled than theirs: he permitted those also that were past their younger yeres, to weare long lockes of haire, judging that by this meanes, they would appeare to be greater and more fortunat.

When all things were thus ordained, he distributed his foot and horse into six tribes: every one of these citie tribes had a tribune, fourre ensigne bearers, eight commanders of fistie, and sixteene heads of squadrons: but for that many are of oppinion, that the Lacedemonians militarie order was but confused and disorderly, I defire to let them understand, that they beleue otherwise than they ought; for that in the Lacedemonian discipline, we see that the chieftaines were constituted, and every ranke was fittet with all necessarie preparations. And this institution is easie to conceiue, so as who so ever can but distinguishe one man from another, can never be deceiued: for some had charge to conduct, & others commandet to follow. The time of aduancing forward with the toupe, was knowne by a watch word from the colonell of the regiment. The squadrons march somtyme close together, & otherwhiles more at large; so as there was nothing difficult to learme. And though it came to passe that sometimes they were in disarray, yet can one hardly vnderstand in what maner they encounter the enemie, except he be wel very faine in *Lycurgus* discipline.

The Lacedemonians also found those things to be easie in fight, which other people thought difficult: for when they aduanced forward in file, the squadrons followed close in the rear, & if the enemis maine battaile came onward in the same order, they commanded the head of the quadron to place himselfe in front on the left hand, in forme of a thield, standing firme in this equyppage while the enemies battallion were at a stand: but if the enemis in the meane time charged them in the rear, all the rankes turned head, that so the lufiest and strongest men might be readie to confront the enemie.

When the prince marched in the left wing, they did not think he had the lefse honora ble place, for when any went to eniron them, they had this aduantage, that they should not find the flanks naked, but wel arm'd: and when it seemed necessary that the generall of the armie shoulde haue the right wing, making the point of the battaile, they ranged their men in such a maner, that the general marched on the right wing, & the latter ranks on the left. And when the battaile was to be charged by the enemies right wing, their only care was to turne all their ensignes in forme of a galley, with a prow against the enemie: but if the enemie assailed them on the left flanke, they woulde not endure it, but repelled them valiantly; and so the last quadron was ranged in forme of a thield.

As for their manner of encamping, *Lycurgus* judging the points or corners of a square campe altogether fruitleffe, he woulde haue the Lacedemonians to campe in a round forme, vnlesse they were not secur, by reasoun of some mountains. He appointed a corps de gard both by day and night, & for such as attempted to flye out of the camp by night, he appointed that they shoulde be noted by the scirites, whose office was to see that none forsooke their ranks, as also they tooke care of strangers that came & went vp and down. And wheras they euer marched with long weapons or darts, you must conceiue they did

this

A this because they allowed no armes to their slaves: neither must you wonder though they stood no great distance one from another, nor from their armes, but euen as farre as they might be no hinderance one to another, for this they did for their defence and safetie. But now it is time to speake of the authoritie and honour which *Lycurgus* gaue to the king in the armie.

First, the critic maintained the king estate, and those of his traine. He had for his guard such companions as did eat together, and with them the tribunes of the souldiers, to the end that being euer present, if need required, they might the better counsell and direct. These companions aboue mentioned, were three men of one and the same ranke. These B two officers together were so carefull of all things necessarie, as they attended nothing else but matters belonging to the warres.

When the king meant to march forth with an armie, he first sacrificed within the citie to *Jupiter* the conductor, and to the other Deities: and if he sacrificed any thing there, the Priest (who was called *Porphorus*, by reason of the fire he carried about him, which was taken from the Altar) marched before, euen to the borders and confines of the countrey, where the king sacrificed againe to *Jupiter*, and to *Minerva*. The sacrifice being made to these two before named, they passed along the frontiers, and the perpetuall fire taken from these sacrifices, marched before, and oblations of all kinds came after, to sacrifice when need required. The like they did also at breake of day, seeking first to purchase the loue of God. They affisted about the sacrifice, who had the charge and command of the armie.

There were present also two Ephores, which did nothing except the king called them; but rather obseruing what others did, they punisched those that were in any fault. The sacrifices being once finished, the king called a Councell, commanding what should be done.

Wheras the king led his armie forth, if there appeared no enemie to oppole himselfe, none marched before him but the Scrites, and such horsemen as they had sent before to discouer. But if they thought to come to battaile, the king chusing out the quadron of the first tribe, conducted it, wheeling about with it, while he was in the middest of the two tribes, and betwix two tribunes or Camp-maisters.

Wheras they killed a goat in sight of the enemie, the laws ordained that all the trumpeters should sound, and that no Lacedemonian shoulde be without a crowne: and the same law enioyed them to keepe their armes neat and cleane. But *Lycurgus* willed that the king shoulde appoint the time when they shoulde encampe, and the place where the armie shoulde lode.

The authoritie of sending Embassadours to treat of alliances, or to make a warre, did also belong vnto the king, whom they also repaired vnto when any matter of weight was to be consulted of: and when any difference grew, the king referred it to the Judges and arbitrators of debates: if it were a money matter, to the treasurers; and if for any boor or E spoyle, to those that were the sale-maisters.

Lycurgus also assigned to the king, the gifts that were giuen towards publique oblati ons and sacrifices; and after this, he constituted certain lands and freeholds for his main tenance, in such a proportion as he might not want any thing convenient or necessarie, nor through superabundance grow haughtie and insolent. And to the end that the kings might eat in publicke, he appointed certayne solemn feasts, and at supper he ha noured them with a double portion, not that they shoulde eat twice as much as the rest, but to the end they might giue and bestow that which was superfluous, vpon whomsoever they thought good. Furthermore, he allotted them two associats, whom they might make choyce of at their pleasure, and these were called Pitics.

F He also gaue them a pigge at euerie farrow of a sow, to the end that if they needed the counsell and direction of the gods in any affaire, they might haue oblations and sacrifices at pleasure. Furthermore, he caused a poole to be made neere vnto their Palace, knowing how necessarie it was for many considerations. All Magistrats rose from their seats to honour the king, except the Ephores. The king and the Ephores tooke

an oath euerie moneth one before another, the Ephores in the behalfe of the citie, and the king for himselfe. The tenor of the kings oath was , That he shoulde governe the citie conformable to the lawes ; and that of the citie, was to maintain and support by all means possible the roiall estate and dignitie. As for the honours which were done to the kings of Lacedemon when they died, I will only say thus much, *Lycurgus* lawes did ordaine, that they shoulde be honoured not as men, but as demy-gods.

The Religion.

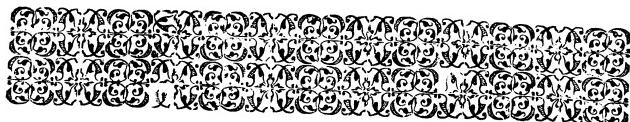
XXVI. For that in the discourse of the manners and customes of the Grecians, I made a suffici-
ent relation of their auncient religion, when they were wholly addicted to Idolatrie, now we will onely speake of the religion they now hold and maintaine. The Grecians haue long time since withdrawne themselves from the Roman Church, and created Patriarchs, whom they acknowledge for their heads and spirituall gouernours. Finally, there are foure Patriarchs of the Greek Churches, one of Constantinople, another of Alexandria, one of Hierusalem, and another of Antioch, of whom we will speake peculiarily in their proper places : but they which liue within the proper countrie and territorie of Greece, acknowledge no other head but the Patriarch of Constantinople. Concerning their creation, we will referre it ouer to the particular discourse of the Muscites, which differ from them but in verie few things.

There are also many Caloyers, that is, Priests, or Grecke Monks, which are dispersed all over Greece, where, paying tribute, euerie one is allowed the free vse and exercize of his religion, but not without a thousand indignities done them by the Barbarians, who domine and command with infupportable tyranny and crueltie.

But to speake somthing hereof in particular, Mount Athos was heretofore ordained for the resedence of the Caloyers of S. Basili's order, who had a priuiledge (as Belon writes) which they hold and keepe euen to this day, which was, that none might dwell or abide there, except he were a Grecke Caloyer. There are about six thousand Caloyers which dwell in divers parts of this mountaine, where they haue amongst them about fourteene Ancients, and verie great Monasteries inclosed with strong walls, to refest an D enemie or theenes, with whom notwithstanding they are not often troubled or wronged. Amongst the rest, there are two principal monasteries, one called Vntopedi, and another Agias Laura : in which many reliques are to be seene, which they come and visit from all parts, as also Temples stately built, and richly adorned. Finally, the Greeks make the same esteemme of this mountaine, as we doe of Rome : where the Greekish ceremonys are religiously obserued, and the Caloyers haue purchased more reputation of sanctitie, than any other throughout all Greece : yea the Turkes themselves hold them in so much esteeme, as they beslow great charities and almes deedes vpon them. There is not any one amongst them that liues without doing some thing or other, or exercising some mechanicall art and trade : for in the morning they go all out of their monasteries, carrying with them their tooles & implements, with the which they labor to mainaine the whole familie : Some worke in the vines, others lop trees, and another is a shipwright, so that in briefe, euerie one is of some profession or other. They weare habits of small value, and are apparellled after the manner of Hermits. They weare no shirts either of hempe or flax, but some made of wooll, which they spin and lowe themselves. They are not any wayes given to the studie of learning, yea there are many amongst them which can neither write nor read. If any by chance passe ouer this mountaine vpon any occasion or busynesse whatsoeuer, the Caloyers furnish him with victuall, taking not any money for it at all.

THE

A



THE ISLES OF THE ARCHI- PELAGVS WHICH BELONG TO THE TVRKE, AND WHAT HE POSSESSETH IN SCLAVONIA.

The Contents.

C In this present discourse the author making a description of the Islands of the Archipelagus that are subiect to the Turke, he first declares their names, as well auncient place, he observes all rare and exquisit particularities to be seene in every countrie, beginning with the Island of *Taxus* or *Tasse*, abounding in white marble, pine, and firre trees, and in auncient times, in mines which yielded unto Philip king of Macedon every yeare fourteene talents : *Samothrace*, in honie, and deer : *Lemnos*, in flax, hempe, cornes, pulses, wines, flesh, wool, figs, nuts, almonds, olives, and oysters called *Gisderopedes*, springs of hot water, terra sigillata, which is so medicinable against the plague, and all defluxions : *Negropont*, very fading in shewe without gall, in oyles, wines, and quarries of marble, as also in the *Amanit stone*, which is made flax, whereof they make linnen cloth, the which is made white in the fire. *Melos*, a famous Island for springs of sulphurous waters ; for olives, vineys of situer, and quarries of marble, and for a certaine place where the earth can neuer be voided, but being digged and remoued, it presently fills againe without any helpe of mans hand. There be also certayne frogges which never will engender in the Island of *Polyanara* : then is there the *Calamite* in *Sifano*, the white marble, lychnite, and sardix stones in *Paros* : the oprite, or load stone, and maspess whose sting is mortall, in *Naxos* : marble, and ales in the Island of *Lero* : the wine Hippocion, *Cypres*, and *Terebinth*, in *Cos* : oranges, malmeſſe, & mastick in *Chio* : the agate stone, & excellent wine, in *Lesbos* : honie and deer in *Samothracia*. In the third place followes a description of the nature and manners both of the auncient and moderne inhabitants of these Islands, the lawes and custome of each countrie : the deities that they adore, their sacrifices and surerſtitions, and what religion these countries proſeſſe at this present day.

F He Aegean sea is a part of the Mediterranean sea, which seperates Greece and Europe on Asia side. Moderne writers call it the Archipelagus, and the Turkes, the White sea. The Islands of this sea are commonly by the auncients diuided into the Cyclades, and Sporades. They call the Cyclades those that lieneare one to another in forme of a circle, and these are they we see about Delos, being to the number of fiftie, as *Iſidorus* reports, although some other writers allow but of twelve. The Sporades are those Islands so dispersed in the Aegean sea towards Candie, and the coast of Asia, lying here and there without any order. Now, as in the discourse of the firme land, we began first with Thrace, we will likewise make our entrie into the description of these Islands by those that lie iust opposite against this province.

The Isle of Taxus or Thasse, which *Ptoleme* calls Thalassia, being aunciently called Aetaria and Aethria, according to *Eusebium*, & *Plinie*, is neere to Thrace, between the mouth of the riuell Nestus, and mount Athos: it is some forte miles in compasse as *Niger* writes, sixtie as some others affirme. There is a towne which carries likewise the name of Taxus, seated in a plaine neare to the great gulf towards the North, and the port thereof is some two miles from the firme land of Macedonia: on the South part, it hath two townes built on the hanging of a hill; for this part of the countrey is very mountaineous.

The Island of Samothracia is about ten miles from the firme land of Thrace, *Plinie* saies it was called heretofore Dardania, but now they name it Samandrachi. There are B a number of ports in this Island, where, on the North side, lies a towne seated vpon an high mountaine.

The Island of Imbre, now Embre, as *Sophian* will haue it, runs out in length North and South, being more long than broad: the circuit thereof is about thirtie miles. It lies almost in the middest betwenee the Thracian Chersonese, and the Island of Samothracia, being equally ten miles distant from the one and the other. There is also a towne built at the foot of the mountaines.

The Isle of Lemnos aunciently called Ophiusa, by reason of the multitude of serpents were found there, that killed almost all the inhabitants, as some affirme, was afterwards called by the name of Diopolis, by reason of two townes that were in it; but now it is C vulgarly knowne by the name of Stalimena. It is not so large as long, lying East and West, containing in all above a hundred miles. There were in former times within this Isle two principal townes, one called Lemnos, and another Myrina: the last of which is now of no great fame, though it be yet wholly ruyned; and the reason hereof is, because it is nothing so well peopled as heretofore it was. It is seated vpon a hill which hangs ouer into the sea, and hath a place whether the shade of mount Athos reacheth, in the Solstices, although it be aboue eightie and seuen miles from the one place to the other, yea and the sunne neare going downe: the other towne is Hespistica, called now Cochinia, quite ruined. For the rest, although the Island be of no great compasse, yet hath it seuerall fve bourgoys or villages. *Plinie* saies, that there was a Labyrinth in D this Island like to those of Egypt and Candie, but *Belon* affirme, that there remaines no signe nor testimonie of any luchthing.

The Island of Euboa, now termed Negrepont, exceeds all the other within this sea in greatness, and is as it were the Queene of the Archipelagus. It is seperated from the Atticke coast only by a little strait, and it almost equalleth all the coast of Attica, and Beotia, in length. It is some twentie miles broad, and the whole circuit thereof is three hundred, sixtie and fve miles: heretofore men called it Macra, & Macris, Abantia, Chalcis, Chalcedonitis, and Allospis, as *Plinie* reports: we do now commonly call it Negrepont, and the Turkes, Egribos, as *Melius* thinkes. The auncients were of opinion, that this Island was, sometimes ioined to the firme land of Greece, and that it was cut off by an Earthquake: the which we may the rather beleue as well for the proximitie therof, as also for that it is yet much subiect to be shaken with those earthquakes. The principall towne was Chalcis, which is now called Negrepont, of the Islands name. It is seated on a plaine on that side where the sea is restrained within a narrow strait, being ioined by a bridge to the maine. This towne was taken by *Mahomet* the second, in the year 1451, with a greeat slaughter of the Christians, and now the Turkes inhabite it pell mell with them. There is also the towne of Caphara, in former times called Chironia, and Egea. Here you may see the promontorie of Caphara, famous for the many Grecian shipwracks named Fygera by *Niger*, and Chima by *Sophian*.

Melos riseth high into the sea, right against Cape Malia, a foreland of Peloponnesus. It F was heretofore named also Mimalides Siphne, Acyton, & Zepharia, being the roundest land of any other within the Mediterranean sea, and hath about twentie French leagues circumference. There is a towne built at the foot of a mountaine, before which, you may see goodlie faire field which stretcheth out to the sea side.

Neere

A Neere to Melos, lies another little Island called heretofore Poligea, and at this instant *Fauconiera*, being now wholly desart, as the most part of the rest adioyning therunto are: and towards the East, lyes Cynuua, or Elchinuua, which the modernes terme Poly-no, hauing in it a towne of the same name.

Afier this, we may discouter that which sometimes was called Phelocandra, being at this instant also named Policandra. Neere to this Island lies that of Laguua, now Chreniua, and that of Sychin, sometimes Oenos, and now Sicandra; all of them being neere of equall greatness, hauing towards the South, the Island Therapia, at this present Theria, that of Saturnia, otherwhiles called Callista, that is to say, veie faire, renowned for the birth of the Poet *Callimachus*.

Neere to Therapia, towards the East, you shall discerne Anaphe, which the modernes call Numphio, in the verie middest of the sea, hauing a towne seated in a rocke, and at the foot thereof a riuier which watereth all the plaine.

Neere to the same, is ther the little Island of Lues, now Palma, where diuers affirme, that the Poet Homer was heretofore interred. This Island hath a faire port, but it is ill inhabited by reason of the pyrate that land there continually.

The Island of Zia, heretofore Ceia, is distant from the promontorie Suria, or cape of Corquonnes, about ten leagues, being some thirteene in circuit. It is hollow on the North side, and shapen in forme of a new Moone. It was also named Ceos, of a certayne giant, the sonne of *Tytan*, which first there inhabited. The port of this Island lies on the West part, and in former times it was also called Hydrusa.

B Not farre from this Island, you may behold that of *Hirmenia*, which the Auncients called Scyitia, and Oenos, being not much lesse than Zia; and then Zephena, which was called Seripha, hauing a towne of the same name towards the South, and a large field whiche extends it selfe to the Sea side. It is some thirtie French leagues in circuit.

C Beneath the Island of Zephena, is that of Siphonelles, called in former times Sipha, or Syphan, Acis, and Meropia, verie faire, and delightsome to behold. It is ten French leagues in compasse, and hath a reasonable faire towne built in the East part; and on the West side, you may see the gulf called Schinost; and on the South, the Port, where sometimes stod the chiefe towne of all the Island.

All the aboue mentioned islands, are for the most part of the number of the Cyclades, which lie about the Island of Delos. But amongst them towards the East, you may also behold the Island of Paro, which retaines still the auncient name: It was in other times called Demetriades, Zacynta, as also Zanta, Hyria, Hellespa, Cabamis, and Minoc. It is nine miles in circuit, which make about twentie leagues; stretching out in length from the West to the East; and in the middest thereof you may see a faire and large playne, with many goodly buildings, and an auncient Temple which stands yet whole and entire. You may also see there Mount Campiese, which is verie high, at the foot whereof a towne, built with stones of a wonderfull bignesse. This mountaine was called in former times Marpheia. The towne of Paro lies on the West part, although the old towne was seated on the Sea side, along the bankes of the riuier Alopis. The port therefore is towards the North, neere to a castle called Cephalo, and the ports name is Bon. The rest vpon the North coast, is enuironed all with mountaines. This Island came in the Venerians hands in the dayes of *Henrie* the Emperour, brother to *Baldouine* earle of Flanders: but when *Mahomet* tooke in Negropont, he seid likewise on this Island.

The Island of Nixia, heretofore Naxos, is twentie good French leagues in compasse, and hath dooke not long since, as also Candie had vnder the Venetian gouernement; but *Selym*, Sophians father, tooke it from the Venetians. The towne which commandes all the rest of the countrey, and whereof the Island takes the name of Nixia, is seated towards the South, vpon an high mountaine, it was in former times called the Isle of Venus, Dia, and Dionysia, as also little Sicile, and Calipolis.

Towards the East of Nixia, there lies the Island of Amurge, sometimes Brutora, being sixtie leagues about, and hath three ports, whereof the one is named S. Anne, the other Calors, and the third Catapla.

Running towards the coast of Asia the lesse, neere to Amurgoopolis, or Brutora, you A shall drong the island of Claros, at this present called Calamo, which is some ten leagues in compass, and hath in it many high mountaines. You may there see the ruines of an auncient citie, lyng on the East side. A long this island runs a gulf which hath the name of Calamo, and a towne of the same name. Somewhat aboue Claros, you may perceiue the Island of Lero, now Lerte, being about eighteene miles in circuit. And there is also a gulf on the side of the Leuant; and on the South, the port of Lepida, where stand sometimes the chiefe and principall towne of the Island, at the foot of a mountain.

Y^e to the Islands stands Pathmos, now called Palmosa, wheret S. John the B^ragagnus was confined by the Emperour Domitian. And although both these Islands, as many other adjacent to the same, be of Asia side, yet I cannot but comprehend them with the Grecie, both because they speake the Greeke language, and obeyed her Emperours, as also being more commodious for me to describe them now, lyng so neare hand, than if I should make an exact discouerie of them, amongst the rest that belong to Europe: and notwithstanding any paine I should take, little benefit or eafe would redound thereby to the Reader.

This Island is not aboue seven or eight French leagues in compass, and is numbered among the Islands Sporades, as well by the auncients, as by our moderne writers. The Isle of Coos, now called Lango, is one of the last of all bending towards the East, along C the coast of Asia. It extendeth from the North to the South, and containes in length about eighteene leagues. It was in former times first named Merops: the Turkes vialy call it Stancou. Towards the Leuant you may see the principall towne called Arangaea, which hath a lake in the middest of it, that dries vp in Sommer. There are diuers stately buildings in it all of marble. Moreover, without the citie you may see the walls of a place that did belong to that famous physitian Hippocrates, who was borne in this Island, as also Apelles, that excellent painter. Furthermore, you may there behold the towne of Coos, which the Turke calls by the name of Stancou, as also, they doe the whole Island, which is not farre distant from the lesser Asia, being right ouer against that of Cypris.

About Lango you may see many little Islands of no great fame, as Hiali, Nisari, Chiraua, Lefandra, Pilcopia, Lira, Carchi, Limone, Lenita, and Zinara, of all which we will passe over the description, as being no waies fruitfull or profitable.

The Island of Samos retaines still the auncient name, and is more famous than great, stretching out from the East vnto the West, and having twentie leagues in the circuit thereof. After that the Carians abandoned it, they called it Dryufa, Antemusa, Melamphyllis, Cygarilla, and Stephana, which is as much to say, as crowned. There was heretofore in it a verie good towne, the ruines of which doe yet appearre along the Sea side, there being a Port, and an Arcenall, which are verie large and capalbe, with a verie high causey.

Mycone, one of the Cyclades, towards the West, called now Mycole, is some eight leagues in circuit. It hath a Port, with a Peere or Wharfe, and an Arcenall, being well inhabited, and hauing for confines towards the Leuant, the Port and Bourough of S. Anne, towards the South, S. Stephens; and betweene the East and the North, the port of Panderna.

Hard by lyes the Isle of Giara, now called Stropodia, which is not verie great, being enironed with rockes. The Romans sent all those thither into exile that were condemned as worshipe of death, as also the other defaute Islands among the Cyclades, serue to the same end and purpose.

Delos is the most renowned among all the Cyclades, by reasoun of the oracle of Apol. At this day it is called Dile. It was sometimes named Orygia, by reasoun of the many Temples that are there more than in other places. Men called it also in former times Asterias, Certhe, Mydia, Cynetha, and Pyropila, as also, Cinthia, because of a monument that is there. This Island was diuided by meanes of a little chanell into two

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parts,

A parts, in the one of which you may see the great temple of Apollo, wherof some ruines and peeces do yet remaine.

Near to Dile appears the Island of Rhena, sometime Celadusa, and Arthemita, at this day it is called Dele, as well as the Isle Delos.

Andros is also one of the Cyclades, being at the least twentie French leagues in compass: it was in auncient times named, as Myscela the Lesbian sates, Caerion, Antandra, Lassia, Nouagria, and Epaga. The towne lies towards the East, and the fort is built vpon a rocke, and to enter into the same, you must passe ouer a draw briske.

The Isle of Chios is opposite to the Ionian Cherefenes, now called Smirna, there running betwixt them but one channell of water, some two leagues & a halfe in breadth, being hemmed in and enironed round about with bankes and heffes: it lies betweene the Isles of Mytelen and Samos, and was first called Ethalia: the circuit thereof is about thirte leagues: it extends in length from the North to the South, being diuided into two parts, one named Apanomeca, which signifieth the part aboue or on high, and Camereca, which is to say, the lower quarter. It was taken by Solyma in the yere 1566.

Opposite to the country of Phrygia, which the Turkes now call Sarcum, you may see the faire Island of Lesbos, at this day Mytelen, so called of the name of the principall towne thereof, which heretofore was named Mytene. It was in former times also termed Antifla, then Pelaflia, and afterwards Macarea, of the name of one of Jupiters sonnes, surnamed Cynaces: it also had the names of Emertha, Ethalafia, and Egyra, as Plinius testifieth. The circuit thereof is about fortie of our leagues.

As for those places which belong to the Turke in Sciatonia, they doe first vpon the same land reckon Castlenou or Newcastle, feated on a low hill, neere to the bay Rizonicas, called now the gulf of Cataro. The Turkes not long since tooke it from the Spaniards.

The towne of Scodra, which we commonly call Scuttari, was heretofore vnder the Venetian dominion, but now it is subiect to the Turkes. It is some eighteene miles distant from the sea, built vpon a steepe rocke, there lying underneath it in the East side a lake one hundred and thirtie miles aboue, and mountaines environ it all round except on the North side.

The Turke also possessest there the little and dispeopled townes of Budua, Antiuaria, and Dulcigno, which Ptolome calls Vlcinium, and some others Olchinium, the which were taken out of the Venetians hands by Selim the second, Emperor of the Turkes.

¶ The Nature and Qualite of the countrie.

AS for the Isle of Tassa, it abounds in white marble, wherof the Romans made great account: and on the mountaines there also grows a maruelous companie of pines, and firre trees: and by the minerall foame that lies on the tops of many small hills, we may perceiue that heretofore it had many good mines, the which may easily be conjectured because they yeelded evry year to Philip king of Macedon fourte score talents.

The Island of Samothracia is plentiful in honie and deere: and that of Lemnos is more fertile than euer it was, bearing flax, hempe, corne, all sorts of roots or hearbage, wine in abundance: there is also great quantite of flesh, of wooll, and of many other things: but it wants wood, especially towards the East part, which is more drie: but that part which lies towards the West and the South, more moist and flourishing.

The moist and humyd places, lyng betweene the hill, bring forth figs, nuts, almonds, and some olives. There is never a riuer in this Island, but the inhabitants vle much fishing at the sea side, where they find great store of fish, but especially the oysters, which are called Gaideropedes, that is to say, aspes feet, being farre different from ours. There also springs of hot water, the which notwithstanding are nothing so hot as many others are.

Men find in this Island, and no where else, the earth which we teame sigillata, or sealed

led, which is very good and medicinable, principally against the plague, and all fluxes. A They make little lumpes and masses thereof, which are sealed and markt with Turkish characters. They vse great ceremonie in digging it vp, for they come on the six day of August onely to open the pit where it is, and all the rest of the yeare it is not so much as lawfull to looke into it; also the inhabitants are forbidden to transport it any where else vpon paine of death. Princes Embassadours bring of it away with them many times when they come from Constantinople, and they thinke they offer a good present, when they giue any quantite of it to men of high condition and calling.

For Negropont, the sea is very swift within that strait, and as some say, there is ebbe and flood there, but as others affirme, six times euerie day; so as ships oftentimes that come B
vnderesse with a good stiffe gale of wind, make little way. Wheras Aristotle could not discouer the cause and reaon thereof, he died of griefe.

This Island in other respect, abounds with corne, herbage, or roots, wine, and oyle, and ther ey may also see great store of trees, especially such as are good and fit to build houses withall. Men say that the sheepe of this Island haue no galls, but I know not whether it be a fiction or true.

Neere to the towne of Carista great quaryes of marble are found, as also the amiant stone, whereof thred may be made as of flax: they make a cloth hereof, which whitens, being cast into the fire, when it is soule.

In the Isle of Melo, they find many springs of sulphurous waters, good for mens recuperie and health. The foile of this Island is so fat and fertile, as heretofore they haue sowed seeds and graine in it, which within fortie daies grew to their full heighth; at the end of which they reaped them. It abounds also in olive trees, and beares good vines. There are some veines of siluer, and the best sulphure that can be found. There was here in former times excellent marble of diuers colours, whereof *Lucullus* first brought of them to Rome. Men report of a certayne place within this Island, that when you come to dig it, the earth presently encræfeth, and the hollow places fill of themselfes, without the helpe of any mans hand:

The Isle of Policandria is barren and stony, being hard to till: and that of Sparta, or Serfena, brings forth frogs that never croake nor crie, and if you carrie them anywhere D
else, as *Plinie* saies, they make a noise as well as others.

In the Isle of Sifano, the calamine is found, but no man can tell where the mines of gold and siluer are, for which it was in old time so renowned, seeing there is now no mark nor signe of any such matter.

As for Paros, there hath beene found much white marble that was called Lychnitis, because in the beginning they cut lamps out of it. *Solinus* saies, that there growes in Paros a kind of stone which he calls Sardis, the which was more excellent than marble, and yet it could not be put in the number of pretious stones. But *Plinie* (whose ape *Solinus* is) makes no mention of the sardis stone in the Isle of Paros. They say, that if a man cast any white thing into the sea, on that side where the Arcenall stands, it becomes presently blacke. The aire of this Island is so good and cleere, that the inhabitants thereof live long and are very old, having little feeling of the infirmities and discommodities that accompane old age.

The Isle of Nixia or Naxus, hath yet great store of vines in it, as well as it had in times past. They find there a stone which the Greeks call ophitis, and we call it serpentine or crappadina, or toad stone, which growes not in quaryes, but within the bowells of the earth. There is also great numbers of waspes, or rather of hornets, whose sting is mortall, as well as that of the Scorpion, if it be not cured speedily. You haue there also many good veines of gold: but whether the inhabitants are not so distrisious enough to dig it, or that the Turke expelys prohibits it, no reckoning is made of them no more than in diuers other parts of Greece.

In the Isle of Lero, or Lerta, there is great abundance of marble, and the countrie is marvellous fertile. Men gather Aloes there, which our druggists so much esteeme, for the good it brings to men. That of Coos or Longo, abounds in fruits, and nourisheth a

number

A number of living creatures. They also gather verie good grapes, which makes excellent wine, the best sort of which was aunciently called Hippocoon, because the syole whereon it grew was named Hippon. There are also faire Cypres trees, Oakes, and Tcebyntches, and (as *Plinie* saith) there are likewife many flike wormes bred. It hath a lake towards the West part, which is verie prejudiciall to the countrie, because the vapours and exhalations thereof are so infectious as they cannot possibly be endured: so that the Island is wholly desart on that part, and these vapours are more offensive in Sommer than in any other season of the yeare.

The Island of Samos beares no vines, though the neighbour countries about it are verie full of them, but (as *Strabo* reports) all other things are there in abundance, yet some say that wheat prosper not verie well, but Olives to their hearts desir. They report, there were once so many rats in the Isle of Nicola, as they draue away all the inhabitants.

In the Isle of Chio they find great store of Orange trees, the juice of which fruits presse into hogheads and pipes, and convey them to Constantinople, and other places, to mingle with their meats, & to make the same vse of them, as they doe here of verijuce. The trees that bring forth mastick are along the sea side, verie little and low, but the leaf thereof is like to box or lentiske. They cut them thirtene times in a year neere to the stocke, to make the mastick distill, which issues forth like teares. They doe also cut many other trees, which yield the turpentine, and they say it is found in no other place but there, and in the Indies, where the two kinds above mentioned doe grow: you shall also see certaine fruits growing vpon verie high trees, like beanes in their huskes, called in Italian Garoubis, and in Grecke Ondorina, as also, other trees called Vilques, that bring forth Glue, whose fruit is like to great capers. The Isle of Chio is also verie much esteemed for the good malicie it brings forth, the which notwithstanding is not so good as that of Candie. They brought in old time from Chio to Rome, strailes of Raifins, cuen as now they carrie them out of Prouence to Paris, and all France ouer.

The Isle of Lesbos, or of Mytelin, is of great fame, and the fruite that grow there are good in tast. The aire likewise is good and heathfull. There are verie many mountaines, out of which heretofore they digged marble, which was not altogether so faire as that of Paros, as also the Agate stone, which is of great esteeme and value.

The wine of this Island is held for the best that growes in all Greece at this day; it fetcheth also a number of good horse which are little, but strong, well set, and proportioned.

They make much cheese there, and haue corne in great abundance. They make two sorts of drugges which the Turkes vse in their portage and brothes: the one is called in the Turkish tongue Thrachana; and the other, Boutourt, which the Romans called auntemy Crimmon, and Maza.

There is in the Isle of Samothracia great store of honie, and abundance of fallow deer.

Concerning those places within Sclauonia, the discourse of Ragouse, and of howe which the Venetians possesse in this territorie, may verie well serue for the explanation of their nature and qualtie.

¶ Their auncient Manners.

In the Island of Zia, or Cea, when old folkes were wearie of living, they willingly poysened themselves, that so they might not be subiect to the debilitie and infirmities of old decrepit age; and moreover, the magistrats also permitted every one to procure their owne deaths. This custome was specially obserued in the towne of Julier; for there was an expresse law set downe in these words: That they which could not live well, should eat the least die dishonestly: and they that exceeded the age of three score yeares, should die with poyson, that there might be the better store of victuals and prouisiones for others. *Elianus* testifies as much, affirming, That they which were broken with age yfed to make a solemne sacrifice, during the which being crowned with flowers, they drunke the

juice of hemlocke, as finding themselves now at these yeares vnable any waies to profit A
that contrarie. The Poets hold, that this Island was sometimes inhabited by the Corin-
thian nymphes, and that therefore it was consecrated to them.

The Island of Zerphenia worshipped Apollo for their tutelarie god, who was there ador-
med with great reuerence.

Those of the Isle of Siphna, or Siphano, were heretofore so mighty, as they dared to
contest with the Macedonians about the soueraignty of all Greece, whereby we may
easily conceyue that they were a courageous people, and full of great resolution.

The inhabitants of Paros were sometimes accused of disloyaltie, and to be no men of
their wordes, because *Miltiades*, Generall of the Athenians armie, having subdued them, B
and they, hauing faithfully promised to be their subiects, they obserued not their pro-
mises, and therefore it was said as in a common proverbe : To doe as they of Paros did ;
which was to falsifie their faith.

Those of Naxia, or Naxus, were not verie wittie. Many ladies in former times retired
into this Island, where (in memorie of the wrong done to *Ariadne*, and detesting mens
disloyaltie) they liued in perpetuall chasttie.

There was heretofore in the Isle of Cos a Temple dedicated to *Aesculapius*, because
Hippocrates affimed himselfe to haue descended of his race. And people reported thither,
as they did to other Temples, to this imagined god, to receiuie cure of their infirmitie.

The Samiens carried a particular reverence to the goddesse *Juno*, whom they worship-
ped with many sortes of feasts and sacrifices. They made her statue, wherein she was re-
presented as a maid that was to be married, because they held opinion that *Juno* was born
in this Island, where she was brought vp during her virginite, being afterwards married
to *Jupiter*. They also dedicated vnto her a wood, wherein they nourished peacockes
brought from beyond the seas. In this Island they made in times past the fairest earthen
vessels that could be seene.

The Athenians did so honour and reverence the Isle of Delos (besides the Persians)
as they remoued all the rombes and carcases of dead men, which they sent to the Isle of
Rhene neare unto it; which shoulde serue but as a Churkhyard to Delos, being dedicated
to this effect by *Polyclates* tyran of Samos; whenas he had the full power and command
of the Sea : and after this dedication made by the Athenians, they ordained a solemne
feast euery five years, to which al those of the lineage of the Ionians assembled, where
they exercised running, wrastling, and musick, and the free cities did there solemnize
publique daunces to the honour of *Apollo*. It was not lawfull to keepe any degge in this
Island.

The Chians haue bene heretofore verie powerful by sea, being infranchised, and ha-
ving established as honourable a communaltie and republike as any of their other rich
neighbours. But al as they were inforced to come vnder the Athenians government,
afterwards they were subiect to the Macedonians, then to the Romans, and last of all
once more to the Grecians, which ruled in Constantinople. There were many worthie E
personages borne in the Isle of Mytelen. And it seemes that this was a nurserie as well
of phisophers, as of thosse that followed more pleasing studies, and which required
not such strayed spirits. *Theophrastus* came out of this place, and *Pittacus*, one of the
Sages of Greece, and in like manner the Poet *Alecu*, as also *Sappho* the Poetesse, whose
verles are yet found to be so delightsome. It was also the countrie of the Orator *Diophan-*
tes, and of *Thucydies* the Historiographer, and further, of *Arius* the great Poet and Harpe-
playfrier, al so *Expedius*, that excellent Poet and Musitian.

The Lesbians did in former times ador the god *Bacchus*, because as *Pansanes* writes,
the inhabitants of Methymna, hauing drawne out of the Sea an head made of the wood
of the O hue tree, and finding that it prefigred some extraordinarie and potentiall effects,
although the forme was verie strange, and farre differing from that of the Grecian gods,
theire nexte to demand of the Pythian oracle, what god, or else what Heros was repre-
sented by this head ? and the answer was, That they shoulde honour *Bacchus*, summatly

The

A The Island of Samothrace was in auncient times very famous, by reason of the cere-
monies of the gods which were there obserued : for there was a schoole where men were
instruced in all the rites and formes of those sacrifices, to be offered to every particular
god.

The Manners of the present time.

T Hough in all these Islands men live for the most part after the Greekish manner, yet
it will not be altogether impertinent to declare some particularities of their maners
and customes which inhabit their at this day.

B Firstly you must concilie that there are a great many of theeuers and pirates, which lie
continually about these Islands, in so much as the inhabitants are inforced to stand vpon
their guard, after this maner : There is not an hill top in all the Islands, where there stands
not a watch or sentinell all the day long, to the cnd they may descry whether any pirates
be vpon the sea or no, for they can easily judge far off, whether they be pirats, or other
ships. Now they haue no sooner discovered any vessell of this qualitie; but they giue
fire to the beacon, and in the day time when the fire will not shew far, they haue matier
and shuffeabout them which raieth a mighty smoak : and if there be many ships in com-
panie, they giue noyce thereof in diuers places, and then all the neighbour ports are
aduertised of the approach of this common plague, and seeke to defend themselves.

C In the night, the fire is easie to be seene, and therefore at that time they vse beacons,
for they make as many fires as they discouer ships, and passengers which passe that
way, hold the sea cleere whenas they see no signall made vpon the mountaine tops,
and so on the contrarie they terrame it troubled, whenas they doe perceiue any of these
tokens.

D The Isle of Patmos, or Palmosa, is inhabited by Greeke Christians, living in all liber-
tie, by paying only a tribute to the Turke, and hauing ordinarily amongst them Turkish
magistrats. The soile is tilled by the Christians, and there are a great number of Caloyers
amongst them.

The Islanders of Cos maintaine a foolish superflition; for they affirme that a serpent
was here seene of immeasurable greatness, which they hold for a faire, affirming that it
was *Hippocrates* daughter, who is yet alive, as she who was in former ages a wonderfull
chauntesse.

The Turkes dwell onely in the towne of Stancou, not hauing one christian amongst
them, no more than in any other place within this Island, except it be in two villages,
which are within the Champian countrey, where some Greeke Christians are suffered
to inhabite.

E In the Island of Lesbos, there be Turkes which dwell in the towne of Mytelin, or else
some others professing the Mahometan religion; but the Grecians live in the countrie
to plant and labour in the vines.

F In the Isle of Stalimena or Lemnos, all the Greeks apply themselves to bodilie labour,
and liue there out of all feare of being oppressed or wronged, being freed from this in-
conuenience by the souldiers that guard the forts. There are also many Caloyers, as in all
the other Islands within the Mediterranean sea.

G As for the Island of Chio, the Turkes will not permit any Christian to lodge within
the towne, which is of the same name. Although the Bishop of the Franckes did not for-
bear to go and celebrate Mass in his diocesse within the towne, where there is also a
certaine place that harboureth poore Christians and passengers three daies, and three
nights, without costinge them al thing.

H Neare vnto the towne ditch one may see diuers of their sepulchers, with great stones
and inscriptions vpon them.

I About fiftene myles from the towne there are certain great farme houses, where fiftie
or threescore peasants lodge, who at some times of the yere do nothing but feed patrid-
ges, and they haue the art to take them three daies after they are hatcht.

J They are so well beaten and acquainted with their houses, as they suffer them all day
long.

long tounge over the fields ; and then to bring them in againe in the euening, every one A goes with a graine of wheat in his mouth, and lies downe on the earth ; then the Particulars being desirous to pecke at this graine, every one comes into the peculiar owners hands ; and thus every one hath his owne againe, which makes them very common and cheape in this Island.

Adversary aduersus Turcicam, de rebus Turcicis, lib. 1. cap. 1. p. 10.

THE ISLAND OF CYPRVS.

The Contents.

Concerning this Island, the first thing to be known is, what were the first inhabitants of this Island, and the princes that commanded over it, before it was taken by Selym, and reduced under the Turkes subjection. The situation, circuit, bredth, length, in what climat, and under what parallel it lyes : what capes, and promontories it hath : and how it was hereto farre diuided into four parts, and now into twelve provinces. The principal towns, burroughs, villages, and mountaines in the same. Of the soile abounding in all kind of fruits, but especially in cyrons, oranges, lymons, blacke grapes, called Zibiles, dates, sugar taken out of canes, saffron, crozander, seed, mastick trees, myrrhe, coloumbe, hubar, camomile, mines of gold, chrysoprase, alumen, grombras, pretius stones, emeralds, diamonds, chrysal, white corall, and red, and the ancient stowre, whereof linnen cloth is made, that will not burne in the fire, but whitens therin, cotton, wool, and salt. What were the ancient laws, and customes of this country, where no man was openly permitted, and luxurie reputed commendable : where they worshipped Venus, who was the goddesse, patrone, and protectrice of this Island. What nations D now inhabit this Island. What forme of policie and government was there maintained during the Venetian dominion, and what that is by whiche the Turkes command and gouerne, to whom at this present they are subject.

E His Island which was in auncient times first inhabited, as men judge, by Iaphet, Nubes sonne, comming afterwards vnder the dominion of Greekish tyrants, when the Assyrian monachie was extinguisched, fel at last into the Romans hands, and by their means, it obiecte againe the Psolomes who were kings of Egypt, and then it returned againe under the Roman power. After that, the Emperors of Constantiople possessed it for the space of eight hundred yeres. Then it liued under the government of the kings, or the familie of Lusignan of France. After this it came under the Venetian subjection, in the yeare 1473, continuing in their hands vntill the yeare 1570, whenas Selym the Turkish Emperor tooke it by force.

This Island was called in former times Crypta, or Crypton, as *Vulaterranus* writes, that is to say, subterranean, because it lies so low, that a man would thinke the waues of the sea did hide and couer it. It was also named Cerasitis, for the great number of mountaines therin, whose points or tops are sharpe like hornes : it had also the names of Cethoine, then of Amathusia, according to *Strabo*, as likewise of Paphia, Salaminia, Macaria, or fortuniate, of Achamanis, Asperia, Collonia, and Erosa.

It is seated as *Ptolomey* relates, in the middest of the Iſſicke bay, commonly called the bay of Lajazza, being neere to the Egyptian sea, and lying between the coasts of Cilicia, and Syria. On the South part, it buts vpon the Egyptian sea, and that of Syria : on the Quant, it is beaten vpon by the same Syrian sea, and the Iſſicke bay : vpon the West,

A West it joynes to the Sea of Pamphylia ; and towards the North, it confines with that of Cilicia.

That part which lookes towards the East, lies from Syria or Suria, about one hundred miles, which passage may be well gone in one night. That part which bends towards the South, is about three or fourre dayes fayling from Alexandria ; and as much from the Island of Rhodes vpon the West. It lyes sixtie miles from Cilicia, or Caramania.

The length of this Island is from West to East, and sometimes it makes straits of land, which cut off the bredth. It lyes in the beginning of the fourth climat, vnder the tenth parallel, according to moderne writers, and the longest day in Sommer is of fourteene hours and a halfe, or thereabouts. It comprehendes three coelestial degrees in the longitude. It hath in circuit (as *Strabo* writes) three thousand four hundred and twentie Stades, which (according to our compuration) make four hundred twentie feuen miles. *Plinie* saith, that it is three hundred seuentie five miles about. Others affirme, that fayling about it by Sea, it hath fife hundred miles, and that the length is two hundred miles, and the greatest bredth fiftie or sixtie. But there are some which give it fife hundred and fiftie miles in circuit, two hundred and twentie in length, and one hundred and thirtie in bredth.

Elle hath many promontories or capes, as vpon the West, the promontorie Achamas, now call'd the cape of S. Pifane, or Epifane : The promontorie Drepan, at this day Trapan, or Melechia : and that of Zephira, now call'd Punta : Malota or Melonta, or the cape of Chelidonia : vpon the South side is to be seene the promontorie Phœnix, call'd Cap Blanc : That of Curia, now call'd Capodellegate : That of Dädæs, called at this day Cap de Chiti : That of Thronc, now named Cape de Pila : vpon the East, lyes the promontorie Pedase, called at this day Capo de Griego, or Cape Grecc : and vpon the top of the Island, that of Clides, called now Cape S. Andrew : vpon the North, lies the promontorie Crommyon, now termed Cape of Cormachiti, or Cormachiette. To conclude, betwixt the Cape of Cormachiti, and that of S. Epifania, lies the Sea of Pamphylia, now named the gulf of Seturia, which in former times was verie dangerous for the space of three hundred miles.

Ptolomey teacheth vs, that this Island was diuided in former times into fourre parts, that is to say, into the Easterne part, which they gaue to Salaminia ; into the Westerne part, which Paphia comprehended ; into the Southerne part, which was Amathusia ; and into the Northerne part, which was Lapathia. But at this day it is diuided into twelve parts, which they commonly call countries, and those be Nicotia, Famagotta, Paphia, Audime, Limisfe, Massota, Salina, Meflaria, or Sauori, Grufoc, Pentalia, Cerina, and Carpsala.

Diodorus, *Plinie*, and *Mela* affirme, That it contained nine goodly kingdome, and fifteen good townes, whereof some haue bene ruined by great earthquakes. The chiefe townes were Paphos, in the region of Paphia : it carries at this day the title of a towne, and is commonly called by the name of Bapho, as *Xiger* writes : old Paphos, which was in the same province : Cythera, which gaue name to the whole Island, and is no more at this day, but in the place thereof is the towne of Conuclia, which is one of the backes of that Island. There was also Curias, whereas now the towne of Piscobia stands. Which also accounted one of the chiefeft. There was also Amathus, which is now ruined. Moreover, the towne of Ceraina, now called by the name of Cerina, built by Cythera, he had subdued the nine kings of the Island. This towne (as *Authouins* affirme) standes in the North part of the Island. But Nicotia (which was sometimes call'd Letris, then Letioco, and the aboad of kings) is seated in the plaine of Maffara. Thirtie six miles from Nicotia, standes Famagotta, sometimes called Salamis, then castled Constantionia, a famous towne. Some affirme, that Famagotta was in former times called Tarsatice, and others hold that it was one of the fourre townes which had the common name of Arsinoe.

Qqq q. iii

Besides

Besidethese townes, they did number about eight hundred and fiftie villages or open A bouroughs, yet putting in this number some ruined townes, which they commonly call Cafaux, the which containes about one hundred and sixtie thousand inhabitants. Many of these places may well be compared to good townes, as well for their bignesse, as for the number of the people. The bestare Lapitho, Siguri, S. Iohn de Carpafe, Lefcarra, S. Constantine, Lissat, Silicu, Pellenndra, Chiliani, Colloffe, Piscopia, Salines, Couuelia, Crim^e, Arzos, Omodos, Crusof, Solie, Marfou, and Lefque. All the Cafaux, or Bouroughs, were diuided into three parts, whereof the moitie did belong vnto the kings treasure, and the rest partly to the Clergie, and partly to the Nobilitie.

There are many mountaines in this Island, but that of Olympus is the greatest : the B Grecians call it Throhodos, and it hath eighteene leagues in circuit. There are to be seene many Monasteries of Grecke Caloyers or Monkes, of the order of S. Basile.

¶ The Qualities.

All this Island in former times was so full of wood, as they could not manure it ; and although the inhabitants had consumed a great part of this wood in refining and melting of mettalls, and making of ships ; yet could they not easily lay the land bare, the wood grew so fast. In the end they ordained, that whoeuer would cut vp any trees, might lawfully doe it ; and that euerie man should enjoy, as his owne inheritance, the C fields which he had cleared. *Strabo* saith, That the Island of Cypres in his time did not yeeld to any other, for that it bare abundance of wine and oyle, and had wheat sufficient to feede the inhabitants. But at this day it is exceeding fertile, and abounds in all things necessarie for the life of man : for, besides the great store of wheat, and other graine and fruits of the earth which it beares, it yeelds excellent wine, the which they may keepe eightie yeares, and in this time, of blacke it becomes white ; they are of a good and pleasing taſt.

They bring from Cypres that godly great blacke grape or Rayfin, which they commonly call Zibile ; and they are accustomed to gather in this Island all kinds of fruit which grow in other places, especially, Lymons, Citrons, and Oranges, which excell all others in taſt. It beares no Chesnuts, Services, nor Cherries : but there growes great store of Dates, and Sugar, the which they draw out of Canes, Safron, Coriander, and Masticke. And besides ordinarie hearbes, there are Egyptian beans, or Colocafes, and other hearbes which are verie pleasant in taſt. There is honie which is excellent and white, and Sugar which is blacke, the which they doe commonly call Melazo. This Island doth also yeeld many phisicall things, as Turpentine, Colouintida, Rhubarb, Scammonye, and such like ; as also, an hearbe of the ashes whereof they make Sope. There is also diuers mynes of gold, Borax, Aluine, Yron, Vitrial, and Laten ; but it hath more Brasse than any other thing. It doth also yeeld some precious stones, as the Emerald, Diamond, Chrystall, white and red Corall, and the Amyant stone, wherof they make cloth which burns not, being cast into the fire, but purifies and becomes white. The inhabitants do also draw great profit from their cotton and wool, whereof they haue great store, and of their Goats haire, with which they make Chamlets. They draw ſtore of ſalt from a Lake which lies not farre from the Sea, the which is twelve miles in circuit, and into it thereruns a little riuer which falls from Mount Olympus. They which remaine in this Island, are much troubled with the heat, for that it is ſituated in the fift and thirtieth degree; or thereabouts (as I take it) of the Northerly altitude, by reaſon whereof the Sun is not farre from them, when it enters into the tropiske of Cancer : yet the Northerne wind blowes ſtrongly in the Bourough of Cypres, and doth moderate his diſcommoditie by the coolenesse which it doth cauſe in the extremitie of the heat, and the haire upon the mountaines is verie ſubtile. The ayre in this Land is moft commonly ynwholesome and vnpleafing, by reaſon of the Pooleſ which caſt forth verie bad vapours. There are no riuers, but onely torrentts or violent ſtreames

A ſtreames, which growing drie, leauē the inhabitants in great diſtreſſe for water, which it may be is the greateſt diſcommoditie may happen to them of Cypres. They report that before the time of great *Confantine*, this Iſland was abandoned by the inhabitants for the ſpace of fix and thirtie years, during the which, there was neuer any raine ſcene. There is but one port fit for the approach of ſhips, neere to Famagofa. It is true that in former times there were many, but they are now filled vp, by reaſon of the raging of the ſea.

¶ The Manners of the Auncient.

AT His Iſland in former times was in great reputation, for althoſh that poeteſ haue ſai ned that *Venus* was borne of the ſumme of the ſea ; yet the common oppinion was that ſhe had her beginning in this Iſland of Cypres : and they beleue that this goodly goddeſſe of loue was ſometimes ladie of this countrey ; and that to couer her wantonnesse and incontinencie, ſhe ordained that the women might play the whores without any feare. Hence alſo grew the cuſtome, that the maidens of Cypres, before they married, came vpon certayne daies to the ſea ſhore, to preſent themſelues to the firſt ſtranger that would vfe them for money ; and with this kind of gaue gathered together a certayne ſumme to pay their dowries, and to ſatisfie the goddeſſe *Venus* for the rauiſhing of their honour. Moreouer the Cypriots had learned the cruell cuſtomes of the Barba C rians of Asia ; for that *Tener* haue taught them to ſacrifice men, and to ſhed humane blood in worshipping the devill vnder the name of *Jupiter*, they continued it vntill that the Emperor *Adrian* abolifhed that cuſtome.

The kings of this Iſland did ſometimes weare attires on their heads like to a Bishops Miter, and they had long robes like unto the kings of Persia, and as we ſee the Turkes weare at this day : as for the reſt, they liued after the Grecian manner. The inhabitants in old time were ſo rich and powerfull, as they haue ſent colonies into diuers places, and haue long commaunded ouer all the Mediterranean ſea, and haue buiilt many townes in Spaine.

¶ The Manners at this day.

AT He inhabitants of this Iſland are civile, and live gloriously and daintily. They affect strangers, and entreat them with much courſie. They are valiant, and borne to the war, exceeding ſtrong and very active ; but much ſubiect to melancholie.

They that remaine in this Iſland are of diuers nations, yet there are farre more Grecians than other. The greateſt part of these inhabitants came into this Iſland in the time of *Confantine* the Great, from Egypt, India, Syria, Cappadocia, Pamphylia, Thrace, and from many parts of Grecce, after that the Iſland had beeene abandoned for want of water. But in regard of the gentlemen of Cypres, they are for the moft part come out of France : for after the loſe of the Holie Land, there were many Frenchmen which reti red themſelues into this Iſland with the king *Guy of Lufignan*, about the yeaſe 1193. But ſince that the Venetians became maifters, not onely the noblemen of Venice which remained in Cypres, were acknowledged for gentlemen of this Iſland : but alſo all the ciuiliſ of any townes belonging to the Seigneurie of Venice, became gentlemen Cy priots, hauing continued ſive yeres in the towne of Nicofia.

In this Iſland, as in all others, they are of mixt manners, for that ſome liue after the Venetian fashion, hauing not forgotten their auncient manners : others which are Turkes liue after the Turkish fashion, and by little and little they all begin to frame themſelues to their fashions which command ouer them.

¶ The Government.

AL the Cypriots which remaine without the towns, are diuided into five diuers con ditions, that is to ſay, into Paricis, Leſſieres, Perpiaires, Albanois, and white Venetians. The condition of the Paricis was the moft miſerable, for that they were entre a

ted like slaves : for in old time they paid a certayne summe vnto their maisters yerely, and A did endure other troublesome charges ; for they ought two daies journey weekly vnto their lords, and they gaue them the third part of all the fruits of the earth. These lords had all power ouer them ; so as they might imprison them, banish them, beat, and torment them ; yea they might doe any thing but kill them : for the king onely had that au-thoritie : but it was lawfull for them to sell them, and to exchange them ; and the Parices might also redeeme themselves for sixtie crownes, or thereabouts : yet their lands remained Parices, that is to say, bound to their lords with the same condition. They that were infranchised after this manner, were called Leissteres, that is to say, free, and their children were of the same condition that their fathers, except those that had bene begot ^B before their infranchisement, for they were held for Parices. The Leissteres paid the fift or sixt part which they had gathered. Finally, they were forbidden to ioine in mariage with the Parices, for that the children which were borne of such marriages were held for Parices.

The Perpiaires are some among the Parices which obtained libertie in the times of the kings of Cypres, with all their children and successors, vpon condition to pay yearly fifteene perips, which are certayne peeces of money of Constantinople : but their lands remained subiect as before.

The Albanos are certaine people receiuing pay, being in former times brought into this Island to guard it, and these begot children in Cypres, who received pay as well as they that bare asynes, vntill that the Island was taken by the Turkes.

The white Venetians are certaine inhabitants of the Island which were free, both they and their children, paying onely vnto the king, or to the commonweale of Venice a certayne summe of money. This Island came to be subiect to the Venetians, in the yeare of Grace 1473, and remained in this estate vnto the yeare 1570, when it was taken by Solyman Emperor of the Turkes. Touching the Turkes government, we will treat thereof in the generall discourse of his Empire.

The Religion.

In former time there were fourteeene Bishopricks in this Island, which were all Grecians : but they were reduced to four by Pope Innocent the third, in fauour of Queene Alia. He lefte the Archbishopricke of Nicosia double, the one Grecke, and the other Latine : the Bishopricke of Famagosta was also double : the Bishopricke of Paphie was also double, and in like manner that of Lymissa. The Latine Bishopricks haue their bourioughes and their tithes : but the Grecke Bishops did exact yearly a certayne summe of the Priests and Deacons which were subiect vnto him, after the manner of Grecke Prelates of other prouincies. The Grecke Archbishops and Bishops did acknowledge the Latine Bishops for their superiours, yea in such sort as after that the Grecians had bene chosen Bishops by the kings Councell, they were confirmed by the Latine Bishops ; and E when there was any suit before the Bishops, they did appeale from the Grecke vnto the Latins.

The Greekke Bishops did not remaine in the abouementioned townes, but Pope Alex- ander the fourth assigned them other seats, as we may read in Somma Alexandria, for the Greekke Archbishop of Nicosia had his seat in the auncient towne of Solia, and was called Bishop of Solia, and head of the Grecians of Nicosia : the Bishop of Paphie re-mained in the towne of Arzos : he of Lymissa had Amathonte for his aboad ; but for that this towne was not inhabited, he liued in Lefcara : Finally, the Bishop of Famagosta made his residence at Carpasie, yet in time they are returned to the aforefaid townes, on-ly the Bishop of Lymissa continues still at Lefcara. We may not omit that the Latine F Archbishop of Nicosia, who was called Archbishop of Cypres, did not acknowledge any Patriarch, but depended immediatly of the Pope ; by reason whereof, they called him Primas of the realme, and borne Legat of the Holie See. But you must understand that after this, vnder Pope Paul the fourth, the Signours of Venice became Patrons of this

A this Archbischopricke, and were woont to chuse foure men, one of which was named Archbisshop by the Pope.

Besides the Grecke and Latine Churches, there are other sefts in this Island, as Armenians, Coftes, Maronites, Indians, Nestoriens, Georgiens, and Iacobites, which were all expelled by Saladin, after the taking of Hierusalem, and either of these sefts hath his Bi-sishop.

The Turkes suffer euerie man to liue with libertie of conscience, as in other countries where they rule, for that they demand nothing but the soueraigntie, and the payment of the tribute which they exact yearly.

B



C THE ISLAND OF R H O D E S.

The Contents.



Rhodes is an Island, called in oldtime by divers names, and famous for the great Colosse of braſſe, what the ſituation is, and how many miles it contains. The famous citie of Rhodes fortified with three walls, thirteene towers, and five castles : given in former times by the Emperour of Constantinople to the knights of S. John, and now helde by the Turkes. Verie ſubiect to the overflowing of waters. Abounding in paſtures, Orange, Citron, and Oliue trees. The auncient valour and power of theſe Islanders tried by the Grecians and Romans. Their lawes touching publicke workes and charges. Given to the ſtudie of ſciences, liberall arts, Nigromancie, and Sorcerie. Sacrificing men to Saturne. The inhabitants of this Iſland at this preſent, being Turkes, Jewes, and Christians Grecians, eu-erie man living according to his lawes.



*H*is Iſland was in old time called Ophinſe, Asteria, Ethrea, Trinacia, Corimbia, Pœfie, Arabyria, then Macharia, and Colofie, by reaſon of the great Colofie that was to be ſene there, and was numbered among the ſeven wonders of the world. It was all of braſſe, and the thumbe of the hand was ſo bigge, as no man was able to embrace it with both his armes. The Ægyptians did beat it in peeces.

This Iſland lies twentie miles from the maine land of Asia, and containes about one hundred and fortie, or (as ſome write) one hundred thirtie five miles. At this day there is a good towne which is called Rhodes, of the name of the Iſland. It stands towards the Sunne riſing, and is partly ſituuated vpon the ſide of a hill, and part vpon the Sea ſhore. There are three walls, thirteene high towers, five castles, and ſome other forts which make it in a manner impregnable. This towne in former times was verie famous, and much more than vnder the knights of S. John of Hierusalem, or at this day vnder the Turkes : for after that the Christians were diſpoſed of the Holie land, the whole Iſland was given by the Emperour of Constantinople, to the knights of S. John of Hierusalem, in the yeare of our Lord God 1308. But in the yeare of our Lord God 1522,

Solyman

Solyman, emperor of the Turkes, made himselfe maister thereof, having taken the towne A by composition, which was, That the knyghts shold depart the Iland with their lier-ties, and that the inhabitants of the countrey shold continue there still if they wold. All the houses of the knyghts of the Rhodes are carefully preserued to this day by the Turke, with the armes, paintings, grauings, and inscriptions.

¶ The Qualitie.

¶ **N**eere vnto the towne of Rhodes there is a plaine, lyng vpon the North-side (for the other is hillie) which is stonye and narrow; but it is of a reasonable length: and there are many valles and little hills neere vnto the towne, with store of vines and fruit trees, which grow there by art and industrie of men, for that the place doth not naturally beare any.

This Iland hath beeuen much subiect to the overflowing of waters: but they haue laboured to draine out the waters, and to drie vp the Moores; so as the countrey hath beeuen made fertile, and no more subiect to such inundations, wherewithal hath been afflicted, especially three times: the last happened whenas king Antigones had vanquished Eu-menies, at which time the whole Iland was couered with water, and the inhabitants drowned. This happened not by any swelling of the Sea, but by continual stormes ofaigne, which beginning with hale at the entrance of the Spring, were so violent, as beating downe many houses, and killing many persons, the towne was in a manner ruined in those stormes. But to speake something of the bountie of this Iland in general, it abounds in pastures, and bringes forth great store of Oliue trees, Citrons, and Olives, and other trees which are continually greene.

¶ The manners of the Auncients.

The victories which the Romans haue gotten by meanes of the nauall armes of the Rhodians, and the couragious defence of the same Islanders against the Romans, before that they were made subiect to their commandment, may sufficienly shew how valiant these people were, and bred to armes. The Rhodians did also fight furiously against Cassius: but long before, they employed their forces diuersly, sometimes for the Lacedemonians against the Athenians, and sometimes for the later against the first, as they could practise their loues: for it was a free people, whose succours they did sue for, as they doe at this day vnto the Suisses. According to an auncient law the rich were bound to beare the charges of the poorer sort.

There were men also appointed for publique works, who did furnish viualts to them that laboured, and had a care that no necessaries shold be wanting, especially in matters which concerned the Sea. Moreover, there were some secretes in their Arcenall, which was not lawfull for any man to see, and if any one did presume to cast his eye thereon, or to enter, he was presently condemned to die. The towne of Rhodes was much commended for the sciences and liberal ars which did flourish there, so as the Romans themselves sent their children thither to studie. The Rhodians language was not so sweet as that of the countrey of Attica, and did more resemble the rudenesse of their neighbour speech, than the much babling of them of Attica.

The inhabitants of this Iland, althoough they were verie ciuile, yet they did sacrifice (as Eusebius writes) a man euerie yeare vnto Sartane. They were in the beginning great forcesters, and so daungerous, as within the infusion of certainte water charmed, they spoyle the seed of the earth, and did kill their cattell. They were great fencers, subtile Artizans, quicke witted, and full of excellent inuincions.

¶ The

A

¶ The Manners of this age.

The towne is inhabited by Turkes which liue after the manner of their nation, and of the lewes which are come out of Spaine. But as for Christians, they may not liue there in the night, for that the Turke suspecteth them, and feares some sedition or treason. In the day time it is lawfull for them to continue in the towne as long as they please, and no man takes exception. They that liue in villages are for the most part Christians, Grecches, which trimme their vines and gardens, and manure their grounds. These liue for the most part like vnto other Grecians.

B

**B O S S I N A, B V L G A R F A, S E R -
V J A, R A S C J A, A N D T H A T W H I C H
T H E T V R K E H O L D S I N H V N G A R I E.**

Bosnia, or Bosie is a countie of Illiria, called Cardania by Orofus, and by others high Misia. It takes the name of the riuere Bosie, which falls into that of Sae. This countie is diuided into two parts, whereof the one is called the realme of Bosie, and the other the duchie. It is situate betwixt the riuere of Danou and Sclauonia. The realme of Bosie did contain the Low Countries, and the chiefe place was Couadze, or Iaize, the which was situate vpon the top of a hill betwixt two riuers, with an impregnable Castle. The Turke made himselfe maister of this realme in the yeare 1464, and did cause the king of Bosie called Stephen, who was also Despot of Raſcia and Seruia to be dead.

The duchie of Bosie contained the High Countrye ioining to Ragousa, and the duke was called duke of S. Saba, or of Herzogouina, or of the Blaue mountaine. This duchie fell also into the hands of the Turkes the same yeare 1464: so as all Boffina at this day is but one government. The abode of the Beglerbej is at Bagnialuca. There are also the townes of Poschgue, Clisso, Herzogouina, Lika, Sazefchne, Iuuonike, Eifrem, and Alatschiachislar.

Seruia, which many men take for the auncient countie of the Triballes, and High Misia, lies betwixt the realme of Bosie and Bulgaria. The chieftowne of Seruia was Senderouia, which some call Spenderobe, others Simandria, or Semendria, the Turkes Sember, and the Hungarians Zendrein. This place stands neare to Belgrada vpon the bankes of Danou, or Danubius. It was taken by Amurath Emperour of the Turkes in the yeare 1438. There is also Prisdens, whereas the Emperour Iustinian was borne. The other townes of note in this countie are Vidina, called by the Turkes Kyatou, seated neare to Mount Argentarius, then Nouograde, which is vpon the frontiers of Seruia, and which some do vnlily call the New Hill, or the Blaue Hill.

Bulgaria, as we should say, Volgoria, is so called of certaine people which parting from the riuere of Volga, about the yeare 666, leifed vpon this countie, which some hold was in old time Bafe Misia. It lies betwixt Seruia, Romania, and the riuere of Danou. The chiefe town is Sophia, which Nager takes to be the towne of Ptolomes Tibisique. It stands in a very commodious situation, and is great and well peopled, but nothing strong. There is also Nicopolis, which the Turkes call Nigebolis.

Rascia lies betwixt the riuere of Termes and Danou. The chiefe towne are Zarnouia, Crusouecchia, Couin, Noubarda, Seuerin, Calambes, Columbeta, and Bodon. This countie had some time a particular Despot, who was dispossessed by Amurath.

The Turke doth also hold in Bessarabia, which they hold to be one of the prouinces of Moldavia, the townes of Kilem and Hermen, or Moncalfre, whereas a Sangiac remains, who is subiect to the Beglerbey of Greece. These towns were taken by the Turke with the countie, in the yeare 1485.

XXX.

As

As for Hongarie, the Turke holds Buda the roiall towne, which was taken by A the Turkes in the yeare 1541, and soone after the townes of Strigonia, Albaregate, and Quinque Eglises, Belgrada also, or Alba Greka, was taken by them in the yeare 1521. And to conclude, for that wee will treat more particularly elsewhere of the realme of Hongarie, king *Mathias* who was put in possession of the realme of Hongarie, holds nothing but that which lies towards the riuier of Danou, vpon the frontiers of Polonia and California.

¶ The Qualitie.

THe realme of Bosnie is full of rough mountaines which yeld little. All the aduantage it hath, is, that it makes the countrie the more strong. There are also mines of siluer, whereof they haue great abundance. And they draw out of this countrie the best falcons that can be seene.

Bulgaria, is for the most part full of mountaines, and extends sometimes towards the riuier of Danou, and sometimes towards Romania: the middle part of the countrie is more stonie and rough than the rest. And although that the lower parts haue some plaines and vallies, yet the greatest part is full of thickewoods, or else the plaines are desart: here *Ladislaus* king of Poland consumed his armie.

Seruia and Rascia are of the same qualitie: but Seruia exceeds the rest in that it hath mines of gold, and is like to that of Bosina, in regard of those of siluer. As for the countrie which the Turke holds in Hongarie, we will speake of the qualitie thereof, wheras we shall make particular mention of that realme.

¶ The Manners.

THe manners of these people are for the most part like ynto those of the Sclauonians, which we haue alreadie described. They haue little salt of the neigborhood of the Polonians. These nations are in a manner all gien to wine, very rude and grosse. There is no great trust in their words, for that they breake their faith vpon any light occasion. D They are borne to endure all kind of toile and labour, and are not easily tired with any thing: but there is nothing more troublesome than their conuersation. They are full of courage but not of valour, for that their resolution growes rather from bruitiflesse, than from any thing that may give a man the title of valiant.



THE REALMES OF ALGIERS, TVNES, AND TREMISEN IN AFRIKE.

The Contents.

THe author having discoursed of the countries which the Turke holds in Europe, he comes to the description of those which he commandes in Afrike; and beginningly the realme of Tremisen, he shewes the bounds, the length, and breadth, and the provinces which in old time it did containe. And having described the towne of Algier, and the realme, he comes to treat of the realme of Tunis, the which he diuides into five provinces.

renues notes their extention, scituacion, and chiefe townes, and among others, he shewes at the description of Cartilage, the most ancient of the realme of Tunis, in old time the chiefe of all Afrike. Then coming to two other observations, of the fertilitie of these provinces, and the maners and dispositions of their inhabitants. Touching the first, he writes, That there is abundance of Corne, Oyle, Olives, Dates, and all kind of fruits in the most part, Goats, Oxen, and Horses. As for the maners and customes of this countrie, that the women wear long haire, and have a boope of braſe vpon either thigh, and that in old time they were common, but now they liue after the maner of the Turkes, who command over them: They haue alwaies beeene subtle, treacherous, and disloyall; there being in these countries two kinds of feits or religions, which were Christians and Mabometans, wheres the Author wil speake hereafter more amply, treating of the Turkes religion.



He realme of Tremisen, or Telenzin, hath Mauritania, Tingitana, (in the which are comprehended the realmes of Fez and Morroco) vpon the West, divided by the riuier of Mulua: vpon the East, that of Ampfaga: vpon the South, ly the Numidians Getulians: and vpon the North part, lyeth the Mediterranean Sea, which looks towards the Iland of Sardinia. *Johannes Leo*, of Afrike, comes very neere vnto *Ptolomeo* in his description which he made of C the realme of Telenzin, wheras he saith, That it ends towards the West with the riuier Zia, and with that of Mulua: vpon the West, it hath for bounds the great river, which fonde hold to be that which the Modernes call Magrada (which hath beeene knowne to the Auncients by the name of Bugrada:) vpon the South, the desarts of Numidia: and towards the North, the Mediterranean Sea.

This country was called Mauritania *Cæsaria*, in the Romans time. It extends from East to West three hundred and eightie miles, but the bredth is not aboue five and twentie miles, that is to say, from the Mediterranean Sea, vnto the desarts of Numidia; by reason whereof it is subiect to the continual incursions and invasions of the Arabians which dwell in the Desarts: for this cause, the kings of this countrie haue alwaies fought the loue and friendship of the Numidians in all degrees, and yet they could never satisfie them.

This realme of Tremisen did, in auncient time, (as Authours affirme) comprehend foure provinces, which carried the names of their chiefe and principall townes, that is to say, of Tremisen, Tenez, Bugia, and Algier: but at this day there remaines none but Tenez, and Tremisen. This last towne had in former times sixtene or seventene thousand households; but (first of all by reason of the warres of *Joseph* king of Fez, who besieged it seuen years; then by the warre which was made by the Emperour *Charles* the fifth, who had taken it vnder his protection; and of the Turkes, who in the end made themselves masters therof; and in like manner by reason of the warre betwixt the Serif and the Turke) it is much decayed.

The towne of Algier was in former times vnder the realme of Tremisen; but, by reason of the insupportable charges it was at, it revolted, and gaue it selfe to the king of Bugia. It did afterwards belong to the king of Spaine, from whom *Barbarossa* tooke it in the yeare of our Lord God 1515. Now it is reduced vnder the Turke, and is growne both rich and famous, being a retreat for an infinit companie of Pyrats which bring their prizes thither, for which reaon the great Turke hath a Lieutenant remayning there. It stands vpon the declining of certaine hills, being three miles in circuit, and containes eightie thousand persons. A small Iland makes the Port, the which is little, and subiect to the Northerne winds. The Turkes haue continually fortifiid this place, and made it in a manner impregnable. This towne was in former times called Gelaſir; and the realme of Algier extends vnto Tencor, a towne of foure thousand families, and vnto Guargas, which containes six thousand.

The realme of Tunis comprehends all that which lyeth betwixt the great riuier, and the riuer of the countrie of Mefstat; so as it doth contayne all the countrie which the

Auncients did properly call Africke, or the lesser Africke, and in like manner the auncient A Numidia. Some diuide this realme into fve parts, which be the prouince of Bugia, that of Constantine, the countrie of Tunes, that of Tripoli, and that of Ezzab.

The prouince of Bugia begins at the great riuere, and extends vnto the mountaines of Constantine, neere vnto the Mediterranean Sea, the which is about one hundred and fiftie miles, and the breth is neere fortie miles. There are also some townes which are small, but well peopled, as Neccaus vpon the frontier of Numidia, and Chollo, neere to the Mediterranean Sea. But Bugia is the chiefe towne, which giues her name vnto the whole countrie. It is verie auncient, and was built by the Romans vpon a high mountaine neere vnto the Sea, Falzal, which some hold to be that which *Ptolome* calls Thabu aquae. *Sabellius* takes it for Vzaca; *Sammutus* for Salde; but *Cassiodorus* (vpon whose judgement the most judicious relie) holds that it is Igilgili, for that the situation is verie like vnto it. In old time there were in this towne goodly Temples, Colledgers, and stately Lodgings; and moreover, Hopitalis, and Monasteries, after their maner; but the towne was taken in the yeare of Grace 1508, by Peter of Nauarre, since which time it hath continued without ornament or beautie.

The countrie of Constantine lies betwixt the mountaines of Constantine, vpon the frontier of the countrie of Bugia, and the territorie of Tunes, neere to the riuere of Guadilbarbar: the chiefe towne is Constantine, which *Marmolius* takes to be that which *Ptolome* calls Culcæ, putting it in new Numidia: yet *Paulus Iouius*, with *Oliner*, who hath commented vpon Melæ, and some others, hold that it is rather Certe, the abode of king *Messinissa*, which *Ptolome* calls Iulia: The towne is enironed with high and strong mountaines, which are verie auncient. It is in a manner compassed about with verie high rockes; they doe now account in it about eight thousand families. There are many faire houses, and without the towne there are to be seene a great number of goodly auncient buildings, amongst the which there is a triumphall arch, after the manner of the Romans. They doe also place in this countrie the towne of Bone, otherwife called Hippona, built by the Romans, one hundred miles or thereabouts from the Sea, the which hath beene famous by reason of S. *Augustin*, who was bishof of that place.

The countrie of Tunes lies betwixt the riuere Guadilbarbar, which the Auncients D haue called the poole of Hipponia (in which is the length of the countrie of Constantine) and the riuere of Capes, which makes certaine lakes, the which in former times was the marsh of Tritonides. This countrie is famous by reason of the towne of Tunes, the chiefe of the whole realme.

There are many faire townes in this countrie, whereof the chiefe is that of Tunes, wherof we haue made mention, called by *Ptolome*, Themiste or Thunise. In the beginning it was a small towne, but after the ruine of Carthage, it began to be wonderfully well peopled and inticht: so that at this day it is held for the chiefe towne of the whole countrie: for they number in it about ten thousand families, and it is neere fve miles in circuit. Goulette was seated neere vnto Tunes, vpon the strait of a poole, neere ten miles long, by the which they go to Tunes.

Carthage, the most auncient towne of this countrie, and sometime the chiefe of all Africke, was built by the Phenicians, as some hold, seuentie two years before the citie of Rome. Some say that it was two and twentie miles in circuit: it was in a manner enuironed of all sides by the Sea. There was in the middest of it a fort called Byrses, which contained little lesse than two thousand paces. This towne was taken and burnt by *Scipio*, in the yeare of Grace 602, after the foundation of Rome; but haing beeene afterwards re-edified by *Cesar*, who transported a Colonie thither, it did afterwards flourishe, and received much annoyace by the Vandales, Gothes, and Sarrazins, and hath been to ill entreated, as there scarce remains a twentith part of the towne inhabited. There is but little of the wall standing, fowle aqueducts, and a small number of the auncient buildings. They say there are about fve and twentie shoppes of merchants, and fve hundred houses the which are low and ill built.

Biserte, or Bensert, is a verie auncient towne, seated vpon the Mediterranean Sea, and neere

A neere to a riuere, which being small in the beginning, by little and little growes wonderfull great. There is a goodly port of the sea, capable to receiue great shipping. Some say that this towne is all one with Utica, which held the first ranke nextvnto Caithage, and grew very famous by the death of *Cato*. In this countrie, they do also reckon the great towne of Cairoan, feated in a plaine which is desert and sandie, and famous by reason of the studie of the law, according to the lawes of the land, and the superstition of the Arabians, the which are carefully obserued there.

The countrie of Tripoli begins at the riuere and gulfe of Capes, and extends neere vnto the countrie of Mesrat, beyond the towne of Tripoli. Some say that this prouince B did extend it selfe in former times towards the North, before that was drowned, by reason whereof, the inhabitants flying this inconuenient retired themselves towards the South. There are many townes in this prouince, whereof the chiefe is new Tripoli, which otherwife is called Tripoli of Barbarie. This towne hath gotten reputation in our time, by reason of the pirates which liue there, and which annoy all the coasts of Italie: wheras in former times there was great aceſſe of merchants from Genouia, Venice, C Sicilia, and other places.

Ezzabe, the last prouince of the realm of Tunes, lies beyond that of Tripoli towards the East. It comprehendeth some towns which are of no great importance. The chiefe countrie of this prouince is called Mesrat, the which lies neere to the Mediterranean sea, and about one hundred miles from Tripoli: and this countrie containes many townes and villages built as well in the plaine as vpon the mountaines.

¶ The Qualite.

If we shall obserue in generall the realme of Tunes, we must confesse that it is fertile enough, and fit to breed vp much cattell, and to beare great numbers of trees, the which are commonly ieene towards the South: for vpon the East, it is not very fruitful, neither haue they much water: but to examine every thing in particular, the countrie of Bugia is in some places pleasant and fruitfull, for that it yelds good store of graine and fruit: but in some other places, it is so barren, as there can be nothing feene more miseraunce. The soile about the towne of Bugia is not fit for corne, but it yelds excellent fruits. There are in this countrie wonderful high and rough mountaines, where there are many foreſts, and store of fountaines, replenished with goats, oxen, and horses.

In the countrie of Constantine there is store of oyle and corne, with great plentie of butter, by reason of the troupes of caſtell which they feed. Neere vnto Bone, there is a very great plaine, the which is fortie miles long, and fve and twentie broad, the which yelds abundance of corne.

In the prouince of Tunes neere vnto the chiefe towne, and within foure or fve miles round about, there are plaines full of olive trees: but they want wheat, and all other kind of graine, by reason that the inhabitants dare not manure the land that is about the towne, for feare of the Arabians, who make dayly incursions.

The prouince of Tripoli yelds great store of dates, and fruits of all sorts: but it is not fit to beare corne; yet they haue good plentie of wheat. The prouince of Ezzab hath goodly plaines, but nothing fit to beare wheat, nor any other graine: but in recompence thereof, there is abundance of olives, dates, and many other fruits.

¶ The Manners of the auncient.

The women of this countrie did in old time ware vpon either thigh a hoope of braſte, which is obſerued at this day in many places of Africke among the Moores, and they did ware their haire very long. They were in ſome places ſo vnicuile, or to ſpeak more properly, ſo naſtie, as they did kill the lice they took with their teeth, and afterwards cast them to the ground. Theſe were called Andrimachides, who liued among the Poenes, and theſe did lend and proſtitute their daughters being readie R 111 ij

The Estate of the Turke in Africke.

to marrie, to their king, who defoured her that best pleased him, and tooke say before the A
came vnto her husband.

They which liued neere to the Marish Tritonides, did shauue the forepart of their head, and did weare their haire long: behind: on the other side, the Auses did suffer their haire to grow before, like as time is described. The virgins of this countrie do euery yeare prepare a combate on the day of *Aimerua* feast, in honour of that goddesse, and they did fight with stones and staves with great eageresse. They that died in this combate were held for corrupted virgins; and she that had carried her selfe valiantly in the fight, was alwaies honoured by other virgins, who arme her with all peeces, especiall, with a bournogges made after the Corinthian manner, with a crest like unto our mornions, and setting her in a chariot, they did carrie her in triumph along the lake of Tritonides. B

The people of this countrie did cohabit confusely with women, and as for the chil-
dren which were borne of such coniunctions, whenas they come to age, they were brought to the assemblie of men, where they made choise of him they would remaine with, and he was held for their fathers and every three moneths they meet vpon this occa-
sion. They were held treacherous and disloyall, yea in such sort as it grew to a prouerbe, That whenas any one had fassified his faith, and broken his oath, it was sufficient to lay that he was a Poenian. They were alwaies subtile, whereof their captaine *Hannibal* hath gauen sufficient testimonie to the Romans: as for courage they wanted not any; but they were full of fations and enuie: and this diuision, with the effeminateſſe which they learned C
at Capoua, was the caufe of *Hannibals* totall ruine.

The king of Trenisien was not accustomed to speake to any but to the greatest per-
sons of his court, who were afterwards dispatched according to his fancie. He had for
his officers a Lieutenant Generall, who in time of warre hath as great authoritie as the
king: a chiefe Secretarie, who did write an awnswere in the kings name: a Treasurer, and
another which did distribute the treasure according to the kings commandement and
pleasure: the fift was the Captain of the port, or rather the lord Steward, who com-
manded the kings guard: and as for Chamberlaines, although he had some, yet they did no
service but when the king gaue audience, for that in his chamber he was leued only
by slaves, and by his women and eunuches. D

The Manners at this day.

The inhabitants of these countries liue for the most part like unto them of the realms
of Feſſe and Morrocco, of whom we haue elsewhere made mention. True it is, they
apple themselves ſomething to liue after the maner of the Turkes, who command ouer
them. The Arabians do alſo liue like unto them of whom we haue ſpoken, treating of the
Empire of Morrocco.

They that are borne in the countrie do not greatly loue the Turkes, who haue authori-
tie over them, and if there ſhould grow any combiſtions or troubles among them, they E
would be the firſt that ſhould take armes againſt the vſurpers of their provinces.

The inhabitants of this countrie are of a good complexion, endure labour willingly,
and grow moſt commonly to be old, if the end of their daies be not aduanced by ſome
violent death. They are ſeldome ſick, neither do they much feare it.

They that liue in the prouince of Bugia are rich, noble, and courteous, and as ciuile as
any that liue in the reſt of Barbarie. They haue an ancient custome to paine a blacke croſſe
upon their iawbones.

The inhabitants of the countrie called particularly Tunis, are not very rich, espe-
cially the noblemen and gentlemen, who ſe no kind of traffike. Their manners are like unto
thoſe of other prouinces: yet they are more ſtudious and givuen to learning than others: F
and neere vnto Carthage they are exceeding proud, although they be of all men moſt
miferable.

Finally, all the countrie which lies neere vnto the ſea is full of pirats, who do continual-
ly rob and ſpoile ſuch as they encounter. There are many Christians which be all slaves,
and

A and especially in the towne of Algier, whereas they doe reckon ſive and twentie thou-
ſand, who retaine the humours and manners of the countrie where they were borne; but
liue at the diſcretion of ſuch as haue them in their powers.

The Riches.

These countries muſt needs be rich, ſeeing that Merchants come thither from all
parts, except to Tripoli, which is an ordinarie harbour for Pyrats, by reaſon whereof
the Venetians and Gencuois, who were accuſtomed to come thither in regard of their
B traffique, ſlie from it now as daungerous.

There are great numbers of merchants to be ſene at Constantinople, who ſell cloth,
wooll, oyle, filke, linnen cloth, and many other things. The Gencuois, and ſome others,
go to Bona to make their traffique of corne and butter; and many of them alſo go to
Tunes in regard of traffique; and in like manner the Venetians, and many merchants of
other Nations.

The towne of Algier hath two ports, the one at Sea, the other at land, whereof the
entrie yelds neere a million of gold. The feeding of cattle yelds great benefit to the
inhabitants of theſe countries, and the great number of ſlaves whom they force to la-
bor, yelds them an ineſtimable profit.

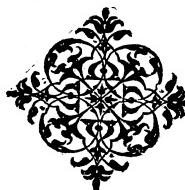
C

The Religion.

All they that dwell in theſe countries make open profeſſion of *Mahomet* law, where-
of we will ſpeak more at large in the end, when we ſhall treat in general of the
Turkes religion. And as for Chriftian ſlaves, they liue there in their religion with im-
mit numbers of miseries, being more roughly vſed than in the countries of the emperour
of Morrocco.

Rrrr iij

ÆGYPT,



A

**ÆGYPT, AND
THE COVNTRIES OF
THE TROGLODITES NEERE
VNTO IT.**

C
The Contents.

EN the country of Egypt there are many things as worthye of note as be in the world: but before the author comes vnto them, he setteth downe the situation of the countrey, and the divers names wherewith the Auncients haue baptisid Egypt, whence the Egyptians haue drawne their beginning. The extention of this prouince in length and breedth. The figure resembling a band stretched out at length, vnder what climat, and in what parallell. The severall diuisions whiche the Auncients haue made of these countries, and how in old time it was diuided into high and low. The great number of townes, amounting to six and twentie thousand, of the raigne of Amasis: the name of the most renowned, emergit D vpon the Sene, where there is a deepe pit to beeene, in which they can see no shadow wheras the sunneler shal enter. Memphis, famous for the abode of the kings of Egypt, and the necesse of the Pyramides numbered among the severall wonders of the world. The citie of Caire, of a triangular forme, the which hath within the circuit thereof a Tower, by the meanes whereof, they foresee the fertilitie, and future barrennesse of all Egypt. Alexandria, a citie built in forme of a halfe Moon, where there are goodly Cesternes to be scene, and the ruines of the ancient palaces of Cleopatra, and of king Cosra, father to S.Katherine. Two Obelisks, or Spires, ten fadome high, with other singularities. Damietta, and others. The riuere Nile admirable in her name, which in the letters carrieth the numbers of the daies of the year, and famous for her seven mouthes, which overflowing Egypt, makes the land fertile: The spring whereof being unknowne E to the Auncients, hath beeene discouered in our time. Among the stately buildings of this realme, are the Sepulchres of their kings, the Obelisks, the Sphinx, and the Pyramids. Then follows the consideration of their riches, growing by the abundance of all sorts of graine, cotton, sugar, wines which keepe long; Palme trees, Stacmores, Pomegranets, Oranges, the Tamaris, and the Alana, which the Egyptians use for painting: Metals, the Ametiste, and other pretious stones; the Eagle stone, which hath a vertue to discouer theenes: and neare vnto Caire growes the tree which bears balme. As for the nature, and disposition of the Egyptians, and their subtelite of wit, it sufficeth to say, that antiquitie hath attributed vnto them the invention of sciences. Their women were capable to trade in merchandise, and to doe all offices belonging to men; the which they did practise in old time. The rest of the Authors discourse is verie notable touching the auncient forme of the Egyptians Duellen. Their manner of writing from the right hand to the left, and the two sorts of letters which is vsed, the one sacred, and the other common and prophane. The garments of their Priests: their sacrifices, their meats, the feasts, at the end whereof was florisid dead boodie; the funerall pompe as well royall as particular. The deities which they worshipped, under

The Estate of the Turke in Africke.

A under the figures of all sorts of beasts. Their disposition, and manner of living, and their religion at this day. Their laws and auncient customes made touching Africke and the rest: and for the marriage of their priests. The autorite of their kings, the order which they held to treat of affaires, and their ceremonys in sacrificing a bulle vnto their gods. Finally, is represented the state of the religion of Egypt at this day, and the manner of living of the Christians, called Co-phites, or Christians of the Girdle.



B One auncient Authors would haue Egypt to be a distinct part of the world diuided from Africke and Asia, betwixt the which they containe it. Others which take Nile for the true bound of Afia and Africke, put a part of this country in Afia, and the other in Africke. But Ptolome, and many others who haue taken the Arabian gulfe, or the red sea for a more commodious bound of these two parts, haue placed Egypt in Africke.

C It was sometimes called Acrea, Aetia, Potamia, Ogygia, Melambola, Hefestia, Miare, and also Ethiopia, by reason of the Ethiopians which liued there, as Stephen and Eustathius do witness. But the name of Egypt comes from one of their kings, brother to Dauau, or from the riuere of Nile, which was sometimes called Egypt: or from the people of Merseu, descending from the race of Cham, who according to the testimonie of Josephus, where called Egyptians. This countrey hath also received many names and Egyptaphes from diuers authors, for that Apollodorus calleth it the region of the Melampodes, by reason of the great fertilitie; and according vnto Plutarch in Osiris, they gaue it the name of Shemia, in the sacred ceremonies of the Egyptians. And it may be, they speake this word in stead of Shamea, as Ortensius hath wittily obserued, by reason of Cham the sonne of Noah.

D In the sacred booke of the Hebrues, this countrey was called Mesraim, as Iosephus doth witness, and Chus, if we shall beleue Arias Montanus. Vv hcreupon I will not omit to say that the Egyptians haue drawne their beginning from Mesraim the sonne of Chus, who came from Cham the sonne of Noah. The Arabians call this countrey Mezze, and the inhabitants Chibit, of his name who first commanded in those quarters. The Turkes call them Elchebits, as Pines reports, or Elquiber, according to Marmolius.

E This prouince runs a great tract of countrie from South to North. It hath for bounds vpon the West, the deserts of Barze, of Lybia, and Numidia, and the realme of Nubia; vpon the South, the countrey of Bugia, and the riuere of Nile, as Leo Africanus affirme, for that in this place it winds about something from the West vnto the East. But Plinius (who was followed by many in that respect) setteth the end of Egypt vpon that side neare vnto the towne of Siena, which they now call Afne. Others say, that vpon the South side lie the Cataractes, which are very strait precipes, by the which the Nile falling with great abundance of waters, seemes not to flow, but to poure downe with a wonderfull violence. It hath for bounds vpon the East, the deserts of Arabia, which lies betwixt Egypt and the red sea, and all this countrey is desart, and without any water for the space of eight daies journey: vpon the North, it ioines with our sea, which is called that place the Egyptian sea, of the countrey to the which it ioines. This shewes sufficiently, that the Auncients haue called that enely Egypt, which is watered by the riuere of Nile, that is to say, the countrey which is enironed with great desarts, beginning at those places which are neare vnto Siena vnto the Mediterranean sea. And that part which lies on either side of Nile, from Afne vnto Alcaire or Caire, is like vnto a band stretched out at length, if you will except the turnings of the riuere, as Strabo writes, which are very many.

F This figure is made by certayne mountaines, neare vnto the which the riuere running straight and restrained betwixt them, is neuer aboue five hundred stades broad, or about seuen and thirtie miles, neither doth it carrie that breadth in all places: but some modern writers affirme that it is not aboue seuen or eight miles broad, and that sometimes it is so restrained betwixt the mountaines, as it carries not aboue fourre or five miles in breadth.

But from Caire or neere vnto it, this riuer diuideth it selfe into two maine branches, and A giues a triangular figure to *Egypt*, whereof the two sides are channells falling by two passages into the sea, that is to say, vpon the right hand to the Pelusian mouth, or of Damietta, and on the left hand to the mouth of Canope, whereto the towne of Rosetta now stands. The Basis of this triangle, is that coast of the *Egyptian* sea which lies betwixt the mouth of Damiette, and that of Rosetta, which runs in length about three hundred stades, or one hundred sixtie and two Italian miles, as *Strabo* writes, or according vnto some others of one hundred and seuentie thousand paces : so as the most Nethertherly part of *Egypt*, which they call base *Egypt*, hath the forme of an Island, compact in by the sea, and those two channells of Nile, and was comprehended under the name B of Delta, by auncient Historiographers, Geographers, and Poets, for that it is very like vnto this Greekke letter.

This Island hath in circuit, as *Strabo* doth write, about three thousand stades, which make three hundred seuentie and five Italian miles : yet the moderne writers say, that this Delta containes about three hundred miles ; for that from the towne of Rosetta vnto Damiette they account one hundred and fortie miles, and euery channell is seuentie miles long. *Ptolome* calls this the great Delta, the which he diuides into the lesser, and the third, calling the lesser Delta, that which lies betwixt the riuers of Bubastis and Buisiris, and the third, is that which is contained betwixt the riuers of Bubastis and Atribe. All in a manner take the length of *Egypt*, from the towne of Asne, vnto the Mediterranean sea ; and this extent, according vnto *Plinie*, is of five hundred eightie and five thousand paces ; but some moderne writers say, that it containes about five hundred thousand.

Leo Africke extends the length of this countrie beyond Asne, vnto the great and auncient Aline, which is distant from the riuer of Nile about eightie miles towards the East, and to the South, vpon the frontiers of the realme of Nubia, and the inhabitants of Bugia. The same author makes it fourte hundred and fiftie Italian miles long : but for that he makes them longer than he shoulde, it is fit according to the opinion, of some to adde a fourth part ; so as it would make about five hundred sixtie and two ordinary miles.

D It is situated neere to the Tropicke of Cancer, bending towards the Article circle, betwixt the seventh & tenth parallel, especially vnder the second climat : by reason wherof the longest day in Summer is not aboue thirteeene houres and a halfe, and in the most Northerly parts, it exceeds not fourteeene houres. It lies betwixt the Meridean of Alexandria and Teneffe or Teneze, whereof the first passeth by the one hundred and sixtie degree and a halfe, and the other neere to the sixtie three degree and one quarter. We find in authors diuers diuisions of this countrie, for that they which distinguish Asia from Africke by the riuer of Nile, diuide this prouince into three parts, that is to say, into *Egypt* of Asia, otherwise called Thebayde, and now Seid or Said, into *Egypt* of Africke, which is that part which lies towards the West, and into base *Egypt* containing towards the North in the diuision of Nile, vnder the forme of Delta.

Egypt was also diuided in old time into high and low. They call that part high *Egypt* which is long and straight, and begins at the Cataraetes beyond Siena vpon the frontiers of *Ethiopia*, and ends neere vnto Caire. Base *Egypt* containes that which is enclosed betwixt the two channells of Nile, from Caire vnto the Mediterranean sea, vnder the forme of the letter Delta, or of a Triangle.

There are others whi diuide this prouince into high, middle, and base, the base they take from the frontiers of *Ethiopia*, and extend it onely vnto Antioe, a towne seated vpon the Nile, which *Leo Africaneus* calls Anthius, and it is the same with Thebayde or the countrie of Sahid. For the middle *Egypt*, they take that part which is betwixt the towne of Antioe, and the top of the great Delta, which is called Heptapolis and Heph-tonia. Base *Egypt* is according to their opinions the part contained vnder the figure of Delta, and this was called by the Romanes Augustum-Nica, or Augustamia. *Insini-*

Finally,

A I nially, *Leo Africaneus* makes mention of the diuision of *Egypt*, which was made when the Mahometans became maisters therewer. He diuides it into three regions, that is to say, into that of Sahid, which is earthly, he which runs from the countries of Bugia, vnto Caire, and this is high *Egypt* : into Irisia, which is in the West part of Nile, from Caire vnto Rosette ; and into Bechria, or Merennua, which is vpon the East part neere vnto the riuer of Nile.

We must also understand, that *Egypt* was in former times diuided by *Alexander* into diuers governements ; and that the Romanis did afterwards practise the like. *Herodotus* makes mention of eighteene governements, or Nomes ; *Strabo* nineeteene ; *Ptoleme* fix and fortie ; *Plinie* about sixtie ; but *Ortelius* hath gathered out of diuers Authors about sixtie six Nomes.

C As for the townes, some haue written that in former times there were about six and twentie thousand, whenas *Amasia* reigned ; and *Diodorus* saith, That in his time there were aboue three thousand. But *Ortelius* could never find but three hundred, notwithstanding all his care and diligence in this search : so as we must conceiuie that auncient writers comprehended their bourroughs and villages in this computation : yet we denie not but the Scyrian, *Ethiopian*, and Roman warres, haue ruined many townes. But leauing this dispute, I say, that the most famous of *Egypt*, were Siena and Thebes, which was also called Diopolis, Tentra, Heliopolis, Memphis, Babylon, Alexandria, Pelusium, and some others.

Siena, now called Asne, is precisely vnder the tropicke of Cancer. In this place (as *Plinie* doth witnesse) they made a verie great pit, where there is no shadow to be scene whenas the Sunne enters into Cancer. The towne of Memphis, seated beyond the riuer of Nile towards the West, was in old time the abode of the princes of *Egypt*, and the Pyramides (whereof writers make so great mention) are not farre from it. Caire succeeded in the place of this auncient towne, and was the ordinary abode of the Soldans of *Egypt*. It is true, that many hold that the Caire is in the same place where in old time Babylon stood: For *Belen*, who hath bee in all those countries, seemes to assure that the towne, called Babylon by the Auncients, was a little aboue Caire. And in truth D there are many ruines to be seene, and the remainders of goodly and stately buildings in that place, the which is at this day a village, where there remaine good numbers of Christians, Grecians, and Armenians, where there is a chappell to be seene, and a vault vnder ground, where they say that the blessed Virgin lay hidden with her sonne our Saviour, whenas she fled out of Iudee.

E The towne of Caire is more long than broad, and of a triangular forme. It is verie great, and walled about, but not of all sides, for that the riuer of Nile borders the greatest part, which serues as a wall. Without the circuit of the walls, there are many buildings, and a fort which is in one of the corners like a rocke whereas certaine staires were cut out, the abode whereof is wholesome and pleasant : for that taking view from the windowes, they might see the whole countrie of *Egypt*. Most of the houses are couered with double slate, by reasoun of the heat, and the doores are so low and narrow, as they are forced to stoole when they enter into them : yet the houses of great men haue great gates, like unto those of Europe. There is in this towne a certaine Tower, by means wherof they know how fertile it shall be euerie year in *Egypt*, obseruing how much the riuer of Nile did rife : for there are diuers markes by the which they doe judge what the haruest will be : for whenas Nile comes to the highest hole, they haue abundance of corne ; and after this manner they judge of their haruest, according to the heigh of the water : yet the Baron of Beauveau, in his voyage saith, That it was in a Mosque called Elchial, wheras they did measure how much the riuer of Nile did rife by a pillar F which was there ; but *Palernes* in his peregrination saith, That they go and obserue the heigh of this riuer, in an Island neere vnto Caire, wherof we will make mention, speaking of the qualite of *Egypt*.

There is also within the citie of Caire, a place walled about called Bafstan, wheras they sell much siluer vessell, cloth of gold and siluer, silkes, and some rare splices. Multitudes

tudes of people flocke thither continually, for that whatsoeuer is rare within the citie, is A to be feene there. Some report, That this citie hath aboue eighteeue miles in circuit, and aboue fourteene and twentie thousand streets which are chained vp euerie night. There are both within and without the citie goodly gardens, the which, besid ordinary heards, were replenished with canes of *Cassia*, *Tamaris*, *Palme trees*, *Sicciamores*, *Oranges*, *Citrons*, and wild *Lymons*, and also with Canes of *Suga*, and the hedges which are about these gardens are full of *Camelions*. Aboue *Materca*, which is a goodly garden neere vnto Caire, there is an Obeliske to be feene, greater than those which are at *Alexandria*, or that which is to be feene in the Hippodromo at Constantinople.

As for the Pyramides of *Egypte* (as *Belon* reports) they stand in an eminent place, and B begin to shew themselves fortie miles off. The *Egyptians* (as he saith) call these Pyramides, *Pharaons*; and they seeme more admirable to them that behold them neare hand, than Authors haue described them : for the antique works of the Romans, are matters of small moment, in regard of these wonderfull maſtles of stone. They are to be feene in a verie defart place, fourte miles from Caire, and ſome three ſtones caſt beyond the riuere of *Nile*. The greatest exceeds all the reſt in beautie. It hath at the foot three hundred paces in ſquare, which make one thouſand two hundred in circuit, and the heighth thereof may be six hundred foot. The ſtones whereof it is made, are in a manner equal, three foot long, and two foot broad, and of the ſame thickneſſe; and although the top ſeemeth to be made ſharpe, by reaſon of the altitude thereof, yet it is one and twentie C foot ſquare.

The Baron of Beauveau (from whom I haue drawne this relation) faith, That entring into it, he firſt defended ſome ſiue paces, then mounting about forte, he went into an alleay that was fourte foot broad, and five high, and ſome thirtie paces long, the which had at the foot of a little chamber, ſome eight paces ſquare, but all ruined, and full of ordure ; and returning by the ſame alleay, he ſaw vpon the right hand the mouth of a verie great and deepe Cefterne, then mounting 68 ſteps, he entred into a verie high chamber, garniſhed with marble, the which was forte foot long, and one and twentie broad, where there was to be feene a great hollow ſtone of *Thebain* marble, the which was three or four fingers thick, twelve ſpans long, and five broad. This ſtone is of ſuch D a ſubſtance, as ſtriking theron with another ſtone, it ſounds as cleere as a bell. This was the report of that knight, whereon I will rellie, beleueing that a man of his qualite will deſcribe things as they are, and not ſalfie any thing.

Belon faith, That it hath ſteps without, and three hundred twentie fourte paces vpon either ſide. Moreouer, from the baſis or foot, vnto the top, there are two hundred and ſiue degrees, whereof euerie one is ſue foot high, reckoning nine inches to the foot. He faith, That the bredth is ſuich, that a good archer beying upon the top, and ſhooting an arrow into the aire, it would fall vpon the ſteps, and not paſſe the foundation. He reports, That the top is plaine, and hath two paces in Dyameter, and that fiftie men may eaſily ſtand thereon.

I will not ſpeak of the reſt, for that were a ſuperfluous curioſtie : but I will onely ſay, that a little beneath the Pyramides, the great Colofe of *Sphinx* is to be feene, neere vnto the channell of *Nile*. I will omit the deſcription, for that *Plinie*, *Herodotus*, and ſome others, haue done it ſufficiently.

The towne of *Alexandria* was in former times one of the cheife cities of the world, for that it yecelded not vnto *Rome*, in regard of the number of the inhabitants. It is ſeated (as the Baron of Beauveau reports) in a ſandie country, and vpon the Sea ſhore, builte like a halfe Moone, more broad than long, and is diuided into old and new. The firſt is three miles long, hauing within it (besides many rare things) two mountaines of ſand that are incloſed. Her auncient walls are yet ſtanding, but within it is little inhabited. All the buildings are hollow, and vaulted vnderneath, and full of Ceſternes, the which are ſupported by pillars of marble, by reaſon of the neceſſarie of water, for that they haue no other but that which is brought from an arme of *Nile*, called *Calis*, by cer- taine pipes to fill theſe cefternes once a yeare, which is the fifteenth day of *August*. There are

Are very faire and great ſtreets, in which there are many antiquities and ruines to be feene, among others the ruines of the pallace of king *Cofes*, father to *S.Katherine*, and neere vnto it ſix pillars of marble, the which are twentie ſpans about, and three fadomes high without the ground. There is alſo to be feene in a ſtreet, the place where *S. Marke* was beheaded, and a church where the Cofites keepe the ſtone vpon the which his head was cut off, and the pulpit wherein he preached. There is alſo a church dedicated to *S.Katherine*, where there is a ſquare pillar to be feene, vpon the which the head of this virgin was cut off.

Neere vnto the walls of the port, there are two ſpires to be feene, almoſt a like, both B grauen with Hieroglyphical letters, whereas the one lies all along, and is almoſt couered with earth ; and the other stands ten fadome high without the ground, and hath eleven ſoor in ſquare. A little booke, is the place to be feene, where in old time stood *Cleopatras* palace, where ſhe had a gallerie which aduaanced ouer the ſea, as may be feene by the ruines.

Without the towne stands a pillar which *Cesar* cauſed to be erected in memorie of *Pompeis* defeat, the which is of marble, and of a reaſonable heighth: the baſis and top are eighteene foot, and it hath eight and twentie in circuit. As for the new towne, it is ſome what more pleasant, ſeated in a plaine, hauing vpon the left hand the old port, the which is defended by a caſtle of the old towne : but by reaſon of the difficultie, they doe no C more vſe it, but ſometimes to lodge their galleyes and foifts.

Vpon the right hand is the new port, the which is nothing but an open road, ſubiect to the Northern winds : but it is defended on either ſide by two caſtles, which they call *Farilos*, whereof the one stands vpon a little Peninfula, and hath no other fresh water, but what is brought to it by the towne cefternes : the other is right againſt it, ſo as all ſhips muſt of neceſſarie paſſe within the ſhoot of theſe two caſtles, and without theſe two ports the towne would be loone abandoned by reaſon of the bad aire.

The Island of *Pharos*, which they ſet right againſt *Alexandria*, is no more an Island, as in the time of *Cesar* and *Ptolome* : for this place joynes now to the firme land, and hath a caſtle very incommodeous, for that they are forced dayly to carry water vpon cam- D mells, which they draw out of the cefternes of *Alexandria*. Halfe a dayes journey from *Alexandria*, ſtands *Rofetta*, a faire towne, ſeated on the riuere of *Nile*, about eight miles from the ſea. The houses are well builte, and enricht with gilding and painting, rare things in theſe prouincies.

The towne of *Damierra* is alſo very famous, and ſeated neere to the Miditerranean ſea. The auncients called it *Pelusium*, and it had alſo the name of *Eliopolis*, of the prince *Elie* or *Aly* who had enironed it with three walls. *Suidas* calleth it the key of *Egypt*: but *Ortelius* thinkes that *Pelusium* is that which at this day we call *Teneze*. Besideth theſe townes, there are alſo others of good note, as *Michacle*, which is almoſt as big as *Caire*; and *Fuca*, or *Foua*, which next vnto *Caire* is bigger than any of the reſt, and right againſt E it, is the Island of *Edibeb*, which the riuere of *Nile* makes in that place. There are alſo a great number of townes and villages in *Egypt*, eſpecially neere to the riuere of *Nile*, which makes them pleasant, and yeeldeth them great profit.

As for villages, if they be far from *Nile*, the inhabitants haue builte them in high places to avoid the ouerflowing of the water. Their houses are builte of a thicke fat ſlime or mire, the which is very binding, and their courterings are pointed, yet there are ſome which are made flat.

As for the *Troglodites*, they held the countrie which lies beyond the banke of the red ſea, vpon the right hand of *Egypt*. *Poleme* calls them *Arabians Ichthiophages* : and *Cæſar* faith that this countrie is now called *Scifia* ; but it ſeemes that the modernes call F it *Arabia Trogloditica*.

The cheife places of this countrie are *Grondal* or *Corandal*, with a reaſonable good port. *Alcoſſer* or *Chozair*, which ſome take for the auncient *Berenice* of *Ptolome*. There the mountains open to giue paſſage to the fruits which are brought out of the Abyssines countrie.

There is also Suaquen which is the Ptolomais of *Mela*, according to the opinion of *Ortelius*. *Plinie* calls it Epytheras, and *Ptolome* Theron. Neere vnto this towne, there is a very good port. The Turke doth commonly entertaine a Bassathere, who commands all the country.

Neere vnto the red sea, and as it were in the head of the Arabian gulfe, stands the towne of Suez, which *Peter Gyllies*, and *Belon* take for Aſſinoe, mentioned by *Ptolome*. *Zieglerius* holds it to be Potidie, according to *Strabo*; but some others think that it is Hero, or the citie of Heros, which did flourish exceedingly in the time of the *Ptolomes*, and of the *Romanes*; by reaſon of the abundance of merchandife which was brought thither from the Indies, and Arabia, and transported from thence by Caire and Alexandria to Egypt; but at this day it is of no great traffike, nor much peopled, by reaſon of the great difficultie of all things; and yet the Turke hath vsed all poſſible meaſes to people it.

The Qualitie.

Agypt is only watered by the riuier of Nile, which makes the ſoile very fruitiſſul. There haue beeſ many names giuen vnto this riuier, for the which they giue diuers reaſons: for *Diodorus* hath called it *Aetos*, that is to ſay, Eagle, by reaſon of the ſwiftneſſe of her courſe towards the Cataractes. It hath alſo beeſ called Agypt, of a king of that countrie, who gaue his name both to the realme and riuier. *Festus* faith that it was called *Melus*; and *Eustathius* and *Plutarch*, *Mela*: *Cedren* and *Epiphanius* teameſt Chyrlorhoas; that is to ſay, flowing in gold; and *Denis* giues it the name of Siena: it was alſo in old time called Syris, Triton, Diris, Aſtepe, and Aſtarobas. In holiſt writ it is called Sihor or Seor, that is to ſay, trouble, by reaſon of the ſlime and mud which it carries with it into Agypt; and it alſo giues it the name of Gehon, and of Phifon.

The Egyptians haue called it Noym: the Abyſſins, Tacui, according to *Barium*, or Abanhi, as *Martianus* writes; the Africans, Nile; and they of the country, Taceſſi, and Abanhi. There are diuers opinions touching the ſpring of this riuier, and all are very vncertaine. But at this day it is certainly knowne that it comes not from the mountaines of the Moone, as *Ptolome* affiures, but from a very great lake called Zaire, which is in high Ethiopia, betwixt the realme of Congo or Manicongo, and the countrie of Monimotapa or Benimotapa, vnder the eleventh degree, or the heighe of the Pole Antarcticke, and it is moft certaine, that this riuier flowing through many countries with fundrie turnings ſerpentwife, make a great number of Iſlands, whereof the greateſt is that of Meroe. But when it enters into Agypt, it runs betwixt the mountaines which reſtraine it of either ſide, then it makes the Delta; hauing ſpread it ſelfe abroad by many ſtraits and valleis; for as far as the mountaines extend themſelves, and are diſtant one from another; ſo muſt doth the riuier extenſe it ſelfe, or grow narrower, and makes the habitable countrie of a diuers forme, and then againe it dilates it ſelfe ouer the champion fields, taking againe her naturall courſe.

The riuier of Nile, whilſt it runs along Agypt, is very like to the riuier of Po, especially from Ferrara vnto the mouth of it; for they may eaſily paſſe both vpon the one and the other with full ſailes both vpward and downward.

Auncient authors do not agree touching the mouthes of Nile: for ſome will haue ſeven, as *Mela*, *Strabo*, *Diodorus*, and *Herodotus*: others nine, with *Ptolome*, and *Plinie* eleven. But the Modernes affiure that there are but three or four, as *William of Tier*, and *Peter Belon*, who report what they haue ſeine, and in like manner ſome others: for it diuides it ſelfe into ſoure branches foure miles from Caire, whereof two make the two chiefe and nauigable mouthes, that is to ſay, the one Damietta, and the other of Rosetta: yet when it overflows, many brookeſ, into the which the riuier is diuided, are nauigable. But in another ſeason great veſſells cannot paſſe, by reaſon of the marshes and ſands, but they may onely be waded through. Finally this riuier is wonderfull fruitiſſul, for that it breeds very excellent fish, and moreouer beaſts, and ſearcfull monſters, as

horses,

A Horses, Sea-calves, Crocodiles and others, which do much harme to men. They ſay that there is no wind vpon this riuier, and that the water is ſweeter than any other in the world; It may be the reaſon is for that it is much inflamed with heat, and by that meaneſ not too thick, but more ſubtile, or else by reaſon of her long courſe; for they hold that there is no any riuier in the world that flowes by ſo great a tract of land.

Some report, that Nile written in Greekke, exprefſing the number which euerie Letter is valued at, contaynes the whole number of the daies of the yeare, after this manner: N. 59, E. 5, L. 10, A. 30, O. 72, Σ. 200.

The ouerflowing of Agypt begins about the ſeventeenth of June, at what time the riuer begins to riue, and continues ſome daies together, and diſtill during the like time. This happeneth whenas Ethiopia, which is aboue Agypt, hath greatest ſtore of rayne, especially in the farther mountaines; and when that raine is paſt, the ouerflowing ſeafeth, and it retires it ſelfe. And in truthe it is an admirabe thing to ſee the riuing of this riuer, whenas all others fall, and to ſet it decaſte whenas others begin to ſwell. During the time of her encrease, vnto the end of her fall, all the townes of Agypt are like unto Islands, for that they are ſituuated vpon high places, to the end that the ouerflowing of Nile ſhould not annoy them: fo as no man can paſſe but by boat, or the art of ſwimming; and at this time in a manner all kind of wild beaſts that come there are drowned, and ſuch as can escape, ſave themſelves by retiring vnto hills: As for tame cattell, which they keepe at that time in ſtales, they are fed by their maifters, who haue made pouriffee, it may be conceiued that in time it will be nothing, and that the bankeſ will equall the height of the riuer.

There are ſome which hold, (according to the teſtimoniſe of *Strabo*) That Agypt was in former times drowned by the Sea, vnto the marshes neere vnto Pelusium, and to the mountaines of Cassia, and Scironides; but by the means of Nile, which did continually bring ſlime and mud with her inundation, it became as we now ſee it. And the reaſon which conuinceth this opinion, is that a great number of ſhells are found in the ſand.

The countrie of Agypt is plaine, low, and without mountaines; fo as they cannot ſee farre. The ayre is hot and offendiue; fo as to avoid the inſupportable heat in Sommer, and to haue ſome fresh ayre and wind, the inhabitants are accustomed (as *Leo Afficanus* reports) to builte high Towers in all their townes, which haue both aboue and below a doore right againſt their houſes; fo as the wind comes both from below, and from the top: yet this prouince is not ſubiect to the Southerne winds, which are hortent, like vnto the rest of Africke; but it is chiefly expoſed to the Southerne winds, the which are moist there, whereas in other countries they die.

The countrie is not ſubiect to Earthquakes, nor to rayne, whereof they haue not any need, for that the land is euerie year fattened with the ouerflowing of the riuier of Nile. And if it happens to rayne, the which is verie ſeldome, it caueth diſeaſes, as Catharras, Feueris, ſwelling of the codds, and other ſickneſſes. Finally, the countrie is exceeding fertile, by reaſon of the ouerflowing of Nile; for want whereof, the dearth is verie great.

They haue digged many pits, to the end that ſuch towneſ as are farre from Nile, in the middef of the prouince, ſhould neuer be vnfurnished of water, whenas the riuier retires it ſelfe. *Trogus* makes mention, that the countrie of Agypt is fo fertile, as there is not any ſone that yeelds fo great abundance of all things neceſſarie for the life of man. Therefore many of the Auncient authors haue called Agypt, the Store-houſe of the earth; and *Plinie* affiures, that the greatness of the Roman empire could not long continue without the ſcore and wealth of Agypt; for that the plentie or famine of the people of Rome depended vpon the riuier of Nile. He ſaiſh alſo, That the countrie of Agypt doth abound with heardeſ good to eat, as they may the more eaſily forbeare come. The riches of Agypt may ſooner be admirēd, than valued, if we confider the magnificence and pride of the tombeſ and monuments of kings, the Labyrinthis, the Obiliskes, the Pyramides, and the Sphinx, which were finished with an incredible charge.

This prouince abounds with all ſorts of graineſ, and pulſes. It hath good paſtures in every place,

place, and abundance of Oliue trees : yet high *Egypt*, or the countrie of *Sahid*, exceedeth all the rest in abundance of pulses, and flax, and in store of cattle, hens, and geese. That part of base *Egypt* which lyeth towards the East, the which is called *Eritre*, yieldeth abundance of fruit, Barley, and Rice ; and the Western part yeldeth great store of cotton, and sugar. They go to their harveſt in this countrie, in the beginning of April, and presently they thresh their corne, so as by the twentieth of May, there is not an eare to cut. The fields about Nile, for the most part (as *Belon* reports) are full of Rice, and Canes of Sugar. But beyond the bankes of Nile, they haue some difficultie to trim and entertaine their gardens, for that they are forced, with certayne vesseſls that their oxen carrie, to bring water conueniently for the watering of them.

Besides their herbes and corne, there is verie good wine, and great abundance in diuers places ; for that neere vnto the Lake called *Meotides*, they gather excellent good wine, which keepes verie long : but they haue no great store of Oyle, nor vnder-woods, and they haue little other timber but Palme trees, which are not worth any thing for building. These Palme Trees grow wonderfull high throughout all the countrie of *Egypt*, and there hath beene scene (as *Belon* makes mention) comming out of one boode, twentie great trees seperated. Besides these Palme trees, their gardens are replenished with Siccamores, *Cassia*, Pomegranets, Oranges, and *Tamaris*, whereof the greatest part grow exceeding high : but the *Tamaris* comes not but when it is sowed, and it growes as well in drie as moist ground, as for Siccamores, they are so greene, as they exceed all other trees in greenenesse.

They haue also carefully maintained a shrubbe called *Alcana*, whereof there are vnderwoods : The leaues are of a yellow colour when they are drie, wherewith the women that liue in the Turkes countrie, die their hands and feet, and a part of their haire. There is also great store of sweet smelling flowers ; for that *Palme* doth also giue precious perfumes to *Egypt*, yet he affirmes, That their flowers doe not commonly smelle verie well, for that the aire is full of fogges, by reason of the nerenesse of the riuere of Nile.

Besides cruell and hurtfull beasts, wherewith the countrie abounds, it doth breed a great number of tame cattell, as *Bugles*, *Oxen*, *Camells*, *Horses*, *Affes*, *Sheepe*, and *Goats* ; all which grow verie great, by reason of the temperature of the ayre, the abundance of pasture, & sweetnesse of the feed, being watered by the riuere of Nile. Amongst other cattell, there are sheepe, exceeding great and fat, which haue thicke tailes hanging downe to the ground, and their woolle is blacke. And for that the countrie is verie moorish in Winter, there breed many fowle, especially *Storkes*, whereof the countrie is so full, as in ſome graffie places watered by the riuere of Nile, the fields are in a manner all couered. There breeds alſo in this countrie ſuch abundance of frogges, as if the *Storkes* did not deuoure them, there would be nothing else ſcene. There are many *Camelions*, as *Belon* writes, the which are found among the shrubs, and liue not of the wind, as many haue written ; yet they will continue a whole yeare together without eating any kind of iuſtance.

The heſs do not vfe to hatch or diſcouer their chickins in any part of *Egypt*, and therefore they vſe the heat of furnaces. Moreouer, this countrie hath alwayes abounded in mettals, especially in thoſe places which are neare vnto *Ethiopia* ; and the *Amethyste*, with many other pretious ſtones, grow there. They doe alſo find great ſtore of the *Eagle ſtone*, called *Actites*, neere vnto *Alexandria*, wherewith they may lade whole ſhips ; and theſe ſtones haue this ſpeciall vertue, to cauſe theſeeues to be diſcouered and ſurprised, as *Belon* notes in his obſeruations.

The women of *Egypt* are verie fruitful for the procreation of children, in ſomuch as many times they haue three or four at a birth, and it hath beene obſerued, that the childeſen which were borne in that country, in the eighth moneth, are not in danger of death, as in other places.

Neere vnto *Caire*, and in a place called *Materea*, they find a tree which beares balme ; and about *Alexandria*, they haue a great number of a certayne kind of goats which they call *Gazelles* ; they haue alſo many Pomegranets, *Lymons*, *Oranges*, *Citrons*, *Figges*, *Cherries*,

A cherries, and other kinds of fruits which we haue in theſe countrieſ. They find alſo about *Alexandria* great ſtore of pulses, rice, and barley. It is true that this foile woulde be barren if the inhabitants were not very carefull to manure it ; and especially in thoſe places which were far from the riuere of Nile, being forced to bring water with their oxen, and by other meaneſ.

The Iſland of *Edibeb* abounds in canes of sugar, ſiccamores, palme trees, all ſorts of pulses, and rice. As for Arabia *Trogloſitica*, it is a barren countrie, ſandie, defart, and not manured, and alſo little inhabited, by reaſon that they recover water with great diſſicultie. And touching the towne of *Suez*, there is not any water within two miles compasse round about : for they digge their water out of a certayne pit the which is two miles diſtant from the towne, the which they carry vpon cammels, but it is ſomewhat bitter and ſalt.

¶ The Manners of the auncient.

THE *Egyptians* haue beene alwayes very ingenious and witty ; ſo as *Macrobius* calleſ *Egypt* the mother of arts ; for that the inhabitants of this countrie haue invented Geometric, Arithmeticke, Phyſike, and other arts. They were firſt of all giuen to the obſeruation of the ſtarres, to Negromancie, and Sorcerie.

C They were the firſt of all which invented the names of twelve gods, and which did erect Altars, Idolls, and Temples, and who ſet the figures of beaſts in their ſtatues : the which ſhowes plainly, that vndoubtedly they tooke their beginning from the *Ethiopians*, who firſt of all brought all theſe things into the world, as *Diodorus Siculus* reports.

The women of *Egypt* did in old time vſe the trade of merchandife, keepe taueernes, and did all offices belonging to men ; whereas their husbands were idle, and kept their houſes, and if there were any burdens to be borne, the men ſet them vpon their heads, and the women vpon their ſhoulders. The men ſat downe to make water, and the women on the other ſide ſtood right vp ; they went to do their busynesse in their houſes, and did feaſt in the open ſtreets.

No woman of *Egypt* might be a priue in the Temple of any of their gods or goddesſes. And as for the *Egyptians* they were never confeſcated to any particular god, but to all together. They had a ſoueraigne Bishop chosen from among the priueſts, who at his deceaſe left his ſonne to ſucced him in his dignite and ſoueraigne priueſthood. The legitimate childe, according to the law of the countrie, did not refufe to nouriſh their pa‐rents, wherunto they were not forced, wheras the women were conſtrained, if by chance they were vnuſwilling therunto.

EThere haue beene many other people whose cuſtome hath beene in mourning and lamenting for the dead, to couer their heads with dyrt, & to ſuffer their beards and haire to grow : but the *Egyptians* did poule their haire, and cut their beards, and did knead paffe with their hands and feet, and ſome ſay that they firſt of all brought in circumciſion among men. It is the opinion of auncient Greekke authors, who were ignorant of the ſacred hiftorie of the Jewes,

They did write from the right hand to the left, like vnto the Hebrewes, Arabians, Turkes, and Perfians. The women did carrie but one ſingle roabe, and the men, as more delicate and effeminate, had two. They vſed alſo two kinds of letters, the one was ſacred, and the other common and allowed to all men : but this latter was drawne from the *Ethyopians*. The priueſts were bound to ſhaue all their bodie every three daies, to the end they might not carrie any filthineſſe into the temple and ſacrifice. They did weare garments of linnen cloth new washed, white and cleane, laying, that they did cut the foreſkin to be more neat, and that it was more ſeemely to be without filthineſſe, than in any other ſort whatſoever. They had ſhooes made of a certayne wood which they call papir.

They did not ſow any beanes in *Egypt*, neither was it lawfull for any one of them to eat any if by chance they were brought thither from any other countrie : yea the priueſts

priests were forbidden to looke on them, for that they held an opinion that this kind of A pulfe was impure. Their custome was to wash themselues dayly in cold water, many times thrice a day, and twice in the night. The Egyptian sacrificers did never eat the heads of any beasts that had beeene sacrificed, but they did first curse them with strange execrations, and with cruell and abominable words, then they sold them to the first stranger that came, or if they found no merchant to buy them, then they cast them into the riuere of Nile.

All the Egyptians did sacrifice oxen, bulls, and calues : but it was forbidden to sacrifice any kine or heyfes, for that they were dedicated to the goddesse Isis, to whom they bare a particular honour. They did liue of drie bread and vied beere, for that they had B no wine growing : they did also eat fish sometimes raw, and sometimes dried in the Sunne, or salted, and in their pickle. They did also eat foule raw and salted, and the richest among them did eat quailles, and mallards, the which they held for their greatest dainties.

Wheras they met at any feast, and the banquet ended, some brought in a dead bodie made of wood, or otherwise exceedingly well representen being about two sadomes long, which figure was shewed to every one that affilte at the feast, saying, eat, and drinke, and behold this ; for haung liued at thine easle, thou shalt be like unto him after thy death. Wheras young men met with any that were more aduanced with age, they C went out of the way to let them passe, and leeing them to come into any assembly, they did rise to give them place : and wheras they encouerted in the streets, they saluted one another without any speche, stretching forth their hands, and bending downe vnto their knees. They did weare garments of linnen cloth fringed at their sleevees, the which they called Calafires, casting white cloakes vpon them to couer them : for they were forbidden to weare garments of wooll wheras they entred into their temples, neither durst they burie them with any dead bodie.

They were very sober, for they did never set any thing vpon the table, but a pece of veale and a goode, and there was a certaine measure of wine appointed for every one, to the end they shold not fill their bellies more than were fit, nor drinke vntill they were drunke.

Their kings carried themselues so mildly vnto their subiects, as they did winne the hearts and loue of all men, so as not only the priests, but all others were more carefull of the preueration and the prosperitee of their king, than of themselfes, their wiues, and children. Wheras the king died, it was a pittifull thing to see their generall lamentation, tearing their garments, and shutting vp their Temples, going neither to faires nor markets, nor solennising any feast, defiling their heads with dyt, for the space of two moneths, and twelue daies, carrying a linnen cloth bound about their armes, and in this manner twice a day there met two or three hundred men and women to renew their mournings and complaints, singinge in verse the vertues and holie life of their king who was dead.

During all this time, they did not eat any meat that was roasted, and they did abstaine from wine, and from all kinds of daintie meates. They did not wash nor anoint themselfes, neither did they lie in any bed, nor had the companye of their wiues, but during all this time they went and lamented very much for their king, as if their owne children had beeene dead. During all this time, they prepared the funeral pompe, and the last day, the bodie was carried before the doore, and to the entrie of the Tombe or Sepuchre , where they did repeat an Abridgement or Sommarie of the life, and actions of the deceased king, and then it was lawfull for every man to accuse him.

The sacrificers did also affit in that place, and did commend the forepast life of him, F whose bodie lay expos'd to the view of the people : who allowed that which was commendable with clapping of their hands & great acclamations, reiecting with a troublesome noise, those things which displeased them in the discourse of his life. This hath often bin in the cause that many kings whom the people hated, and wrose actions were distast-

A full vnto them, hearing the discourse made, were deprived of the honour of their obsequies, and the pompe accustomed at the funeralls of kings. And this feare caused many of them to liue justly, for that they were assured the people would not faile to dishonour them, and denye their bodies these last offices.

Finally, the Egyptians have beeene the most superstitious, or rather the most ridiculous of all the Idolaters, for that not content with the statues or images of men, they haue worshipped beasts both aliue and dead, as Cats, Dogges, Rats, Sparrow-hawkes, Goats, Wolues, Crocadiles, and a great number of other beasts. And they were so void of shame to make publique profession of this follie and beastliness, as contrariwise they B held it worthie of praise and honour, wheras they practis'd this villanous Idolatrie. They carried the figures and representations of these beasts about their townes and villages, shewing them a faire off as their preseruing gods, which they shold honour. Wheras any one of these gods of the Egyptians died, they put it into a faire lynnencloth, salting it with great cries and lamentations, and beating their breasts strangely ; then anointing it with the juice of Cedar, and other precios and aromaticall drugges, they interred it in a certayne place appoynted to that effect, to the end that the dead carcasse shold not sodenly dissolve. If any man did kill any one of these beasts, there was no meanes to save his life, for that the people flocking together, did murthe him most cruelly, neuer expecting how justesse would determine or censure of him : The feare which many had to be C thus ill entreated, made them wheras they saw any one of these beasts dead, to lie faire of his.

The charge of feeding these beastly gods was given to men of qualitie, who carried themselues carefully, and entertained them with great charges, for that their food was a kind of delicat drinke made of a certayne graine, and broth composed of wheat flower, and they had also for these beasts, other meats made with milke, and besides that, they did set before them geese, both boyled and roasted, to satise them. They gaue to them that liued, raw flesh, and birds taken with nets or otherwise, and to be short, they employed much money, and a great deale of toyle, to entertaine them.

D They were so foolish, as seeing these beasts to die, they wept, and mourned heauily, with shews of constition, as if their children had beeene deceas'd, and they did interre them with much charge and state : so as in the time of Ptolome, surnamed Lagus king of Egypt, an oxe being dead at Memphis of mere age, he that had the charge to feed him, spent in his funerall a great summe of money which he had receiv'd for his feeding ; and moreover, he borrowed of the king fiftie talents of siluer to furnish the charge of these ridiculous obsequies.

E As for the honours which they performed to dead men, the Egyptians did also exceed in that charge, for as soone as any one was dead, the friends and kinfolkes of the deceased comming together, couered their heads with dyt, and went about the towne lamenting and weeping continually, vntill the bodie were interred. During this time, they neither wash'd themselfes as of custome, neither did they drinke any wine, nor eat any delicate thing, and the apparel which they vied, was of small value. Their interments were of three sortes or kinds, the one sumptuous, the second meane, and the third of small importance. In the first, they employed a talent of siluer : in the second, twentie mynes : and the third was performed with so little charge, as it deserves not to be spoken of. They that had the charge of funeralls, as being borne and bred vp to it from their youth, carried the rolls of their charges, to enquire of the parents of the deceased, how much they would spend, and when they had agreed upon the price, they delievered the bodie, to the end that the preparations of the obsequies might be made according to their agreement. First,

F The Register or Scribe, haung layed the bodie vpon the bare ground, did marke vpon the hip, how farre they shoulde launce or cut the bodie vpon the left side. He that had charge to make the incision, taking an Ethiopian stone, did launce the dead bodie, and then fled sodenly and speedily away, being followed by the assistants, who cursed him, and threw stones at him, as if he had committed some crime, for that they were of opinion that

that he which had thus opened the bodie of any man, had some secret hatred against the deceased. They that did embalm the bodie, were held amongst them for men of note and esteemme, and might frequente the Temples, and conuent with the sacrificing Priests. Wheras these were neare vnto the bodie, they did open all the bowells, except the heart, and the kidneys, and sedonly another wylde that place with Phenician wine, into the which they did put odiferous things; then they did first annoyn the bodie with the juice of Cedar, and then with diuers aromaticall things for the space of a moneth, or more: and not contente to haue embalmed it after this sort, they made an infusion of Myrrhe, Synamon, and other spicies, as well to preuent the bodie long from corruption, as also to giue it good smell.

The bodie being embalmed after this manner, they deliuerned it vnto his kinsfolkes, having first so placed euerie part and member of the bodie, even the eye browses, as it might be taken for a sleeping man. After this, they began the discourse of his life from his infancie, and related his pieties towards the gods, his knowledge, the innocencie of his magners; then comming to his perfectage, his religion, his justice, his integritie, his continencie, and his wisedome. Whiche done, they did walke vpon the infernall gods, enterring them to place the dead bodie in the tanke of the happy. The people made answer to these prayers, much commendinge the dead, as he that enjoyed the happinesse of forraine soules. Euerie man did interte his dead bodie in his owne Sepulchre: As for such as had no particular place, they putt them in their houses in the strongest walls there was, lettyn the coffin right vp, and walling it with pladons worke, to the end that the secessours growing rich, and performing their dutie in paying what was due for the deceased, they might haue meaneas to interte it honourably.

Wheras they borrowed any money, they were accustomed to lay the bodies of their kinsfolks in pawn; and if they failed to redeeme them, it was a great infamie vnto them; and moreouer, they themselves were deprivyd of buriall.

To conclude this discourse, the Egyptians held themselves to be all gentlemen, and were in former times verie slouthfull, delicate, inconflant, braggers, great talkers, and of little truthe in their discourses. They were naturally proud, furious, and more fitter for mutinies and innovacions than to execute any thing well. They were injurious, and nothing valiant, ignorant of the lawes, and aboue all, could not endure the commandment of strangers. They were so subiect to mutinies and seditions, and to suffer themselves to be transported, as they haue raised great combustions for verie light caues.

The manners at this day.

There are few remaining at this day of the right Egyptians, being reduced to a handfull of Chriftians, and the rest following Mahometis law, are mixt among the Affricans, and the Arabians: for the ancient nobilitie of Egypt, who had retayned themselves into miditime places, after that the Roman empire was transported into Greece, they E went into the heart of the countrey, into the prouince of Sahid, or high Egypt, wheras the Mahometans invaded the countrey: yet there is not any nation that retaynes more some markes of their antiquitie; for that they doe at this day within their townes weare garments like vnto thole which auncient Authours haue described. They that liue in townes are of a colour inclining to white; but the countrey people are exceeding tanned and swart: for the most part they are good, full of freedom, and pleasanter in their conueracions. But the inhabitants of base Egypt exceed them of the higher part, in civilitie: for that part which is in the heart of the prouince, is not much frequented by straungers, vnielset it be by a small number of Ethiopians: but in the other which runnes along the Seacoast, there frequent many men from Europe, Barbarie, and Assyria. They are pleasant aboue all other nations, and were alwayes inclined to dauncing and tumbling. They weare strait garments sownd together before, and which hang down to their heeles, hauing verie strait sleeves: yet in Sommer, they weare a kind of cotton linnen cloth of diuers colours; and in Winter, of woollen cloth, whereof the ground is cotton: yet

A chante and rich burgeses make their garments most commonly of some cloth that comes out of Europe. Every man weares a turban vpon his head, the which in their vulgar tongue they call Dulipan: and by this attire theydistinguish men of diuers sorte in Egypt, as also in other countries which are vnder the great Turkes obediency. They do also vise the ancient breeches of Egypt. The women never shew themselves in publicke, but their faces are couered, as in all Turke.

Leo Africenus saith that they doe often vse for their meat new cheefe, and very fat, fower milke, and hardened after some sort, the which although they hold for one of their greatest dainties, yet strangers cannot endure the tast of it; and the greatest inconuenience is, for them that come amonst them, that they do most commonly mingle that fower milke with all their meat. They make their houses so low, as they seeme fitter for stukes than mens; for that most commonly they dolie and feed vnder trees, especially vnder palme trees, to the end they may refresh themselves with the wind that blowes: for the Egyptians and Arabians aboue all the nations in the world take delight to lie abroad vpon the ground in the night, hauing nothing but a gowne to couer them.

They are exceeding good swimmers, and become such by constraint: for that whenas the countrey is all couered with the water of the riuier of Nile, they are forced to passe from village to village to do their busynesse, or else vse small boats as many doe. They of Alexandria, and many other townes of Egypt do naturally speake the Arabian tongue of Africke: but the Turkes which are mingled amongst them doe vse a very different language.

As for the Troglodites, they are commonly rude, barbarous, and exceeding poore: but besides the originaries, there are many Mahometan Turkes and Arabians which dwell in this prouince.

The auncient Gouvernement.

All the countrie of Egypt was in old time diuided into diuers parts and governments, and either had a gouernour, who tooke care of all that was requisite for the managing of affaires. The reueneue, demesnes, and tribute was diuided into three parts or lots, whereof the first was for the sacrificers, who were wonderfully honoured among the people, both for that they were consecrated vnto the gods, and had the charge of sacred things, as also for their singular learning, for the which many were aduanced.

They distributed this reueneue vnto the priests to be emploied in sacrifices and ornaments of Temples, and to relieue such as were in necessitie, and had need of some assistance. For the Egyptians did not forget any thing that might serue for the ceremonies of their gods, and they held it vsit to leaue them without support and entertainment, who imparted knowledge vnto them, and did assit them with counsell, for the profit and aduantage of the commonweale: they were alwaies called to counsell, and to the conclusion of their most important affaires: for that they did prouide for things to come, and did foretell the future successe, either by the meanes of Astrologie, or by the inspection of the sacrifices which were offered: moreouer being perfect in Historie, they related the deeds of the auncient, to the end their kings seeing them, might take aduice and councell of what they had to do.

The Egyptians did not follow the custome of the Grecians, who would haue but one man or one woman preuide ouer sacred things: for that many had the same honour, and gaue themselves to the seruice of the gods, leaving the same charge to their children by inheritance. These persons were freed from all taxes and subsidies, and were honoured aboue all others in the realme next vnto the king.

The other portion of the reueneues of the realme was for the king, who emploied it for the charges of the war, and entertainment of his house, and did distribute bountifully to men of valour and worth, giving to every man according to his merit: whereby the people were not burdened with any extraordinarie tribute, for that the souldiers were entertained or recompensed with the third part of the reueneues, the which was ordained,

to the end they should the more willingly expose themselves to all dangers and hazards A
for the publicke good.

Their commonweale was also diuided into three Estates, for the seruice and support
of the whole bodie, that is to say, into labouiters, shepheards, and artifians. The first
having taken to farme an vnder rate the lands of the king, priests, or fouldiers, imployed
them selues from their youth in tillage, wherein continually they spent the remainder of
their daies, whereby they proued the best husbandmen in the world, whether it were
by nature, or that they had it by succession from their ancestors, or that long experience
had made them so perfect.

The shepheards busied themselves in no other thing but to gouern their troupes, B
as they had learned of their predecessors, spending the rest of their lives in that exercise.

As for the artifians, without doubt mechanike arts were brought to perfection in
Egypt, for that they meddled with no other thing but what the law did allow them, and
what they had learned and receiu'd from their ancestors, and they were not admitted
to the managing of publicke affaires: so as neither the troublefomeneſſe of him vnder
whom they had pall'd their apprenticeship, nor the ambition of honours, could hinder them
from attaining to a perfect knowledge of that which they fought.

Theiſe judgements were not rashly giuen, but with great discretion, belieuing that
good deſſeſts were of great conſequēce for the publicke good. They held an opinion
that the true meane to root out wickedneſſe, was to puniſh the wicked, ſupport the af-
fliſted, and to haue pittie of ſuch as were reduced to any extremitie and miſerie, and that
contrariwise all was in conuſion and disorder, if through fauour or rewards they ſuffered
faulſes which defered death to be vnpunished: for this cauſe in the cities of Memphis,
Heliopolis, Ceres, Meſter, and Thebes, they did chufe men of good reputacion to be
their judges, whose decretes were as juſt as thoſe of the Areopagites of Athens. These
being created thirtie in number, did chufe him for President and chiefe of the Council,
whom they knew to be moft vertuous and wiſe, & the aſſembly did put another Coun-
ſellor or Aſſistant in his place, to the end the number might be perfect. They were en-
taigned with great charge, but aboue all, they gaue a goodly eſtate to the President,
who did weare a chaïne of gold with a medaile enricht with ſtones, in the which was the D
image of truthe, whereby they gaue to understand that truthe ſhould guide the princes
heat in all his judgements.

A decree being drawne vpon any point, and the image of truthe laid before, they
brought the bookeſ of the laws, being eight in number, leaſt they ſhould stray from ju-
ſice in the caſe propounded: and the cuſtome was, that whoſoever did accuse any one
of a crime, he ſhould deliver it in writing, and ſet downe in particular how it had beeſe
done, and how prejudicial he held the offence to be.

They gaue vnto the accuſed a ſufficient time to make aunſwers to every one of the
accuſers articles, the which he did ſet downe in writing before the judges; and then he
denied the fact, or alledged reaſons to juſtifie himſelfe, or did ſhew that his offence had E
not deſerve ſo great a punishment or fine as that which his accuſer had propounded.
The Judges hauing heard both parties twice, and the matter being propounded in
council, and all matters debated and concluded, the President turning the image of truthe
towards the partie which had moſt right, pronounced the ſentence of that which was
in queſtion, and this was their auncient manner of pleading and giuing judgement in
Egypt.

And for that we haue ſpoken of the lawes and ordinances in general, it ſhall not be
vniſt to examine in particular the auncient ſtatutes of this people, to the end we may
know how much they exceed all others in the well managēng of affaires, and whether
their order were not better and more profitable.

First of all, he that did take an oath and forſwear himſelfe, was without remiſſion put
to death, as conuict of a double crime, for that he did not obſerue the reſpect which
he ought vnto the gods, and had broken his faith, which is a ſtrict and great bond to en-
tertaine humane ſocietie. He that ſeing any paſſenger ſtript and robb'd, and did not

ſecke

A ſeekē to ayd him, or to hinder his death, or the loſſe of that which he carried if he might
doe it, was without remiſſion put to death; and whē he had not reueche him, he was
bound to declare the fact, and the theuets names which had committed the crime, if he
knew them; wherein if he failed, he was brought in question, and had a certaine number
of ſtripes, and was kept three daies in priſon without meat. He that accuſed any one falſely,
being conuict of flaunger, ſuffered the like punishment which the accuſed ſhould
have done, if his deposition had beeſe found true.

The Egyp̄tians were forced by the law to deliver their names in writing to the preſident,
and alſo to declare vnto him the course of their liues; and if any one were found
B falſe, or that he liued of ſome filthie gaſte, contrarie to the lawes, he was put to death by
juſtice. If any one had wilfully blaſme a man of a free condition, or elſe a ſlave, without
any juſt ſubiect, without any delay he was put to death by the law, the which had no re-
gard vnto the conition of the muſtherer, but vnto juſtice, to the end that men might be
diuerted from doing wrong one vnto another, and that in puniſhing the muſtherer com-
mitted in the perſon of a ſlave, the life of free men might be more ſecure.

The Law-giuers of the Egyp̄tians had ordaineſſ no punishment againſt fathers that
ſhould kill their children; but they were onely enioyed to remaine continually three
daies and three nightis by the dead bodie; and to the end they ſhould not fail therein,
they ſet men to guard them. They vied this mild kind of judgement, for that they held
C it an vniuft thing to make him loſe his life that had giuen it vnto his ſonne, and they
thought it a more reaſonable thing to puniſh him by a juſt grieſe, and repenteſſe of his
raſh choller, than by any other torment, which would be light vnto him in regard of
this forrow, which would make his life troubleſome and wroſe in death. But if any one
were ſo vnnaturall as to kill his father, they had ordaineſſ a cruell punishment; for, after
they had prick'd and ſliced him with bodkins, and pen-knives, and with ſharpe Canes,
they cauſed him to be burnt aliue, holding it (as indeed it is) for the moſt detestable and
vnhuman crime in the world, to deprive him of life, of whom he held his being, preſer-
vation, and originarie breeding.

Whē any woman condemned to die was with child, they attended the time of her
D deliuſerie, for that they held it a great iuſtice, if with this offendreſſe they ſhould puniſh
an innocent infant, as if they ſhould put two perſons to death for one fault. As for
their lawes and ordinances concerning warres, they were theſe: He that abandoned his
ranke in bataille, or refuſed to obey his Captain, was held infamous, caſtigatēd, and de-
priued of all honour and hope of reward, and he was forbidden euer to carrie armes, or to
returne to his firſt exercife. This law inuitēd men to doe wel, and to feare a note ſo shame-
full, and full of ignominie, more than horrid death.

They that diſcouerēd any ſecrets vnto the enemie, and practiſed with them, had by ver-
tue of the law their tongues cut out; and whoſoever did clip or counterfeiſt any coyne,
E change or ſpoile weightes or meaures, falſifyſignatures, and counterfeiſt writings, or cor-
rupt ſealedes, instruments, or publicke arts, had both his hands cut off, to the end that
the member which had offendēd, might ſeele the punishment, and that others taking ex-
ample thereby, might feare to commit the like errore.

The law proceeded verie rigorously againſt them that forgot themſelues to women,
for that he that forced a woman of a free condition, was geſt, and deprived of his priu-
tieſſ; for that, in doing this wrong, he had committed three great and ſtrange offences,
that is to ſay, the outrage, the rape, and the corruption of another mans wife, and withal,
had cauſed a conuſion and mixture of bastards with legitimat and lawfull children. He
that was ſurprized in adultere, without violence, was condemned and doomed to haue a
thouſand blowes with rods, and the woman was curenſed to haue her noſe cut off, to
the end that by the muſtigation of that member, ſhe might be puniſhed in that part which
is one of the godliſt ornaments of the face.

As for lawes and ordinances made touching traffique and commerce, they hold that
Bacchorides was the Authour. These lawes did inferre, that if any one did denie the receit
of money which had beeſe lent him without bill, the lender ſhould be credited vpon his
ſimplē

The Estate of the Turke in Africke.

A simple oath; for that the *Egyptian* made great account of the solemnities of oaths, as of a holly and religious thing: And therefore, as they did hardly give credit to those that were often, and upon everie light and triuall occasion, so they were verie carefull that good men shold not be often forced to sweare, least they shold loose the reputation of their wisdome.

It was in like manner ordained, That it shold not be held reasonable, to beleue him, who had borrowed without bili, whenas he shold sweare in his owne cause. The Lawgiver would not that vsurie, promised by writing, shold equalle the moytie of that which had beeene lent; and he ordained, That the payment shold onely be taken vpon the debtors goods, and that his person shold not be arrested and put in prisone, nor yet made a slave, for that they held it sufficient that his goods shold be subject to the bond, and that the bodies of citizens were bound to the Commonwealth, who would employ them both in the time of peace and waire: for he held it an vnfit thing, that soldiers, which did venter their liues for the preferment and good of their countrey, shold be imprisoned for debt.

The *Egyptians* had another law touching theft, which was, That whosoever had refolued to practise it, shold cause himselfe to be enrolled in the Register of the sacrifising Priests, and carrie the thing stolne vnto him, as soone as euer the theft was committed; and on the other side, he that had lost any thing, must come and set downe before the same Judge, the day, and houre of his losse: by this meane, thefts were easily discouered, and he that had lost, recovered his goods againe, onely the fourth part was allotted for the thefфе, to punish him that had beeene so careless to keepe his owne, for that the Lawgiver held that it was better to loose a part, than all the things which were pilfered or stolne.

The *Egyptian* priests did marrie one onely wife: others had as many as they would or could maintaine. At that time there was not any among them held a bastard, although he were begotten of some slave; for that they held the father to be the only Author of the generation, and the mother did serue but to receiue the seed, and to giue it nourishment, which was of no great charge, for that they fed their children with rootes of reeds, and other things which they boyled vpon the embers; or else they gaue them certaine hearbes which grew in the marshes, the which they boyled or laid vpon the coales, and sometimes they gaue them raw. They made their children to go barefooted, and most commonly without garments; wherein they were fauoured by the temperature of the ayre of that prouince. Finally, all the parents expence in the education of their children vntill they came to age, could not cost twentie Drachmas, or at the least did not exceed that summe.

The Priests instructed their children in learning, both sacred and prophane, and especially Geometricke, and Aritmetickie: as for fencing and wrestlyng, they would not haue them practise it, for that those exercises were too violent and daungerous, if they shold therein exercise their bodies being yet so tender.

They which trauelled or went to the warre, were entertained without any charge, if they fell sicke, for that physitians had their wages from the Commonwealth, and were bound by the law to haue a care of sicke persons, and to cure them, following the ordinances, receipts, and writings of the Auncients of hat art, who were in authoritie and reputation among them. If the physician, hauing followed the rules of the sacred Booke, could not cure the sicke person, he was not accused of his death; but if he recovered him by other remedies or medicaments, he was put to death without remission: for that they held, that the order to physicke a sicke person, which had beeene long before obserued by physicians, and inuented with much payne by the Auncients, was farre better than any new receipts.

As for the kings of *Egypt*, they did not abuse their power and authoritie so licentiously, as the princes of other nations, who had nothing but their owne will (as a man may termee it) for a law; for that they were forced in all things to gouerne themselves according to the laws and statutes of the countrey, as *Diodorus* writes in his second booke.

They

The Estate of the Turke in Africke.

A They that were of the kings traine, and who serued him commonly, were no slaues (were they strangers, or borne & bred vp in their houses) but the children of gentlemen priests, who exceeded the age of twentie yeares, and shold be more learned and better taught than all others, to the end the king might be enuyed, by the presence of his seruants so full of vertue, not to do any thing that might be blame worthie, for that they affilid him day and night, and did obserue his actions.

There were certaine hours appointed both by day and night, where in the law allowed the king to treat of affaires; for that in the morning he received letters, petitions, and other memorials of that which was to be done, to the end that making aūnswere to all, B he might provide for every thing in due time, and according vnto justice. This done, being accompanied by a troupe of men that were of ripe age, and discreete, he wass his bodie, then being richly attired, he went to make his prayers to the gods, and to offer sacrifice in the temple, whither being come, haing brought the beasts that were appointed for the sacrifice to the corner of the altar, the priest in the presence of the king, and all the people hearing him, wished him a long and happy life, so as he carried himselfe mildly and justly to his subiects. After his prayers, he began to discourse of the kings vertues, shewing how much he honoured the gods, loued men, and was just, wise, chaste, true, magnanimous, and liberal. If any error were committed in the gouernement, he purged and excused the king, laying vpon his officers, who had giuen him false instrutions, and councelled him ill, contrarie to the law and justice. This done, the priest exhorted the king to live well, and by this meane to make himselfe plesaunce vnto the gods; and he councelled him to follow the aduise of such as propounded vertue, and thole exercizes which made the life of man glorious.

In the end, the king hauing sacrificed a bull vnto his gods, the priests reading the memorable deeds and sayings of the most famous men, he exhorted the king to gouerne the people with all mildnesse and justice, after their example, and not to give himselfe to couetousnesse and to haue vp treasures. His most priuat actions also, as to walke, wass, lie with his wife, and such like were limited according vnto the law, the which he might in no sort exceed.

D

The Religion.

Egypt is peopled by Mahometans, Christians, and Iewes, in some small number. As for the Mahometans and Iewes, we will leaue the discourse of their belief to another place; but to speake something of that of the Christians, they of *Egypt* are either strangers, or borne in the countrey. The strangers come thither by reason of traffike, especially in the townes of *Alexandria* and *Caire*: for this realme being seated betwix the red sea and the Mediterranean, fees both East and West by reason of the great traffike, and is as it were a ladder by the which the wealth and treasures of the Indies, and the East passe into *Natolia*, *Africke*, and *Euope*: by reason whereof there come thither not only Venetians, Florentines, and Ragoulans in great numbers, but also French and English. The religious of *S. Francis*, who remaine in *Ierusalem*, employ their spirituall affiance, and go to administer the sacraments, and to preach the word of God to the Christians which traffike into *Egypt*.

The Christians borne in *Egypt*, which haue remained since the inundation of *Barbaria*, and the crueltie of the *Sarrazins*, *Mammeluz*, and *Turkes*, do not exceed the number of fiftie thousand persons, which dwell dispersed here and there, especially in the townes of *Caire*, *Messia*, *Montalut*, *Buque*, and *Elchiase*, all situated vpon the riue of *Nile*. There are also many at *Minia*, in which territorie there are diuers monasteries; F but the most famous of all *Egypt* are those of *S. Antonie*, *S. Paul*, and of *S. Macharie*. The first is in the countrey of the *Troglodites*, vpon a mountaine, whereas they say *S. Antonie* was beaten by devills: the seconde is not far from it, in the middest of the deserts: and the third is in the deserts of *Boulacca*, towards the West. This monasterie is called *Nitria*, in the Histories of the holly fathers: the reasonis, as I suppose, for that in this countrey

countrie the waters of Nile being made thicke by the heat of the Sunne in low grounds, A turns into salt, and nyter. There hath been a stately conuent vpon the riuere of Nile, six miles from the towne of Menfa, vnder the name of S. George. There hath beeene two hundred Monkes in it, the which was a great commoditiue to passengers who were receiued there, and entreated very courteously: but all the Monkes being dead of the plague, about one hundred and fiftie yeres since, the place was abandoned.

But to speake something of the qualite of the Christians, they are called Cosites, and Christians of the girdle; for that although they be baptised like vnto vs, yet are they circumcised like Iewes, so as it seemes their belief doth not passe beneath the girdle: but that which is worse, for these thousand yeares they haue followed the heretic of *Eutichies*, who admitted but one nature in Iesus Christ; so as by the means of this heretic, they seperatethemselues from the vnions of the Church. The occasion of this schisme was the bad Counsell of Ephesus, assembled by *Dioscorus* for the defence of *Eutichies*, who had beeene alreadie condemned at the councell of Calcedonia, by six hundred and thirties faders assembled by the authoritie of Leo the first: and the Cosites fearing that they shold maintaine two Hipostales, to attribute two natures to Christ, became Eutichians; for that they would not fall in the error of *Nestorius*. They say Mass in the Chaldean tongue, saying often, *Aleluya*. They read the Gospell first in the Chaldean tongue, and then in the Arabian. Wheras the priest faith, *Peace be with you, or peace be given you*, the youngest amongst them goes and toucheth the hand of every one that afffiseth at this Mass. After the consecration, they give a little peece of bread to euery one of the affsistants. They obey the Patriarch of Alexandria, and say that they haue their faith from *Prete Ian*.

THE
COUNTRIES
WHICH THE TURKE
HOLDS IN ASIA.

A



B THE COVNTRIES WHICH THE TVRKE HOLDS IN ASIA.

The Contents.

C

I Auing described all the prouinces and countries which the Turke holds in Europe and Africke, it is fit we shold now see what he enjoyeth in Asia, before we enter into a distinct discourse, which the Author hath made of the Turke in general, describing their manners, riches, forces, government, and religion. He begins his description with *Asia the Leffe*, which is at this day called *Natolia*, or *High Turke*, the which contains many prouinces; and he declayns the bounds, under what climat, in what parallel, and of what breddth the countrie is. 2. A particular description of the prouinces of *High Turke*, and first of *Pontus* and *Bythinia*, sometimes diuided, their bounds, and chiefe townes. 3. *Asia*, her bounds, and chiefe townes. 4. *Phrygia*, high and low, where are yet to be seen the ruines of the great citte of *Troye*. 5. *Caria*, *Missia*, *Ionia*, *Doride*, *Lydia*, and *Lycia*; their limits and townes. 6. *Galacia*, or *Gaul*, *grecia*, her bounds, and extent. 7. *Pamphylia*. 8. *Capadocia*. 9. *Cilicia*. 10. *Bafe Armenia*. 11. *Turcomania*. 12. *Georgia*. 13. *Arabia*, divided into *Desart* and *Stone*. 14. *Arabie the Hapie*, her forme and chiefe townes, amongst the which is *Mecca*, wheras *Mahomet* was borne. 15. *Idumea*. 16. *Syria*, diuided into fine prouinces, of the which the first is *Palestina*. 17. *Mojopastamia*, or *Diarbek*. 18. The qualite and bounche of the ayre and soyle of the saide prouinces, and wherein they abound: first of all they are remarkable for the great and goodly rivers of *Natolia*: The woods of *Bythinia* fit for shippling: The Synnadike stone like unto the *Alabaster* of *Asia*: The hot waters of *Elymera* which turnes to stone: The *Adamast* stone of *Caria*: The *Vermilion* of *Ionia*: The golden sand of the rivers of *Lydia*, and the *Saffron* of *Timole*. The three kinds of Beasts of Mount *Chymera* in *Lycia*, the top whereof is full of Lyons, the middest of Goats, and the lower part of Serpents. The *Wines*, *Fruits*, *Metalls*, *Silver*, *Copper*, *Tin*, *Alame*, *Chrysall*, *Leppis*, *Onix*, *Alabaster*, *Horses*, and the Bees of *Capadocia* of two kinds. The *Cedars* of Mount *Aman*, and the forrest of *Myrtle* trees in *Cilicia*, with the *Wolues* called *Squallages*: The *Dates*, *Manna*, *Corall*, and the *Amethyst* stone of *Arabia the Stone*. The *Palme trees*, *Nard*, *Cafia*, *Synamon*, *Myrrhe*, and the *Incense* of *Arabia the Hapie*. The *Roses*, *Melons*, *Citrons*, *Olive trees*, *Piggies*, *Pomegranets*, and vines carrying Grapes thrice a year in *Palestina*. The *balmes* of *Idumea*. The *Caves* of *Hone*, and the *sands* of *Belo*, fit to make glasse in *Phenicia*. 19. The *Nature*, *Adanners*, *Customes*, and *Lawes* of the ancient *Arabians*, *Sabeans*, *Nebateans*, *Iewes*, and *Cappadocians*. 20. Description of the manner of liuing prescribed by *Moyes* unto the *Iewes*, and their most remarkable lawes. Of the departure of the children of *Israel* out of *Egypt*, and their passage into *Indea*, ill understood by the *Pagans*. Of three kinds of *Iewes*, *Pharisees*, *Saduces*, and *Essentians*. 21. A relation of the manners, disposition, and kind of liuing of the *Turkes*, *Arabians*, *Iewes*, and other nations inhabiting the prouinces of *Asia*: Their

TIT

Their manner of habit, their meat, their armes, their lodging in Tents, vnder Palme trees, and A in houses vnder ground. 22. Their wealth, consisting in the traffigne of Cotton, the Adamant stone, in mynes of Copper, Chalmares, Iron, Alume, Chrystall, Iaspis, the Onix stone, Alabaster; The tribute of Pilgrims to the Holie Sepulchre, and to Medina: Spices, pretious stones, pearls, and Incense, &c. 23. The number of the forts and places of most importance of all the provinces of Asia subiect to the Turkes. 24. Of what religion and feds they be, which inhabit these countries: and fuds of the Christians, Latins, and Grekes, diuided into many fuds, that is to say, Melchites, Nestorians, Discorsiens, Armeniens, Jacobites, Moronites, and Coptes: Their beginning, and their errors in the faith. 25. A discourse of the Turkes in general, containing an ample relation of their manners, rches, forces, government or polise, and religion. 26. The numbers of the Emperours of Constantinople, as well Christians as Turkes since that the empire of the West was diuided from that of the East, and given to Charlemagne.

I.

CHe great Turke holds all the country which is betwixt the Euxin or Great Sea; the Aegean Sea, or Archipelagus, the Mediterranean Sea, Egypt, the Arabian and Persian gulfes, the riu of Tygris, the Caspian Sea, and the strait of land, or Istrum, which is betwixt the Caspian Sea, and the Euxin. We will now begin with the Lesser Asia, the which we take here for all the Cicerone, or Peninsula, betwixt the Euxin Sea, and that of Cilicia and Pamphylia, which extends towards the Archipelagus, and is at this day called Natura, or high Turke. It containes the prouinces of Pontus and Bythinia, the prouince particularly called Asia, Lycia, Galatia, Pamphylia, Capadocia, Cilicia, and Bale Armenia. It bath for confines or bounds vpon the East, the riu of Euphrates, which is now called Apherat or Frat: vpon the South, it confines with the Mediterranean Sea, the which doth sometimes take the name of the Lygian Sea, sometimes of the Pamphylian, or sometimes of the Cilician or Caramanian, according to the countries by the which it passeth: vpon the Westerne part, the Archipelagus of Greece: and towards the North, the Euxin Sea. It containes a great tract of countie, for that it lyes betwixt the fix and thirtieth degree, and the one and twentieth, and the five and fortynith degree, that is to say, betwixt the middest of the fourth climat, and the eleventh parallel, and the middest of the six climat, and the fifteenth parallel, whereas the change of the longest day is but of an houre: for the longest day of that part which approacheth neere unto the South, is but of fourteene houres and a halfe, and the remote part towards the North, fiftene houres and a halfe. The breedth of this countie (as Plinie writes) is about two hundred thousand paces, that is to say, from the Ilike Baye, or gulf of Lajozze, vnto Trebilonida, which is in the countie of Pontus. Wherin he agreeith with Herodotus, who saith, That the Istrum of Asia the Lesser, containes about fve daies journey of a man that trauelleth well.

Pontus, and Bythinia, were in old time two prouinces diuided by the riu of Sanger, E which passeth through the middest, but they were afterwards reduced into one prouince, the which is called at this day by the name of Bursia, as Girana writes, or Bedangal, according to Castaldus, and some others. This prouince is bounded vpon the West, by the mouth of Pontus, by the Bosphorus of Thrace, and by a part of the Propontides: vpon the North, by a part of the Euxin Sea: on the South, by the prouince called particularly Asia, nexte to the river of Rhindace: and on the East, Galatia, neare to Paphlagonia. In this prouince in old time were to be seene the famous townes of Chalcedonia, Nicomedia, Apamia, Prusa, Nicea, and Heraclea of Pontus. Chalcedonia, a colonic of them of Megara, hath bene famous by reason of the fourth Councill that was held there; but it is now ruined: yet some say, that it is standing right against Constantinople, and diuided by a part of the Bosphorus, for the space of leuen stades, and that it is now called Galata: others say, that at this day it hath the name of Scutare, the which is opposite Constantinople.

Nico-

A Nycomedia is an auncient towne seated very pleasantly vpon a little hill, a chaineing many springis of waters: so as many Turkes and Grecians inhabite there, although it be ruined Prusia, at this day Bursia, or Buufe, is a great town standing neare to Mount Olympus. This was in former times the place where the Ottomans kept their court, before the taking of Constantinople. Nicea, now called Nichia, according vnto Nager, and Ichnich as others affirme, was in old time the chiefe citie of Bithinia: it is seated neare to the lake of Ichnich.

The province called particularly Asia, now Sabrum, or Sarcum, hath for her bounds (according vnto Ptolome) vpon the West, a part of the Propontides, Hellespont, and the

B Archipelagus: vpon the South, the Rhodian sea, and a part of Lycia and Pamphylia: towards the East, Galicia: and vpon the North, Pontus and Bithinia, with a part of the Propontides. It comprehendeth the countries of Phrygia, Caria, the two Misisas, Eolia, Ionia, Doryda, and Lydia.

Phrygia is diuided into high and low: the high lies towards the East, and base Phrygia vpon the West, and this is called Helleponica, and Troada: Castaldus saith, that they nowcall it Sarcum. High Phrygia bath at this day, as in former times, more villages than towns. In them they reckon the towne of Mydaia, sometimes the abode of king Midas neare to the riu of Sangar. Appamia, called also in former times Sibotis, was the greatest towne in Phrygia.

C Base Phrygia or Troada is right against Mount Athos. The citie of Troy stood in this countie, where there is also to be seene Mount Ida, the which is now called Gargara. There are also the admirable ruines of the great citie of Troy, that is to say, the riuious buildings of some towers, and the foundations of some walls. Without the circuit of the citie walls, vpon the high waies, there are to be seene very great sepulchers of marble, the which are of one peice. There are also the ruines of two Castles built of marble, and great auncient Colosses lying vpon the ground, and about the walls, gates almost whole; according to the report of Belos, who saith also that the riuers of Symois, Xante, and Scamandra are small brookes, which drie vp in Sommer, and haue no great store of water in Winter. The citie of Pergama was also in Troada, and was the chiefe of that prouince, and the countrie of the Phylistian Galen. There they found out the vse of parchment. There remaynes nothing at this day but certaine ruines; yet they do still call this place Pergama.

Caria, lying betwixt Ionia and Lycia, had in former times for her chiefe citie Halicarnassa, at this day called Meissi. Tabu is a very good towne of Caria. Neere unto Halicarnassa, on the right hand, begins Mount Taurus. Some place Milet in this countie; others attribut it to Ionia.

Misia is diuided by Ptolome into high and low. In old time there was a towne in this countie, the which was called Lampaca, and it is seated vpon the Hellespont right against Callipolis; but it hath been ruined, and the place where it stood is at this day called Alpico, as Nager writes, and according to Sophian, Lampica, Abidos, now Auceo, was a colonie of the Milesians. There is the strait of Hellespont, being but leuen stades broad. This towne continueth to this day, and is seated in the middest of a moore, and well fortid, and her castle, with that of Septe, which is right against it are two keies of the Turks Empire: for from these two castles, they play with their canons vpon all shippes that come into Hellespont, or attempt to go forth without the Turkes permission. There was also in former times to be seene the towne of Adramitium, a colonie of the Athenians, now called Landermitti. The riu of Granica is in this countie, the which Nager calls Lafara, whereas Alexander vanquished Darus Lieutenants.

The countrie of Eolia lies vpon the coast of the Aegean sea, and the maritime towns are Myrina, Cumia, now Caffri, and Focea, having two ports, at this day called Foglia Vecchia, or the old Leaf, the which in former times was two miles and a halfe in circumference, as Tytos Linius reports. Ionia hath in length in a straight line fortynith miles, and two hundred along the coast, whereas the towne of Ephesus stands, now called Figena or Fienia, according to Castaldus, but retaining the old name as Sophian writes. It is famous by rea-

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son of the Council which was held there, and of the Temple of Diana, numbering among A the seven wonders of the world. Some place Miletum in this prouince.

Dorida runs into the sea like a point, and containes the towne of Gnidos, famous by reason of *Venus*, statue : the place where it was, is called Capo Chio, or Crio. Some do also put Halicarnasse in this country, which is now called Mefi, as we haue said, according vnto *Sophus*, and *S. Peters* castle, as *Niger* and *Vadianus* writes. It was in this citie that *Masolus*, king of Caria did raigne, for whom *Artemesia* caused that stately temble to be built.

Lydia was also called Meonia. The chiefe towne was Sardis, whereas *Cressus* made his abode. It was ruined by an Earthquake, and built agayne by *Tyberius*. Lycia was in old time called *Milius*, and *Origia*, as *Stephanus* writes. *Gyrarus* affirme, that at this day they haue given it the name of *Brichia*. And *Castaldus* ascribes vnto it that of *Aldinelli*: but *Theuer* saith, that the Arabians call it Benfaçam : this prouince stretcheth to the sea, which is called *Lycian*, by reason of the countrey; and it hath for bounds vpon the West and North, *Caria*; vpon the East, *Pamphylia*; and vpon the South, it is limited by the *Lycian*, as about two hundred thousand paces of Navigation. There were in former times sixtie townes, whereof there were six and thirtie standing in the time of *S. Paul*. The chiefe were *Xanthe*, *Patarā*, *Pinara*, *Olympe*, *Myrra*, and *Lamyra*: whereof the chiefe was *Patarā*. There was also the towne of *Telimela*, neere vnto a Cape or Promontorie of the same name. *Auncient authors* place here the mountaine of *Chimera* which burnes in the night. The chiefe towne at this day is *Fisco*, the which hath a very good port.

VI.

Gallacia or *Gallogrecia* having taken that name from the Gaules, who mingled themselves with the people of Asia, in the time of *Syrillus* king of the Epyrotes, is at this day called *Chiangara*, according to *Cestaldus*. It hath for bounds vpon the West *Bythmia* and *Phrygia*: vpon the East, *Capadoccia*: vpon the South, *Pamphylia*: and vpon the North, the *Euxin* sea, whereas the shore runneth two hundred and fiftie thousand paces. The most famous towne is *Ancyra*, commonly called *Angoure*, famous by reason of the channells both watred and others which are made there. In this prouince is the countrey of *Paphlagonia*, whereas *Synope* is seated vpon a little hill of a Peninsula of D the *Euxin* sea with a good port. There is also *Amisifis*, a maritime towne, now called *Symifo*.

VII.

Pamphylia, which is called by *Plinie Poplopia*, carrieth at this day the name of *Sciilia*, as *Gyrarus*, and some others affirme. *Theuer* saith that the Arabians do call it, *Zina*; but *Belon* affirme, that they haue given to this prouince, and to *Cilicia*, the name of *Cararamia*, whereas the Turke hath seuen Sangiaes remaining. It is frontied vpon the East by *Cilicia*, and a part of *Capadoccia*: vpon the West, by *Lycia*, and a part of the prouince of Asia: vpon the North, *Gallacia*; and to the South, the sea of *Pamphylia*, which is alwaies raging. The coast is about one hundred and fiftie thousand paces. Her townes are *Perga*, which is in the middle of the countrey vpon the riuer of *Cataracte*, *then Syda*, and *Aetalia*, maritime townes. *Aetalia* which is the chiefe of the countrey, doth now bearre the name of *Satalia*, and is the greatest and strongest of all the townes of that countrey, and communicateth her name vnto the gulf which is neere vnto it. *Capadoccia*, or *Leucosia*, according vnto *Strabo*, and some others (now *Almasia*, or *Amisia*, as *Cestaldus* affirme, and *Genech*, according vnto *Theuer*, otherwile it is called *Toccata Allelujen*, as *Spinet* reports) extends vnto the *Euxin* sea: and it is bounded in vpon the West by *Paphlagonia*, a part of *Pamphylia*, and *Gallacia*; vpon the South, by a part of *Cilicia*: vpon the East, by the *Antitaurus*, a great mountaine neere to base *Armenia*, by the mountaine of *Mofchia*, and a part of the riuer of *Euphrates*: and on the North, by the *Euxin* sea. Her riuers are *Halis*, now called *Ortomagiuch*, somtimes the li- F mit of the realms of *Cressus*: then *Iris*, now called *Cafalmach*, & *Thermonod*, now *Porion*. Her best townes are *Trebizonde*, called *Machomach* by the Barbarians, somtimes the *gate of an Empire*. Some make *Amasia* the chiefe of *Paphlagonia*, but *Ptolome* & many others teach, that it belongs to this prouince. This towne retains the name vnto this day, and

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A and imparts it vnto the neighbour countrey. It is seated in a deepe valley vpon the river of *Gazalmach*. This was *Strabos* countrey, and at this day the Turke hath a Begliaibey remaining there, who is called the Begliaibey of *Amasia* and *Cappadocia*. Some put the towne of *Iconium* in *Cilicia*; but (according to *Ptoleme*) it belongs to this countrey, and is called *Conia*, or *Cogna*, it stands neere vnto certaine high mountaines, and is watered by diuers small riuers which flow from them. Her forme is round, and the wals are ancient, and her Towers square. There are eight gates, and a good number of faire Mofques and Stoues.

Cilicia, which *Sophus* calls *Tarces*, is by the Hebrews rearmed *Chalah*. *Niger* holds, that at this day it is called *Turcomania*, and *Finchia*: but they which give it the name of *Cararamia*, are to be followed: for *Turcomania* is no other thing but high *Armenia*.

Cararamia, who doth also comprehend some part of other prouinces, besides *Sili-* cia, and especially *Pamphylia*: it hath for bounds vpon the West, *Pamphylia*; vpon the North, Mount *Taurus*; vpon the East, Mount *Aman*, vulgarly called *Monte Negro*, or the Blacke mountaine; and vpon the South, the Sea of *Cilicia*, being about three hundred thousand paces sayling. The chiefe towne was *Hama*, or *Hamta*, in old time *Tar-* ces, scituated in a goodly valley, and watered by the riuer of *Cydne*. There is also the towne of *Adena*, called by *Ptolome*, *Adana*, the which is great, but lies open, and hath a castle with four Square Towers. *Belon* saith, that in *Cilicia*, there is a towne called *Heraclea*, the which is verie great, scituated neere to Mount *Taurus* in a goodly plaine, and C fome three daies journey from *Adena*, bending towards the North and West.

Bafe Armenia carries the same name at this day, as *Niger* writes: but *Gyrarus* giues it that of *Anadule*; *Cestaldus*, *Pegan*, and some others call it *Genel*. In the Booke of Notices, it hath the name of *Perme*. Her bounds are vpon the East, the riuer of *Euphrates*, by the which it is diuided from *Turcomania*, or high *Armenia*; vpon the West, *Cappa-* docia; vpon the Southerne part, *Cilicia*, beyond Mount *Taurus*, and a part of *Syria* to Mount *Aman*; and vpon the North part, *Pontus*, at which place they say it ends with an angle, which the riuer of *Euphrates* and *Antitaurus* make; but the Turke is not ablo- lute maister.

To end the description of that which the Turke holds in *Asia*, let vs now come to a D part of high *Armenia*, comprehended vnder the name of *Turcomania*, which doth also embrace *Georgia*. This prouince confines vpon the North with *Colchida*, called at this day *Mingrelia*; vpon the West, with *Euphrates*, and *Bafe Armenia*; vpon the East, with the rest of high *Armenia*, which is in *Georgia*; and vpon the South, with *Me-* soporiam, now *Diarbœc*, and with the nation of the *Curdes*. Her mountaines are *Peri-* andria, now *Chielder*; *Antitaurus*, at this day called the Blacke mountaine, and some others. The chiefe towne of the countrey, is *Eschia*, which some hold to be that which remains of *Artaxata*. Neere vnto high *Armenia*, lies the countrey of *Curdistan*, according to the Persians and Turkes, but the Armenians call it *Keldan*. *Cestaldus* giues it the name E of *Gorden*, and puts it in the prouince of high *Armenia*.

Georgia, otherwise called *Gurgestan*, comprehends the auncient *Iberia*, with a part of high *Armenia*, and it may be of *Atropatia*. Vpon the West, this prouince joynes with *Mingrelia*, or *Colchida*; towards the North, lies *Zemrie*, in old time *Albania*; vpon the East, the middle *Atropatia*, now called *Seruan*; and vpon the South, that part of high *Armenia* which is called *Seruan*. These people haue alwaies maintayned their libertie vnto our time, joyning sometimes with the Persians, and sometimes with the Turkes, and there haue beeene many Lords of the countrey: but it is now for the most part vnder the Turkes dominion, who hath many good townes, and strong places, as *Testa*, *Lori*, *Clif-* fine, *Gori*, and *Torman*.

All Arabia taken together is a verie great and spacious prouince, the which is shut vp betwixt two gulfes in the forme of a Peninsula. These gulfes are the one of *Arabia*, otherwise called the Red sea, vpon the West; and the other the *Persian gulf*, vpon the East: vpon the South it hath the Ocean; and vpon the North part, *Syria*, and the famous riuer of *Euphrates*. This Peninsula of *Arabia* is diuided into three parts, that is to say,

Tctt iii

IX.

X.

XI.

XII.

XIII.

into

into the Desart, the Stonie, and the Happie.

A Arabia the Desart, called Afriby *Aristide*, Base by *Seruus*, and Hollow and Deep by *Lucian*, is calld by the Hebrews, Cedar. The bounds are vpon the East, the mountains of Babylon, and a part of the Persian gulf; vpon the North, Mefopotamia, neere to the riuers of Euphrates, vpon the West, Syria, and Arabia the Stonie; and vpon the South, the Happie mountaines.

Arabia Petrea, or the Stonie, joynes to Syria vpon the West and North; and confins with the Desart vpon the East; and vpon the South, it borders with Arabia the Happie. *Plinie, Strabo, and Ptolome*, call it Nabathea; *Tyrius* gives it the name of the Second, and some others call it Base Arabia. But it hath the name of Petrea, of the towne Petra, which is the chiefe of that prouince. This prouince is at this day called Barra, as *Ziglerius* writes; Bangaucaul, according to *Catalanus*, and *Bathie Calha*. Mount Siny, so famous in the Holie Scripture, whereas the law was given vnto *Mosies*, is in this country. This mountaine is verie high and troublsome to ascend, and therefore they haue cut staires in the rocke, to the end that Camells and other beasts might passe more easly. In this mountaine there is a Convent of Christian Monkes, called Maronites, whiche live after the Grecian manner: they are fiftie in number, and receive Christian Pilgrimes which go thither for devotion. There is also in this countrie another famous mountaine called Oreb, and now Orel, the which is not so high as that of Sinay. These two mountaines are by *Ptolome* called Melanes. The chiefe towne of the countrey was called Petra, whiche C the Scripture calls Petra of the Desart, whereas the waies are verie bad to go in. Many hold, that it is the same that Mecca, the place whereas *Mahomet* was borne: the which is not probable, but it seemes rather to be that which the Maps call Petra of Est. And moreover, they hold that Mecca is in Arabia the Happie.

XIV.

Arabia the Happie joynes to the other two in forme of a Peninsula, betwixt the Arabian and Persian gulfes; and the nauigation about this countrie is neere three thousand five hundred and fourre miles. *Solyma* and some others call it Happie; and *Virgil*, Pan-chaia, but at this present it carries the name of Yaman, or Gyamen. The chiefe townes are Medina Tanalbi, Mecca, Ziden, Zibi, and Aden; besides others which are not come to our knowledge.

Medina Tanalbi, that is to say, the Citie of the Prophet, is scituated neere to Arabia Petrea, and it is well popleed. *Mahomet*'s coffin is there, neere vnto which there are continually about three thousand lampes burning. Mecca, in the which *Mahomet* was borne, is not farre from the auncient Petra; yet it is not the same, but it may rather be the towne of Mechara, mentioned by *Ptolome*. This place is reasonably pleasant, but restrained betwixt mountaines and desarts, and without any walls, hauing in it neere six thousand families. There come yearly three Carauannes, which parte from Caire, Damas, and the Indies, and go to Mecca for devotion, in honour of *Mahomet* who was borne there, then they go to a place called Medina, whereas (they say) the coffin of this false Prophet remaines.

B Ziden is a Sea towne, fortie miles distant from Mecca. It hath no walls, but the houses are reasonable faire. Zebeth, or Zibit, is a good towne, and the chiefe of that part of Arabia. It stands in a plaine, betwixt two mountaines, and vpon a riuier of the same name, halfe adayes journey from the Red Sea. It was taken after Aden by the Turke, who sent a Begliarbey thither with great forces.

Aden is a royal towne, seated vpon the borders of the Red Sea, neere vnto the strait of Babel Mandel: it is the fairest towne of Arabia, and not onely strong by situation, but also by art; where there are two Boftians, a good fort, and a port well defended. It containes about fix thousand households, and is well popleed. The Turkes tooke this towne and the whole realme by policie, in the yeare of our Lord God 1538, and they lost their king.

At this present time they haue a Begliarbey there, with good troupes of souldiers for the warre.

XV. Leaving Arabia, they entred into Idumea, which begins at the lake of Sirbon, and extends

A extends towards the East vnto India. This prouince contains Gaza, a most ancient towne betwixt the which and Caire, stands Cattia, then Ostrafina, Rhinocorura, Alcalon, and Azot.

Syria, which is a very great prouince betwixt the riuer of Euphrates, Silcia, Arabia, and the Mediterranean sea, begins in the two and thirtieth degree, and ends in the six and thirtieth. It is diuided into fife prouinces, which be Palestina, Phenicia, Celyoria, Suria, and Comagena: Palestina, which lies betwixt the Mediterranean sea and Arabia, is diuided into two parts by the riuer of Iordan. The Tribe of *Ruben*, and halfe the Tribe of *Manasse*, dwelt beyond this riuer, and the others on this side. This latter is subdivided into three parts, whereof the one is properly called Iudea, the other Samaria, and the third Galile. Iudea lies betwixt the dead sea and the Mediterranean sea; Ierusalem is the chiefe citie. In this countrie Ierico stands in a pleafant valley, about thirtie miles long, and fifteene broad. Samaria took her name of the chiefe towne which is at this day called Naplos. Galile is diuided into base and high: the base begins at the sea of Tiberiades, being fife miles broad, and twelve long, Nazareth standeth almost in the Center: the other begins at the lake of Samaconites, and extends vnto mount Lybanus. In auncient time there was not any prouince proportionably so well peopled as Palestina: for being not abone one hundred and sixtie miles long, and sixtie broad, (considering that the bounds of her length were Dan and Bersabe) in the muster which *David* caufed to be made, they found a million and three hundred thousand men fit to beare armes, besides the Tribe of *Benjamin*: but now she is stript of all her ornaments, except the beautie and bountie of the soile.

Ierusalem, at the siege of which there died aboue a million of persons, and one hundred thousand taken prisoners, hath not at this day aboue five thousand inhabitants, and if the holinesse of the place did not continually draw a great number of Christians thither, this towne would be of no fame. This prouince is crost by the riuer of Iordan, which rising at the foot of Mount Lybanus, from two fountains, whereof, the one is called Ior, and the other Dan, paffeth by two lakes, whereof the first is that of Gallile, and the other of Tyberiades, the which is the greater: finally, it falls into the dead sea.

D called by the Grecians the lake of Alphaltites.

Phenicia lies all vpon the seafright against Iudea. Her chiefe townes were Tyre and Sydon, at this day Sait and Sur. Tyre was an Island, but so neere vnto the firme land, as *Alexander* filled up the sea with earth whens he besieged the towne. The Prophet *Ezechiel* speakes much of her greatness, wealth, and state. Sydon was in a manner equall to Tyre in beautie and power. Both were famous by reason of the dying of purple, which the Poets do sometimes call Tyrien, sometimes Sydonien. There are scarce any remainders to be seene at this day, no more than of Ioppa, or of Acre.

Suria extends from Tyre vnto the gulf of Lajazze, in which tract are contained the townes of Larut, Tripoli, and Tortola, whereof Bauit and Tripol are places of great traffike, and in the middest of the countrey, Damas and Laodicia. Damas is a goodly towne seated in a great valley: the houses are fairer within than without: the streets are narrow and crooked; but that which makes it pleasant, is the abundance of water which paffeth by their houses, and waters their gardens at pleasure. There is an excellent castle built by a Florentine Mammelu, who grew very rich, and was governour of this towne, which is the chiefe of this prouince.

Celosyria, is properly the countrie betwixt Lybanon, and Antilybanon, from whence springs the riuer of Orontes, now called Farfara, vpon the bankes whereof stands the famous citie of Antioche, which is now a sepulcher of it selfe, and a heape of ruines, rather than any other thing. But the walls are yet standing, the which are very faire, and so fayre, as three men may march about in front. There are a good number of towers, and a castle built vpon the fide of a hill. Moreover there is to be seene the houle wheras S. Peter kept, with a little place where he baptisid many. At the mouth of the riuer of Orontes stands Seleucia Pieria, at this day Soldin.

Comagena is that part of Syria, which follows the course of the riuer of Euphrates,

tes, vnto the frontiers of Armenia. Aleppo is the chiefe towne, and holds the third place among all the townes of the great Turkes Empire. It is built vpon the riuers of Singa, and hath a channell of water vnder ground, from whence flow many fountaines, both publicke and priuat. It imbraceth fourt hills, vpoa the one of which stands a very strong castell : her suburbs are great; but there is no other building of importance, but the Mosques or Temples, and the store-houfes for merchant strangers. We may easilie conjecture of the great multitudes of people that are in it, for that in the yeare 1565 there died in that towne and suburbs aboue one hundred and twentie thousand persons in three moneths.

XVII. The Turke did also possesse a part of Media, and the chiefe citie Taurus: but some are of opinion, that the Sophi hath recovered of late yeares the greatest part: moreouer he holds in a manner all Mesopotamia and Diarbecke; and he is maister of a part of Assyria, whereas the citie of Babylon stood, which was built by Semiramis, and he also is maister of Chaldea, which is a portion of Assyria, in which is the towne of Bagdet or Bagader built vpon the ruines of Babylon, by a Calife of the Mahometters. Some confound it auncient Babylon, and maintaine that it is the same. He hath Balzere yet in his power, whereas he maintains a great garrifon, and hath alwaies certaine galites ready to make head against the Portugal.

But for that we haue made a description of all these countries, discoursing of the estates of the kings of Persia, and that the Sophy doth dayly win somethong from the Turke, and recover his Estate by little and little; so as we cannot speake certaintly of the lords of many of these countries, which change their maisters dayly; so as that which to day belongs vnto one, may to morrow be conquered by another. I will therefore passe them ouer with silence, and speake of the qualitie of those prouinces which we haue described.

The Qualitie.

XVIII. **N**Atolia doth enjoy a sweet and temperat aire, and her fields did yeeld abundance of graine, with stoe of good pastures for the feeding of cartell; and to be short, her inhabitants had all and more than was sufficient for the vse of man. But now this countrie is not so fertile, nor so well manured: yet in those places which are neere vnto the sea, it is more fertile; and as the land is better husbandred, so it yeelds more abundantly. The places which are within the heart of the countrie are for the most part great plains, whereas they sow wheat, barley, and cotton. It is watered by many riuers, whereof the principall are, Iris, Halis, Parthenius, now Dolap, and Sangar, which discharge themselves into the Euxin sea, then Ascagoe, now Iznik, and Phydante, at this day called Sidne, which fall into the Propontides. Moreover Scamandores, at this present called Symores, which runs into Hellefoint, and after it Caique, or Giruasti, Hermes, or Sarabat, Caistre, which Castaldus calls Chaici, and Oretium Chias, and the riuier Meander, which hath six hundred turnings, and is called Madres. All which riuers pay their tribute to the Archipelagus. There is also the riuier of Melas, now called Genissui, which runs into Euphrates, besides many others which discharge their waters into the Mediterranean sea.

Bythinia yeelds much corne, and doth furnish the great Turkes court with meale, especially that which is neere vnto Burfa. This countrie doth so abound in wood and timber for the making of ships, as it seemes galles full ready made into that sea, they are so soone finished. Neere vnto Nicaea they find good store of Orpiment or Arcenick.

The particular prouince of Asia was in old time famous for the Sinnadieke stone, like in a manner to Alabaster, the which they carried to Rome to make pillars.

In Troada the countrie neere vnto Troy is very leane and barren, and withall it wants water; but the soile neere vnto Pergama is very good and fruitfull. There are also quarries of stone, whereas in former times they haue found men which had hidden themselves during the warres, converted into stone. Strabo writes, that neere to Hierapolis,

A there are hot waters which are easilie converted into a kind of brittle stone: And there are other waters so fit for the dying of wooll, as those dyes which are made with herbes and roots, yeeld vnto it.

As for Caria, in former times they haue much esteemed the soyle neere vnto Magnesia, for that it did bear abundance of wheat, and neere vnto this citie doe also find the Adamant stone, called by the Latines, Magnes. There are also mountaines in Curia, whereas they digge a kind of white stone for building, the which shines much. This prouince hath beeke in former times much shaken with earthquakes.

Touching Mysia, let me hold that the vines which are in the territorie of Aspic, or Lampasic, yeeld abundance of graines. In Ionia, they made Vermilion, of a kind of earth which they boyled, and in some places they gathered excellent wines.

Lydia had in former times many riuers which fall from Mount Tmolus, which carried gold among the land, and it did also yeeld siluer; and moreouer, the countrie was verie fertile, and well manured. The mountaine of Tmolus hath beeke much esteemed for the fertilitie thereof: And among other things, there are great stoe of vines, and abundance of Saffron.

Lycia is verie rough and troublesome by reason of Mount Taurus, which hath his beginning there. The top of Mount Chimera, was in old time full of Lyons, the middest with goats, by reason of the good pastures, and the foot with Serpents. This was the cause which made Poets to faine a beast called Chimera, the which had the head and brest of Lyon, the bellie of a Goat, and the tale of a Dragon. Earthquakes haue done much harme in this countrie. In Pamphyllia, and also in Cilicia, the Goats haue their haire verie soft and delicate, so as it is nothing inferious to silk in softnesse; and moreouer, it hath this Propertie, that it is as white as snow.

Cappadocia abounds with all sorts of graine, wines, fruit, and also with Siluer, Copper, Yron, Alume, Chrystall, Iaspis, Onix, and Alabaster, which is not verie faire: And this countrie doth breed great stoe of horses. There are others which say that this countrie is rough, and defective of many things necessarie for the life of man. Plini writes, that neere vnto the riuier of Thermodon, there are two kinds of Bees, wherof the one make their honie in trees, and the other vnder ground. The tops of Mount Argea are covered with snow, as well in Sommer as in Winter. The soyle neere to Amasia, or Gatalmac, is wast and desart, and yet verie fit for the breeding of cattle. Neere vnto Comia, there growes great plenty of vines, which yeeld as good wine as any place whatsoeuer.

Cilicia is divided into two: one part is called Rough, which lyes towards the West; and the other, Champian or Plaine, vpon the East. This hath godly riuers, yeelds stoe of fruit, and all kind of commodities, and doth feed great numbers of horses. The greatest part of Cilicia is reasonably well manured, by reason of the commodite of riuers wherewith it is watered: yet the soyle is full of clay, and wante wood, so as they are faine to fetch it from the mountaines, the which are aboue two daies journey from it, namely from that of Aman, where there growes verie high Cedars, Juniper, and divers other plants. There are many places in Cilicia, which are verie pleasant, being euer full of greene trees: but there are some places which are wild and barren, which are of a great extent, and not held by any; so as they may feed their swine there, of which they haue great troupes, as also of goats, wherof the inhabitants make great stoe of butter and cheese. Their goats haire is also verie soft, and as delicate as silke. There are whole forrests of myrtle trees, which bear a white fruit, and in like manner of Turpentine trees, and pyne trees. The riuers of this countrie are Pirama, now Malmutra, which arising out of the middest of a plaine sare beyond Mount Taurus, makes a noise like to thunder, the F which is heard farre off. And the riuier of Sidne, which flowing from Autiraurus, is cold, swift, and verie cleare: Plini hath written that the water is good to cure the gout. They find also little Valuables there, which go in troupes, the which the Grecians doe vulgarly call Squilaques, the which are so theewish as they feare not to go in the night to them that sleepe, and to steale from them whatsoeuer they find, as caps, shooes, and such like.

Belon

ABELON saith, That neere to Heraclea, there is a goodly plaine, which bears all kind of fruit trees, and that they breed great numbers of horses.

High Armenia is full of muntaines and hills, yet there are vallies which yeld great store of fruit. Some hold that this country is verie fertile, and abounds in cattle; but it is verie subject to know, the which lyes sometimes verie depe. Georgia hath many mountaines and forrests; by reason whereof it is in a manner inaccessible for any enemy; yet it is fertile, and hath some plaines, and pleasant vallies, watered by diuers riuers, whereof the principall are Cyre, and Araxis.

Arabia the Desart, hath great Wildernesses, and yet there are many boroughs and inhabitants; especially neere to the riuier of Euphrates, and the mountaines of Arabia B Happie; the other part towards the West, is full of land. Arabia Petrea, or the Stonie, is held by the Ancients to be altogether barren; yet that which lies neere to Syria, yelds more than the rest. It is verie desart, and wants many things necessarie for the life of man; but the chiefest defect is wood and fresh water. There grow Palme trees which bear dates that are great, reddish, and tender, but they are not verie moist. Mannafalls in like manner there, and vpon the coast there growes corall which is reasonably faire, but hollow within. They doe also find the Amethyste stone in this countrie.

Arabia the Happie is better manured and tilled than the two other, and is watered by many riuers, whereof some make lakes. It bears barley, and other graine, horne, wax, and diuers fruits, as Apples, Peares, Citrons, and such like; and here they sow twice, as at C the Indies. Moreover, this country yelds Palme trees, Nard, Cassia, Synamon, Myrtle, and many odoriferous hearbes, with abundance of Incense. They alto find some mettals, and diuers stones, and neere vnto the shone they fish out goodly Pearles. This countrie doth breed verie good horses, and sheepe whose tales doe sometimes weigh twentie pound. But to speake particularly, the foyle neere vnto Medina is barren, and yelds little, as also that aboue Mecca, whereas they find little water.

Palestina is verie pleasant, diversified with hills and goodly plaines, and watered with many riuers. It raines often, and therefore the land is verie fruitfull; for it yelds abundance of wheat, and other graines, and fruits. The Rofes haue an excellent smell, and there growes stoe of Rue, Fennell, Sage, and other good hearbes. There are also many Olive trees, Figge trees, and Pomegranates, and great numbers of Palme trees and vines: for although they prohibit the Turkes to vse wine, yet there is good store in this province, and they make their vintage thrice a yeare. It is true, that this country yelds no Apples, Peares, Cherries, Nuts, and other fruits, which we haue commonly in these parts, but they bring them from Damas. In this prouince there is a certaine fruit which they keepe all the yeare vpon the tree, like vnto great Citrons or Apples of Paradise. Moreover, there are excellent good Melons and Cowcumber, and such other like fruits. It did also yeld balme, which it wants at this day; but it hath horne, and some wild Canes of Sugar.

There is stoe of Goats, Hares, Partridges, Quailes, and such like: but although I haue noted it to be fertile, yet there are some places which are in a manner desart, by reason of the great numbers of Rats and Mice which are there; so as if certaine fowles did not devoure them, the inhabitants of the countrie shold not be able to sow any thing that should yeld encrease. Along the bankes of Jordan there grow many willowes, bushes, and sundrie sortes of Canes.

The lake of Samachonita is most commonly drie in the Sommer time, in the which there growes little trees and shrubs, whereas Lyons and other beasts hid themselves. The plaines neere adjacent vnto the lake of Genezareth, are desart, by reason of a tree full of thornes, which grow there in such exceeding abundance, as they cannot sow any thing to prosper.

The Dead Sea, which is five dayes journey long from North to South, & five leagues broad from East to West, and as some write, seuentie miles long, and nineteene broad, cast forth a great fume, and such fogges, as it makes all the land barren halfe a league about. This sea bath no fish, neither are there any fowle scene neere vnto it, and

Aif they cast any beast into it, it never sinkes, but drives vnto the shore, althothe feet bbound.

Galilee is naturally fertile, and yelds all sortes of trees, and is very well manured; yet the base countrie which lies beyond Jordan is in some places stony and desart.

Semaria is part hillie and part plaine. The country is pleasant, fertile, and abounds with fountaines and fresh waters. There are many gardens, and places full of olive trees, and all other things necessarie for the life of man. The hills neere to Naplos are couered with fruit trees, and the olive trees are exceeding big, as Belon writes.

As for Iudea, the countrie which is neere to Ierusalem is well manured, and bears store B of apples, almonds, figgs, and olives. The hillie places are replenished with fruit trees, and aromaticall wild heabis, and where there are any rockes, they make steps with great care and industrie; so as they plant vines, and other fruit trees, as olives, figs, and orange trees, which bear abundance of fruit.

Neere vnto the towne of Rama, the soile is good, but there are few inhabitants, by reason whereof the fields are not wel tilled, and the Grecians which live there sow wheat, barley, and some pulfes, but there are few vines. The foile which is neere to the towne of Gaza is fertile, and abounds with olive trees, figgs, oranges, and vines, there grow also some palme trees, but the dates doe seldom ripe, for that the countrie is somewhat cold.

C Idumea is exceeding fertile in those places which lie neere vnto the sea, and to Iudea; but barren vpon the frontiers of Arabia, where there are many mountaines: there growe many palme trees, and in former times they loyd balme there. They that haue written, say that strangers cannot live there, by reason of the desarts, and for want of water: yet there are fountaines, but they are hidden, and none but the inhabitants of the countrie know them.

The foile of Phenicia neere vnto Sydon is fertile, and brings forth plentie of canes of houise. That about Acon, or Ptolomaides is also fruitfull, where they haue good pastures, stoe of vines, and many orchards, wheras they gather diuers fruits. The riuier of Belo, which passeth neere vnto this towne, is famously reasoun of the sand which they vse for D the making of glasse.

The countrie about Emisa or Haman, hath plentie of waters, and yelds all things necessarie for the life of man, being full of fruit trees.

The Manners of the ancient.

THE Arabians made no esteeme of arts & sciences. They suffered their haire to grow; and as for their beards, some did shave them very neere, and others not at all. He that was the most auncient among them had power over all the rest. They posset all things in common by families, and they enioied them vpon in common; so as the first of them E that entred into the house, and had left his stafe at he dore, enioied the common woman first: and as for the night she spent it with the most auncient. In this sort they all held themselves brethren, and had the companie of their mothers and sisters, so bruitish they were.

Adulerie amoung them was punished with death, and he was held an adulterer which enioied a woman that was not his lawfule woman. All that were borne in the familie were held for lawfull husbands. They had no care of dead bodies: and as for their decessed kings, they sent them to be bur-ed in a dunghill. They kept their promate and faith very strictly; and when they would promate any thing vpon their faith, a third person interposed him self betwix the two, which contracted, and strok the palme on his hand, to F the which he drew the longest fingers of the contractors, and having taken a partie of the haire of either of their garments, he dip't it in the bloud of the palme of his hand, and cast it vpon evenstones prepared fit to that end in the middest of both parties, and in doing so he called vpon the God Denis and Vrania: this done the mediator caused one of one of them to promise, that he was bound by the accord to apeate before a certane Judge

Judge which he named unto him, whether that he which was bound were of the countrey or a stranger : and this was found an honest course, and was observed among them which contracted any new friendship or alliance. The sinamon was gathered by the priests of their law, who before sacrificed certaine beasts, and they made this collection betwixt Sunne and Sunne. He, that had most authoritie among them diuided the heaps of sinamon with a hatchet, and they first referred a bundle in honour of the Sunne : they held an opinion, that if it were equally diuided, it wold take fire by the heat of the Sunne beames, and burne of it selfe.

There were some amongst the Arabians called Ophiophages, for that they lived only on serpents. Some there were that yfed camells, as well to fight on, as to bear burdens, and they lived of nothing but milke and flesh. There were others called **B** Shephardes, who applied themselves to manure and till the land. It is said of them, that they found among the clods of earth pieces of gold, round and big as a nut, and that they did set pretious stones in them, and made Carencans, which they did hang about their armes and necks. They sold their gold to strangers, and to neighbour nations, and gaue three pounds for one of copper, and two of siluer for one of any other metall.

Among the Sabians, it did belong only to the king to judge of controuerries. Their kings were chosen by the fauour of the people, who gaue this honour to them that were of some noble familie, out of which they found that some kings had bene formerly chosen. These kings did confidently beleue that if they had gone out of their roiall palleace, **C** they should haue bene stoned, and therefore they never went out of the gate. They had beds and great chaires, whose feet were of masse siluer, and the rest of their furniture was exceeding sumptuous. It was also said of them, that they had bene alwaies free from desire to take from another man by force and rapine.

The Garcenew, who were other Arabians, had all their furnitures of gold and siluer, and the entrie of their houses, the walls, and courtiers were of Iuorie. The Nabatheans were not so fately as the rest. He among them that had diminished his estate was noted within infamie. The Panchaiens yfed chariots in warre, and they diuided their realme into three parts : in the first ranke they put the priests of their law : in the second, the labourers, and men of trauell : and in the third, the souldiers, among whom were comprehended the shepheards. The priests decided all controuerries, as well those that concerned priuate men, as the affaires of the commonweale, vntesse there were question to condemne any one to death.

The labourers having gathered in the fruits of the earth, laid them in common, and they that were found the best laborers, were deputed to the number of ten at the request of the rest, and by the resolution of the priests, to distributre the fruits to every one.

The labourers were bound to vse diligence, to bring in publicke those things which concerned the sacrifices, and other things which were distributed particularly by number and weight, and they had nothing priuate to themselves, but their houses and gardens. As for tributes and other things, all was delivered unto the priests, who distributed equallly to every man according to his necessarie ; and as for them selues they tooke a double share, with the consent of the two other estates. They yfed goodlie apparel, for that their woolls were much finer than any other. Both men and women did indifferently vse guylding, and they did weare chaines about their neckes, and bracelets on their armes, and rings of gold at their eares, after the Persian manner, and they ware coloured shooes of a strange fashion.

They suffered their souldiers to defend the countrey. Their priests liued in great pleasure, yet chaffily. They did vse long abes of very fine linnen, and some did weare gownes of exceeding fine wooll. Their head were couered with myters made of goldsmiths work, & they yfed all ornaments of gold like to women, except their eare rings. They did chiefly intend the seruice of their gods, whose deeds the recited in musike in hymnes.

They bragged that they were descended from *Jupiter*, saying that he came into their countrey, wheras conuersing amongst men, he gouerned the Empire of the world.

It was not lawfull to transport their gold, siluer, or other mettalls out of the countrey,

A no more than for their priests to go out of the temples and sacred places, so that he that was found in any other place, might lawfully be slaine, and the murtherer was not to be blamed. They did curiously keepe those presents which had bene in old time giuen vnto their temples. The seat whereto the image of their god stood, was six cubits long, and foure broad, and it was all of pure gold verie curiously wrought. All the land round about the temple within two hundred stades, was reputed holie, and the revenue which grew thereby was applied to the seruice of their gods.

The Jewes which did sometimes inhabit Iudea, Samaria, Galile, and some other countreyes, received precepts for their course of liuing from *Moses*, to whom God precribed B what his people should doe. I should be ouer reacious if I would make a repetition of all their lawes ; wherefore I will only set downe the most remarkable, referring the Reader, touching the rest, to that which the holie Scripture, and *Iosephus* hath written.

Fift of all, he ordained, That children in their youth should be instructed in the law, as in that which contained all good precepts and instructions : That he which blasphemed the name of God, shoule be hanged, and left vnburied : That nothing that had been gotten by fornication, should be offered in the temple. He instituted in euerie towne, feuen men, excellent in justice and wisdom, to whom he gaue authoritie to judge of all controuerries, calling two Leuites unto them, and if there were any great difficultie, he would haue it decided by the chiefe priest of the law. He would not haue credite giuen to one **C** witness alone, but ordained there shoule be two at the least, & those without reproch. He would not haue a woman admitted for a witness, no more than a man of seruile condition. It was forbidden to gather the fruit of any tree but foure yeres after it had bene planted, and *Moses* commauded that they shoule then begin to pay the ryth. He would haue them distribute some part of the fruits gathered (the ryth being paied) vnto their nearest kinsfolkes, and to strangers that were their guests, and that the rest shoule be his that had planted or sownen it. He did forbid them to hinder passengers, to enter into another mans ground, to gather the fruits, whereof they had need for their present necessitie. He did forbid them to marrie thole maidis who had publiquely exposed themselves, or such as had bene formerly married. He ordained, That an unchaste maid, which had bene **D** taken in mariage for a virgin, shoule be stoned, or burnt aliue. If any one had the companye of a maiden which was betrothed to another, & that the fault was committed with both their consent, they were reborth put to death, and if the maiden were forced, he that had done the violence suffered the punishment. She that had been left a widow without children, the brother of her deceased husband was to marrie her, to the end he might continue the race : the which if he did refuse, he was bound to shew good reasons for his refusall before Judges appointed to that end, who finding his causes just, did suffer him to marrie elsewhere. Mourning for the dead, might not exceed thirtie daies. The sonne which spake injurious words to his father or mother, was hanged without the towne. It was enacted, That the enemies which shoule be slaine in battaille, shoule be interred. A creditor **E** might not keepe a poore debtors paynes aboue a day, and if the debtor was not able to satisfie, he was bound to serue his creditor vntil the debt was paid. If any one bought a slave of his owne nation, he was to free him within six yeres. He that found any gold or siluer, was to crie it publiquely. Whosoeuer found any stray beast, was bound to carrie it backe to the troupe, or to keepe it vntill the owner came to fetch it. Who so was conuictid to haue offered payson to any one, was forced to take it himselfe. He that had caused another to looke an eye, had one of his owne put out. If a bull had bene the cause of the death of any man, it was beaten downe with stones, and none might eat of the flesh. The sonne shoule not suffer in his bodie or goods for his fathers offence, nor contrariwise. *Moses* did also ordaine, That things taken by force from his people, by forraigne nations, or by any of the same nation, shoule first be demanded by Heraldis, and in case of refusall, they shoule denounce war. If they were to besiege an enemie, it was not lawfull to touch any fruit trees. All rebells were to be punished with death, and those enemies which did yeld themselves voluntarily, shoulde be tributaries. In time of warre it was not lawfull for women to manage armes which men did vse. It was forbidden to eat the flesh of any beasts.

Lepers, and such as had an issue of blood, were expelled out of townes. They in whose A houfe any one was dead, were to absent themselves out of the towne seuen dayes. No woman which had beeene deliuered of a male child, might enter into the Temple, vntill four daies after her deliuerie, and shee that had brought forth a female, was to forbear eightie daies. He that had defrauded the chaffitie of his wife, was to offer a cake of barley flowre in the temple, and then present her at the doores of the temple; whereas the priest examineth her vpon her oath. If he had beene chaffie, and after the oath taken, if shee had forsworne her selfe, shew prefente had a dislocation, or an vnkniting of her huckle bone, with a purification of her bellie, and this miserablie woman died in this sort: If shee had liued chaffie, shee was deliuered of the fruit of her wombe within ten moneths, without any B paine; and then the priest did wipe out her name which was written in parchment, and gave her drinke. All adulterers, incestuous persons, and Sodomites, were punyfied with death. Priests which had not their members whole and sound, were forbidden to approach neere vnto the Altar, and yet they were to be nourished of that which was offered in the temple. All lands held by the Iewes, was to lie still euerie seuen yeares. All land which bare fruit of it selfe, was common once in fiftie yeares, as well to them of the countrie, as to strangers; and this was called the yere of Jubile. Creditors were then to give a longer time vnto their debtors, or to acquit them of a part. Slaves were to be set at libertie, and lands sold at an vnder rate, were restored to them that fold them.

C The Israelites aboue all other people haue bin verie religious, and gauen to ceremonies. In the beginning they vsetwo kinds of sacrifices, whereof the first was called Holocaustum, and was made by the richer sort, wherein the beast that was sacrificed might not be aboue a year old. The priests did sprinkle the corner of the Altar with the bloud of the beast sacrificed, and afterwards cut it in peces, and burnt it vpon the Altar. The people of meaner condition, did sacrifice beasts of more age, and haing poured the bloud vpon the Altar, they put the reynes, the fat, and bowels, into the fire; the priests had the right thigh, and the rest was to be eaten by them that made the sacrifice within two daies after. They that were poorer, were bound to offer a paire of Pigeons, or two Turtle doves, whereof the one was sacrificed, and the other belonged vnto the priest. He that committed any crime by mischance, was to offer a sheape of a yeaer old, or a goat. He that felte himselfe guilty of any secreit crime, was to sacrifice a sheep. The priests entertained themselves in the temple with the flesh of all these beasts. We must obserue, that in sacrifices, both publicke and priuate, they vset a measure of flowre to the sacrifice of a lambe; to a rambe, a double measure; and to that of a bull, three measures. They had also a custome to sprinkle their sacrifices with oyle. They sacrificed a lambe euerie day, once in the morning, and once at night. On the Sabbath day, they made a double sacrifice. The first day of euerie moneth, they did sacrifice two oxen, and seuen lambes, a ram, and a goat, to pourge sins. Also, they added two goats, whereof the one was put out of the temple, and serued for the sins of the people, the other was carried into the luberbs, and burnt. In March, & in E the beginning of their yere, whenas the Moone was full, and the Sun past by the signe of Aries, they made the sacrifice of the Pashcal lambe, for that they came out of Egypt at the same time. They did obserue certaine daies of the Azimes, or vncleauened bread, and during every one of these daies, they burnt in their sacrifices, two buls, a ram, & seuen lambs, with a goat. The second kind of sacrifice of the Azimes, was at the first comming of new fruits, and corne, which they presented in the temple, with a certaine measure of oyle, and a lambe for a Holocaust. Much more may be spoken of this subiect, but it would require a whole volume: wherefore I shall suffice to haue touched the principal points.

Sacred and prophane Authours agree not touching the Iewes: for Cornelius Tacitus (who refers not the going of the children of Israell out of Egypt, and their passage to Iudea to the will of God) writes, That there happened a kind of scabie at that time in F Egypt, the which was verie troublesome: so as king Bochoris was forced to demanda his remedie of Jupiter Hammon; to whom the oracle made answer, That he must pourge his realme of the Iewes, who were vnplesasing vnto the gods, and send them to liue in some other place: the which he did, and in the end an infinit companie of people infected with

A with this scabie, being drawn together in one place, one amonst them called Moses, prevailed so with them, as he perswaded them not to belieue either in God or man, but in him onely, and in this sort they tooke the first way which fortune offered them, and went by hazard; that during their trauell, they had no trouble, but onely thirst, wherwith they had perifled, if they had not discouered a troupe of wild asies, the which hauing fed, drew towards a rocke, couered with a forest that was round about it, where hauing found water, they received from Moses ceremonies quite contrarie to those of other men. He saith also, that in the holiest places of their Temple, they did set vp the image of an asse, by the which they had found the place where they quench their thirst, and had beeene let in a good way to come into the countrie, where since they made their aboad, and that they sacrificed a ram to mocke at Jupiter Hammon, and an ox in contempt of the Egyptians, who worshipped this beast vnder the name of the god Apis. He saith moreover, that the Iewes abstain from eating of swines flesh, to aviod scabs and leprosie, wherunto this beast is subiect, and that they forbear all worke vpon the seuenth day, for that they were at rest vpon that day, and for the same reason they passe the seuenth yere without doing any thing, and that some affirme it was in honour of Saturne, by reason of the hunger which they had endured. According to the same author, they did never banquett one with another: they lodged apart, and were enclined to whoredome. They first thing they did, was to contumie the gods. They were of opinion, that those which died in bataille, or for any crime were eternal, and that all should go to heauen to or hell, according to the good or evill, which they had done.

D There were three sects among the Iewes, who had a different kind of living from the common sort. The first was of Pharayres, the second of Saduces, and the third of Esseniens. The Pharayres led an austere life in shew, interpreting the law of Moses according to their owne will. They carried papers vpon their foreheads and left armes, wherein the ten commandements of the law were written. These papers were called Phylacteries. They also ware greater imbroderies vpon their gownes, and they sowed thorns in them, to the end their prickinge might put them in mind of the commandements of the law. They did attribute all things to God, and predestination. It is true, they confess that the inclination of man did helpe them to do or contumie things that were just; yet that in all things man was led by destynie, the which they say did consist in the motion of the celestiall bodies. They did never contradict the opinion of their auncients and masters. They did attend the judgement of God at the end of the world, and they did hold that the soules of men were incorruptible, and that onely the soules of such as liued well, passed from one bodie into another, vntill the day of the resurrection, and that these of the wicked were sent into perpetuall prisone. The Saduces denied this destynie, saying that God knew all things, but it was in the disposition of man to do good or evill. As for the dead, they were of opinion, that after this life they fel neither ioy nor torment. They denied the resurrection of the dead, believing that the soule perished with the bodie, neither did they thinke that therewere any Angels. They received onely the five bookees of Moses. They were very feuered, and did conserue little among themselves. The Esseniens liued altogether like unto Monkes, and they did abstaine from mariage, and from the companye of women, not in detestation of marriage, or for any desire they had that mankind should perish, but onely for feare of the lightnesse and incontinencie of women, whom they hold to be faithlesse and vnonconstant to their husbands. They brought all their goods in common, and held it a dishonour to vse ointments and stoues, and contrariwise, they held it for an honorable thing to be carelesse of their persons, and that it was sufficient to haue their white gownes. They did not speake of any worldly thing before the rising of the Sunne, but they prayed vnto God that the Sunne might rise, and then every man set his hand to some worke, vntill fve of the clocke, when as they wafed their bodies in water, and tooke their refreashion with great silence. It was held vnlawfull amongst them to sweare, and they did account it as great and grievous a sinne, as to forsware themselves. They did not receiue any into their sect, before he had been a probationer for the space of a yere, and hauing receiued him, they made two years

yeares triall to know his manners: if they found him in faine, they chafed him from A their companye, and enioined him to eat nothing but hearbes, and to doe that penance vnto the last moment of his life. When ten of them were sitting together, not any one of them durst speake any thing without the consent of the other nine. They did for heare to spit before them; or on the right hand; and they did obserue the Sabbath so hardly, as they durst not do their necessarie busynesse, and whenas they did them, they caried with them a stake, with the which they made a hole in the ground, to the intent that they might hidde it; so much they feared to do any thing that might be in contempt of the sabbath day. They liued long, by reason of their simple and austere diet, eating for the most part nothing but the fruit of palme trees. They vied no gold nor B siluer to none: and they held him most happy that died for the zeale of justice. They say, that although the foules were created from the beginning, yet every one tooke his bodie in a certayne time, and that those which went out of the bodies in an estate of blemishe and ianocencie, went to live beyond the Ocean, in a certayne place whereas they enioyed all pleasures; whereas on the other side, those which left the bodies in a bad estate, went into places that were inhabitable by reason of the extremitie of cold. Some amongst them did foretell shinges to come; and some also did marrie, but they had the companye of their wifes selome: and they said, that they tooke wifes least they should haue example to other men to suffer all the world to perish, if they should haue altogether abstained.

C They of Cappadocia were of that disposition, as they could not liue without kings, and they say, that in old time they were very wicked. It is said that the Amazons did lie in this countrey neare vnto the riuer of Thermodon. In Dorida, Ionia, and Eolia, there haue beene very rare and excellent men, who haue written better than any other of Greece. The Phrygians were the first that inuented Southsayings, the flute, and the instrument of three strings. In Lycia, the towne of Telmefe was famous by reason of Southsayings, and the interpretation of dreames. The Cicilians haue bene held great reuerence. The Phenicians inuinated letters and navigation, and had more commerce with strange nations, than any other people. The Idumeans were in old time barbarous, mutinous and sedicious, and loued innouations.

D

¶ The Manners at this day.

XXI.

E IN NATOLIA, the middle part of the countrie is inhabited by people which are of base condition. The naturall Turkes which do remaine in all this countrie are more simple and rude than any other neither are they so cruell, as they haue left the Christian religion. There is not any nobilitie by race, but they are all equall, and are held by the Turkes in manner of slaves. The contrie men are altogether idle and slouthfull, taking little paines to till and manure the ground, especially, they which are of the race for, and as their slaves did not the labour, the land would be soone defart and E waste. Cappadocia is inhabited by Grecians, Turkes, Jewes, Arabians, and Armenians. There are few people that remaine in Cilicia, and such as doe inhabite in that countrey, as before reported, are neither gaueen to the taking of fish, nor to make voyages by sea, and they leue their land ill husbandred and manured, although it be very good, and hath many waters to water it. In Idumea, the inhabitants of Catia vse pigeons to send adwaite to Caire of that which paffeth. They tie letters vnder their wings, and they never stay vntill they come to the pigeon house of the castle, whereas they find their companions. It is six daies journey from one place vnto another, and by defart countries.

F Palestina hath inhabitanens in a manner of all nations, as of Arabians, Turkes, Jewes, Grecians, Syrians, Armenians, Georgians, Nubiens, Abissines, Indians, Egyptians, and some of other nations. Galile is inhabited for the most part by Arabians, who are little and small of stature, and they carrie a long doliman or coat, which hang downe to the calfe of the leg, being made of goats haire, white and blacke. They weare upon it a gowne longer than the doliman, with sleeves which be long and wide, they

A they haue blacke caps, and pointed. In their warres, they vse bowes, swords, and daggers.

As for Iudea, there are many people of all nations which go to Ierusalem, and which dwell there, and whosoeuer will enter into the Holie Sepulchre, must pay nine crowns. Pilgrimes which come thither are received according to the religion whereof they make profession. The Latins are entertained by the religious of the order of S. Francis, who lie without the towne vpon Mount Syon; the Grecians are received by the Caloyers which lie within the citie, neare to the Holie Sepulchre; and the rest, as Abissines, Georgians, Armenians, Nestorians, Maronites, and others, lodge with them of their feft, B wherof entrie one hath a particular chappell. The religious of the order of S. Francis, who are for the most part Italians, haue bene accustomed to create knyghts of the Holie Sepulchre, and their great maisters give patents to Pilgrimes, which are sent thither to certifie that they haue beene there. Neare vnto Rama, there are none but Greeks, Turkes, and Arabians, who are verie carefull to manure and trim their vines. The Idumeans are in a manner like to the Arabians, their neighbours, in behaviour.

C The Arabians are swart, wittie, subtile, superstitious, given to traffique, desirous of revenge and troubles, louing innouations, and the change of affaires. They are all in a manner theues, and doe much annoy trauellers. They haue more subtillie and industrie than force; they fight without order, and trauelling in their numbers, they charge their enemies on euerie side, vntill they haue put them to rout. Whenes their enemies affaile them, they are as soone disperset, and doe sometime slie verie fodenly. They are wonderfully gitten to women, and marrie many, suffering not any one to go abroad but with their face couered. Many of them liue vnder Palme trees, and in rockes, or in houfes which are vnder ground. They go halfe naked, and weare cloakes and wide breeches. Their armes are a bow and arrowes, with long darts. They that trauell through Arabia the Defart, gourne them selues by the stars, by reason of the sands, and it is not safe trauelling there, vnfesse one be well accompanied, in regard of the Arabian theues, and withall, he must carrie victuals with him for many dayes. The inhabitants of Arabia Perrea, liue for the most part of Dates, the which is the best and the most wholesome meat they haue. Vpon D the shore of the Red Sea, they doe salt and drye great store of fish in the Sunne, the which keepes long. In Arabia the Happie, there are many which applie themselves only to the keeping of cattle, and others give themselues to the trade of merchandise.

E Those that are right Arabians, lodge vnder Tents, and they that liue in townes are called Moores, they liue most commonly of cakes roasted vpon the embers. Oyle is one of their greatest delights. Their treasure consis in camells, in some horses, and in their armes, which they leave for an inheritance. They never shooe their horses, and vse verie light saddles. They haue a great conceit of their nobilitie.

F The inhabitants of Turcomania are great theues, who draw their beginning from the Tatars, and spend their liues vnder Tents, keeping their flockes: yet there are some borne in the countrey which giue themselues to tillage, and to mechinque arts. There is good tepestrie, and chamlet, both watered and plaine, made there.

G The Curdes vse the like manners. The Georgians are many in number, and exceeding valiant, especially they that liue in the mountaines. They are verie strong, and haue maintained their libertie vnto our daies among the Mahometans, but they haue bene forced in the end to yeld vnto the Turkes,

¶ The Riches.

H The principall revenue of Natolia, consists in Cotton, which grows there abundantly. Bythinia hath Opiment, which it imparts vnto other nations. Caria makes a good revenue of the Adamant stome which it sends forth. Galatia hath mines of copper, which yeelds them great profit yearly. The Pamphylians make great sums of money of their chamlerts, which are the best that can be seene. The Capadocians are inricht by their silver, yron, alum, chrysall, jaspis, onix stone, and alabaster. The Cilicians make great store

Vuu iii

XXII.

store of Channels of Goats haire, for the which they receive much money from strangers. They of Iudea reape much profit by Pilgrimes which goe cuerie yeare to the Holie Sepulchre. Phenicia is a countrey of great traffique, and much frequented: but Arabia and Iapponie exceeds them all in merchandise, and is exceeding rich, by reason of the spicke, pretious stones, and pearls; which the inhabitants sell to Merchant strangers which trade there. Among other things, it yeldes incense sufficient for all the rest of the world. Mecca is a place of great traffique, whether many merchants come from Ethiopia, the Indies, and many other places: It is much irrigit cuerie yeare by reason of the Pilgrimes, as in Iudea and Medina. As for Aden it is a place of more traffique than any other, and exceeding rich, by reason of the abundance of commodities which are brought thither from the Indies, Ethiopia, and Persia, the which are fetched from thence, and sold by the Merchants at a deare rate; for those people are verie wittie in matters of traffique.

The Forces.

XXIII.

Besidesthe townes of Burfis in Bythinia, whereas the Turkish emperours in former times made their residence, is reasonably well fortified. In Caramania stands the towne of Laranda, whose fort is much esteemed, as well for the situation, as for the workmanship and structure. Amasia is in Paphlagonia, where there is a strong castle built vpon a hill, where the Turke entretaines a good garrison. The citie of Trebyfonde in Cappadocia is not conseruemed, for that it is a place of good importance, and well fortified since the Turke held it. In the countrie of Ayaman in Arabia, there are three great townes which are exceeding strong, that is, Manta, Nazua, and Bala, with a great number of good castles. Aden is strong, and hath good bastions, with an exceeding strong castle. The port is well fortifiid; and the Turke entretaines a great garrison there. He hath also a Bassa at Zara, with some thousands of soldiery.

As for Syria, the castle of Damas is exceeding good, and that of Antioch is not to be contemned. In Comagena, the towne of Aleppo is of great importance, and the castle Baile on the side of a hill, makes it more strong. The rest that is to be seene in all these D adventuris is of no great note or reckoning: and moreover, I should be verie indiscreet to spend more time about it, seeing I haue a desygne to discourse in general of the Turkes forces.

The Religion.

XXIII.

Besides the Mahometans which remaine in all these countries whereof we haue made mention, there are many others of diuers religions and sects, whereof we will here make some mention; yet leauing that which we haue formerly spoken of: first of all there are Iewes, which are dispersed ouer all these countreys; and as for Christians, there are some which obey the Church of Rome, and others which liue diuided. As for the first, besideth the marchants of Venice, Ragoufe, France, and other places, which traffique in great numbers to Tripoli, Damas, Alepp, and to some other townes of Asia and Surya, and are assited in spiritual things by the religious of the order of S. Francis, which dwell in Hierusalem, and at Bethlehem, they find few that liue among the Armenians after the manner of the Latine Church. Alangiaca is a castle, two daies journey from Tauris, the which hath five and twentie villages under his jurisdiction, that acknowledge the Romish Church, although they speake the Armenian tongue.

The inhabitants of these places were conuerted by father Bartholomew of Bolonia, of the order of St. Dominick, who was made Bishop of Armenia, in the yeare of our Lord F 1523, vnder Pope John the twelveth. At that time (as we haue said) there were fife and twenty villages; but as this day there are but twelue, that persist in the obedience of the Romane Church, and of the other thirteene. Some haue submitted themselves to the Patriarch of High Armenia, and the others haue beeene ruined during the wars which the

A the Turkes haue had against the Persians: and these twelve villages of the Latins make about one thousand and two hundred families. They are assisted in spirituall matters by the religious of Saint Dominick, vnder an Archbishop of the same order, who is made by their Chapter, and by the chiefe of the villages, and then confirmed by the Pope.

It is not long since that the Latins had Churches at Burfis and Trebyfonde: but for want of priests, the Churches, and Latin ceremonies haue beeene lost: so as the religion of the Armenians, or that of the Grecians hath succeeded them.

Let vs now come to the other Christians, which are diuided into three feets, that is to say, into Melchites, Nestorians and Dioforians. The Melchites haue drawne this name from Melch, which is to say, king or prince, for that those haue followed (as well in the faith, as in Counells) the example of the Emperors of Constantinople, and of this feft, are all they which in Asia hold the religion of the Grecians, vnder the Patriarches of Constantinople, Alexandria, Antioch, and Ierusalem, whereof he of Antioch remaines not at Antioch, but at Damas. These fourte patriarches are chosen by the Bishops of the country, and now they feek no confirmation from the Pope, as they did in former times; but they demand libertie to make their election from the Turks Bassa, and confirmation from the Turke himselfe, and they exercise their iurisdiction vnder this authoritie which is giuen them. The patriarches chuse and consecrate the Archbishops and Bishops which were subiect vnto them. It is true that some haue recourse C vnto the Pope to receiue confirmation from him. All these Patriarches, Melchites, and their Archbishops and Bishops are Monkes of S. Basil, of which order there are many conuentes through out all the Leuante: but the most famous are those of S. Sabae in Ierusalem, of S. Katherine vpon Mount Sinay, and of the holie mountaine vpon the Archipelagus. These Melchites retaine all the errors which were in old time condemned by the Grecians at the Councell of Florence, and it is thought their are more of this feft in the East, than of all the rest; for all Natolia is full, and in like manner Syria, and it extends into Egypt, and beyond it into Corazzan, a prouince of Persia. They do also put the Georgians among the Melchites, who acknowledge vnder one Metropolitan, the D authoritie of the Patriarch of Constantinople. These call vpon S. George, as their Advocate. There are some among them which haue made themselves Mahometans.

There are also Nestorians in this part which we haue described, of whose errors we haue spoken in the discourse of the Sophies Estate. These Nestorians speake the Chaldean, Arabian, and the Turkish tongues, with that of Curdestan, according to the places wherethese liue; but they celebrat diuine seruice in the Chaldean tongue.

Moreover there are Dioforians, which are diuided into three feets, that is to say, Armenians, Iacobites, and Costes. The Armenians give the title of Patriarch to many of their Prelats, made partly by the Turkes fauour, (for these farme the impositions and tributes which the Armenian houles pay vnto the Turke) and are chosen by Coadiutors E of the said patriarch, with the consent of the Bishops or people. But they give not the title of vniuersal Patriarch but to two, whereof the one is establisched over high Armenia, and the other over the lower. The first remains in the monasterie of Ecmeazin, neere vnto the towne of Eruan in Persia, and the latter in the towne of Sis in Caramania, neere vnto Taris. This feft of Armenians is not much lesse than that of the Melchites: for the townes and prouinces of the two Armenias, of Cilicia, Bythinia, Surya, and Mesopotamia, are full of them; yea there are good numbers in Persia. Moreover there are an infinit number of Armenians in all the townes of the Ottomans Empire, where there is any traffike, as at Burfis, Angora, Trebyfonde, Alexandria, Caire, Constantinople, and Caffa. The reaons why they haue so great libertie in all the Turkes Estate, is (besides that they are wittie and politike in trade) in regard of certayne testimonies of affection, which their predecessors gave to Mahomet, who did recommend them passionatly to his successors; so as they haue enioied great priuiledges, by meanes whereof, they traffike freely with the Mahometans. The Armenians dwell at Sis in Ad, at Maras, and thereabouts, at Tharsis, at Lajazze in Alepp, and at Duranda. There are about twentie

tierhouf and families of them. They haue eightene monasteries, and fourte and twentie A
Bishopes.

There to be scene at Sis, the palace, and ruines of the king of Armenias castle, with
other churches which are neare unto it, the one of S. *Sauours*, which was the kings, and
the other of S. *Sophia*, which did belong vnto the patriarch. They haue no other ima-
ges but crosses of brasse and yron, yet they haue diuers reliques in shrines of siluer. The
patriarch was wont to faire maidin, which is the value of a pennie, of every housshould:
but the Turke hath taken this right from him; so as he now liues of offrings and almes:
and to make hit himselfe more easie, he doth visit the prouince continually, and enter-
taines audience with amerciaments whiche he imposeth vpon them that offend. The B
Armenians saye gracie in their owne language, although they speake many others; and
the Turkish tongue at Constantinople, as they can scarce lay the *Pater*
in the Armenian.

They haue many erroures which are common to them and to the Dioscoriens; but
one whiche they haue particular to themselues, are, that they confeatur with pure wine:
they haue figes and milke, on the Saturday at night before Easter, and flesh every Friday,
from Easter vnto the Ascension. They celebraz the Annunciation of the Virgin the sixth
of April, and the Nativitie of our Lord, the sixth of Ianuarie, the Purification, the four-
teenth of Februario. They affirme that Iesus Christ was exempt from passions, and the
sicknesse of humane nature. They abstaine during fve Saturdaies of the year to kill
any fleshe, and to buy any, in remembrance of the time when the Idolaters stooke their
children, and sacrificed them to Idolls. In their Masse for the dead they bleffe a lambe,
and putting vnder the priests gowne, they give it halowed salt to eat, and then they
carrie it about the Church before they kill it, the Masse being done they eat it. By reason
of these thinges, some call them Sabbaists, and Julianists, and adiected to the ceremonies
of the lawes, and the heretie of Julian the Apostle. Yet they thinke themselues to be confor-
mable to the Roman Church, for that they alone, of all the Easterne sectaries, celebrat
the *Bentement* with unleavened bread: and whereas they put no water in their wine,
they vnder the Latin Church vfed it in old time. They also make the signe of the Croſle
with two fingers, and not with one, like unto the Iacobites; and they make it first on the D
right tide, and then on the left, contrarie to the Iacobites. They remember their first vi-
ginti on with the Church of Rome, in the time of Pope *Silvester*, and of the Emperour *Con-*
stantin.

To come vnto the Iacobites, you must understand that *Dioscores* and *Eutyches* dissenting
from the Councell of Chalcedonia, had followers who diuided themselues, as *Leonicus*
from the Councell of Chalcedonia, had followers who diuided themselues, as *Leonicus*
writes, into twelve fcts, among which, was that of the Iacobites, so called of one Iacob a
Syrian, who liued in the time of *Pelagius* the second, and of the Emperour *Mauricium*.
They comprehended vnder this name a part of the Chaldeans, which dwel in the towns
and villages of Melopotamia, Babylon, and Suria, to the number of one hundred and
sixtie familys, or theraboues, and the principall are in Aleppo, at Caramit, and E
in Tigranoute of Melopotamia.

They were in former times subiect to two Patriarches, whereof the one remained in
the foreaid mountaine of Tur, and the other in the monasterie of Gifran, nexte to the
towne of Mardin, which stands vpon so high a mountaine, as they that liue there (as the
Turkes say) never see any birds flying ouer their heads. But at this day, the Iacobites
have but one Patriarch, which is he of Gifran, who for his greater commodite liues at
Caramit. This Patriarch hath under him a Metropolitan in Ierusalem, and another at
Mufali, and Archbishops at Damas, Orte, Saur, Caramit, and in Cypres; and he hath
other Archbishops in the aforesaid prouinces, with many monasteries of religious men
of the order of S. *Antonie*.

The Iacobites celebrat in the Chaldean tongue, and speake Arabian, Turkish, and Ar-
menian. Besideth their erroures common with the Armenians, they haue others. They make
the signe of the Croſle with the finger next vnto their thumbs, to signifie an vnitie of na-
ture of will, and of operation in Iesus Christ. They eat (contrarie to the rule and general
custome

A custome of the Christians of the East) milke and flesh on Wednesday, and Friday at
night after Sunne set, saying, That when the day is ended, the terme of abstinence is past,
and that the Thursday and Saturday are begun, and so they eat flesh all the year long
but in Lent. Some Arabians, which remaine in the same villages and places where the
Iacobites liue, haue unitid themselues vnto them, and are called by the name of Xem-
sin; that is to say; Solaires, for that among their other superstitiions, they worship and
adore the Sun.

Some think that the Maronits are a branch of the Iacobites: for these two fcts were
in old time subject to the Patriarch of Antioch, the which is now in the hands of the Mel-
chites, and remaines at Damas; both vsing the Chaldean tongue, and the same Syrian cha-
racters. They had the same erroures touching the vnitie, will, and operation of Iesus
Christ: Both pretend the Patriarchship of Antioch, so as the Patriarchs of the Iacobites,
leaving their proper name, take that of *Ignatius*, and they of the Maronits, that of *Peter*,
and both call themselves Patriarchs of Antioch. They deriu the name of Maronits, ei-
ther from Marona a village of Mount Lybanon, or from the Abbot *Maron*, or as it is ge-
nerally held, from *Maron* the Arch-hereticke. It is the leaft fct among all the Christians
of the East, there being not above twelve thousand households, and most of them poore.
They liue in the villages of Mount Lybanon, and in the townes of Surya: yet this fct is
most affected to the See of Rottie, whereof it hath made profession these fourte hundred
C years; and *Peter*, Patriarch of the Maronits, sent Embassadors to the Councell of La-
tran, in the year of our Lord God 1515, Pope *Gregorie* sent two Iefuits vnto them,
whiche hauing caused a Synod to be called, whereas the Patriarch and his Bishops met,
they brought them to a full proffession of the Catholike faith: so as they burnt their
booke, which were full of erroures, and drew their religious men into two monasteries,
being dispersed here and there, giving order that children might be instructed in the
Christian religion.

The Patriarch of the Maronits is of the order of S. *Antonie*. He is chosen by the Bis-
shops and religious men, and then confirmed by the Pope. His residence is at Tripoli
of Surya. There are some Convents of S. *Antonie*, and a small number of Bishops, who
hauing no certaine abroad, are as it were his affiliates. Among other Saints, they pray
vnto *Maron*; but they say that it is not that Arch-hereticke, but an Abbot of a verie ho-
lie life. Among the Maronits they find some which are called white, who not being
baptized, call themselves Christians, and are confeſt, and doe communicat in secret, and
yet in outward shew they liue like Mahometans.

The Curdes are for the most part Iacobites and Nestorians, but with many other er-
roures, and a wonderfull ignorance of diuine things. There are also many Mahome-
tans among them.

TA DISCOVRSE OF THE TVRKE IN GENERALL.

¶ The manners at this day.



He Turkes are partly Originaries, and draw their beginning from the Scythians or Tartarians, and part of them descend from Christians Apostolats. They are for the most part broad faced, their members are well proportioned, and they are naturally bigge and strong. They doe not suffer their haire to grow, but only their mustachoes. They are bur grosse witted, flow, and ydle, and flacke in their affaires. They are nothing fit for labour. They are exceeding couetous,

and loue money aboue all the nations of the world : for justice is sold in Turkie (as a man A would say) to him that offers most, and the Turkes doe no man a kindest wrong without a ffe. They are humble among themselves, and obey their superiours stricly, keeping great silence, and being verie full before them. But they are insupportable, proud to braggers, insolent, braggers, and so arrogant, as they thinke there, is not any nation in the world that may be compared to theirs. They shew much vaine glorie and pride in their speecches, they are exceeding full, and neuer keepe their words, but when it may be beneficiall unto them. Moreover, they are ydle, and giuen to gluttonie and drunkeynesse, so as they will binde horses to end three whole daies together in feasting, and they doe wilfully drinke wine with excesse, notwithstanding that their law forbids it ; for the B ordinance of the better towne is water mixt with sugar, and damask Rose water, or else the decoction of prunes, raisins, figges, peares, and other fruits, the which they vse to drinke. Sodomitrie with vce, which they keepe in Caues, to drinke coole : but they that contrarie the law of the Alcoran stricly drinke no wine. They are much inclined to sodomy, and are for the most part Sodomites, the which they doe vsually practise in their gales and thynnes, whereto they haue alwaies some that are forced to endure that accurstacie. They beleeve lightly, and are wonderfullly superstitious, giuing credit to dreams andinations, and they hold that the deathe of evrie man, and the houre of his death is written on his forehead, and that no man can die that houre : the which makes them run to radly into daungeres.

C The Turkes haue permission to marrie as many wifes as they can entertaine. After a woman is great with child, the husband toucheth her no more vntill she be deliuered : but he lieth with his slaves, out of the house, where his wife remaines. The Turkes haue a kind of marriage made at pleasure, which they call Kebin, the which is often practised by straingers, who being out of their countre, make an agreement with certayne women, whom they enjoy during their pleasure, and when they cast them off, they are bound to giue them a certaine summe of Al fres, and to keepe the children. The judges, whom they call Cadis, forbid this Kebin, especially amongst Christians, vnsleste it be with an yare of mariage. A Turke haing had the vise of a Christian woman, is condemned to die, and in like manner the woman, vnsleste she receive the law of Mahomet : D the like is obserued betwixt a Chriftian and a Turkish woman, if they haue beeene found together. Divorce is allowed among them, in cascs of incontinencie and barrennesse, whereof the Judge deputed for those matters may take knowledge. Bondslaves which are bought, may also marrie, but the chilidren which are borne of that conjunction, remain slaves. The women go feldome out of their lodgings, and their faces are alwaies couered. They are gorgeously attid, and weare much gold and pretius stones, and they haue also a custome to dile their haire, hands, and feet, red; but especially their nailes. They go to the stooles or hot houses twice a weeke, like vnto the men.

E The Turkes play neither at cards nor dice. They are charitable, and giue great almes, not only to them of their owne sect, but also to Christians, and to men of all profissions, yea they shew themselves charitable to beasts, for that they sometimes buy birds, and set them at libertie, as it were for charite sake. Their garments are long, and open before vnto the foot, except the shirte which they wear without their breeches, so as it is sometimes seene as they go. Their cloths are of fine wool, and silke, imbrodered sometimes with pearle and pretius stones. Their Turban is white, but they that carme themselves to Mahomet, weare it greene. They never take off their Turban wheras they will falute any one, and doe him honour; and with them, the left hand is most honourable. They that are rich, and hold any ranke among them, go most commonly on horsebacke. They are flouely in their feeding, and haue not those delights and dainties that are among vs. They eat thrice a day, that is to say, at the breake of day, at noone, and at night. They vse not any table cloth, or napkins, and they sit not at the table vpon stooles, or chaires, but on the ground, crofle legged like unto Taylors, and in this manner they haue a round table, which is verie low.

F They eat all kind of flesch except it be swines flesh, which is forbidden by their law. They

A They feed most commonly vpon rice, and the Turkes of Asia do not willingly eat any flesch, but they of Europe loue it much better than flesch. They that are good obseruers of their law, as I haue said, abstaine from wine, and drinke nothing but water, in which they vse in Winter to quench a hot burning cole, least it should offend them. Moreouer, the Turkes vse the juice of poppie much, and there is not any one amongst them but takes it to make them the more hardie, and not to feare daungers. They sit downe when they make water.

Their houses are for the most part of tymber and earth, and are little and ill built, and they hold it for a great sinne to build any houses that last aboue a mans life: yet they B make faire Mosques or Temples, and goodly Hosptials to receiuе strangers when they passe, as also publicke bathes, to the which they adde faire fountaines, not onely for the commodite of men, but also of beasts; and to the end they may haue places fit and convenient to wash themselves in, before they enter into the temples. Moreouer, they are very curious to make aqueducts or conducts of water, and publicke bridges, and to paue high waies, all which things are very stately in Turkie.

The alwaies studie how to haue the aduantage of their neighbors, and what they cannot get by force, they seeke to obtaine it by subtilltie and treacherie. If their enterprises succeed not happily, they are not ashamed to run away: yet they are reasonable good soldiery, and their best properteis, they are careful to obserue militarie discipline. They C are very obedient to their commaunders, enduring labur, and all discommodities patiently; and they content themselves with little meat, and that very course. The armes they vse are lances, bowes, bataile-axes, and swordes, which they commonly call Scymeters, the which they most commonly enrich with gold and siluer. They vse great silence and modeſtie, not onely whenas they campe or stay in any place, but also when they march: for although their numbers be great, yet they most commonly part from any place before day so silently, as few of the neighbours can discouer them. They vse no engines, guidons, or standards, but they haue a launce, which hath certayne tassells of diuers colours on the top of it, by meaneſ whereof euery man knowes how to retire himselfe to his compaine: yet they haue drums and fiftes to encourage the soldiery.

D When the Turkish Emperor is in any war, the Turkes which remaine in townes pray for the soldiery which are in the campe, as well in their seafes, as in their assemblies at their temples. They also pray for them that are slaine in any fight, and hold them happy to haue ended their daies after that maner, and not amiddell the teares and fighes of their wifes. They describe the victories of their ancestors, and sing them very willingly, believing that this doth availe much to encourage the soldiery, and to make them more resolute in all their enterprises.

E They vse no kind of seale, either in the kings patents, or in any other letters, neither do they marke them with any figure. They haue no bells, neither do they suffer the Christians which liue in their countre to haue any. They put off their shooes wheras they enter into their mosques, and take them againe at their comming forth. Wheresoeuer they ſit either in their houses or in their temples, they haue tapistrie couerlets, or mats, and there are ſome places which they caule to be planchered, for that they are too low, or elſe very dyrtie. They are not much giuen to contemplation, nor to learning: yet the Turkish women being married, and hauing iſſue, are very carefull to breed vp their chilidren, and being of age to leare, they caule them to be instructed; for which there are goodly ſchooles, wheras they read the lawes published by their princes, in which the chilidren are instructed, to the end they may ſerue in their mosques, and be capable to gouerne the commonweale.

F As for the princes children, they are taught by an old doctor called Hoga, to read the Arabian and Turkish tonges, the which are very difficult: and being able to read them, they do ſo often repeat the Alcoran vnto them, as they leare it all by hart, the which not onely the princes chilidren, but others do also leare: and they that are apt for ſtudie, are instructed in the liberall ſciences, especially in Astrologie, Philofophie, and Poetrie, but not in Historie, or Rhetoricke, ſaying, that there is no credit to be giuen to Histories, and that

that during a princes life, no man speaks truth of him, and that being dead, his memo-
rie is lost : and as for Rhetorick that it is not necessarie, for that nature deliuers her mea-
ning in few words : and therefore the Turkes haue no aduocats to breed delaires in their
fame, as it is generall in most parts of Christendome. Wheras the child is come to the
age of fourteene, being circumcised, he is put into a Serrail, there to be trained vp in the
exercise of armes, and to lerne to ride, and he is carefully kept (I speake of the princes
sonne) least some rogue or queane shoulde corrupt and debosch him. Christian slaves are
bred vp by the prince in his Serrail, whom he calls his children, and they are made noble
for their dresse, but this title of nobilitie goes not to their issue. In those places they studie,
and are trained vp in armes, as the women be to sow and imbroder.

B
The Emperor of the Turkes hath a great number of them in diuers Serrails, and many
times there are above three hundred in that of Constantinople : the which number en-
creaseth or decreaseth according to his warres ; for that the fairest women that can be
found are brought vnto the Turke : of all these, the Sultanis lady and mistresse, which
is she whom the great Turke fauours most, and hauing had issue by her, shes held for the
first, and chiefest of all his women : the rest as they are in grace with the prince, are
brought vnto him to haue his pleasure of them, and then they are sent backe againe : if
happily they be with child, they are put into the number of the Sultanias, and much
countenanced by the prince, who doth greatly augment their meanes and reuenues.
They that are not pleasing to the prince (for that they are not beautifull) leare to low, C
Imbroder, and to make diuers excellent workes, which certaine old matrons teach them,
being entercained to that end ; and if any desire to leare to read and write, they haue eu-
nuchies among them to teach them. They are all very well bred and entercained, and are
apparelled in silke twice a yeare. Such as the prince hath had the vse of, yet haue no chil-
dren by them, hauing learned qualities fit for great ladies, are giuen in mariage to the
princes slaves, which are advanced to dignities, and made governours of some countries
of frontiers.

D
The Turkish women are never seene in any assemblies of men, and they are strictly
forbidden to go to market to buy or sell in any sort whatsoeuer : and in the great Mo-
que, they haue a place seperated from that of men, and so clost, that no man may see
them, or enter into them. It is a rare thing to see a man speake to a woman in publicke,
once in a year. They that are married never dallie with their wifes in the presence of
others, and the husbands hold their reputation and grauitie with their wifes, who on the
other side honour them much.

E
Great noblemen which cannot remaine continually with their wifes, leare them un-
der the charge of certaine eunuchies, who keepe them in such sort, as it is impesible for
them to do wrong vnto their honours, or that any one shoulde haue their companies, but
their husbands.

The Turke doth not circumcise their children the eight day after their birth, but when
the infant is come to the age of knowledge, to make confession of his faith after this
manner, lifting vp his finger, he speakes these words, which are grauen in their temples in
the Arabian tongue : There is but one God, whose Prophet Mahomet is, one God, and
equall Prophets. The circumcision being ended, they feast three daies together, and then
the circumcised is carried to a bath with great pompe, and the gueuls carrie him backe
to the house, where they present him with gifts. Some give him apparell of silke, others
flauer vessell, some money, and some horses, according to the qualite of the circumcised.
The women give shirts, handkerches, and such like, and every one gives according to
their will and meanes. The women are not circumcised, but only speake the foreaid
words. If any Christian doth willingly confess Mahomet, and endure circumcision, the
which doth often happen by reason of the insupportable yoke, and charge of tributes, F
which lead him throughout all the streets, and publike places of the towne, with great ho-
hour, and rejoicing of the people, by the sound of a drum, to whom they also give, and
then he is free from the paying of any tribute : so as many Grecians and Albanoides, by
reason of this gaine and aduantage, accept of circumcision.

The

A

¶ *The Riches.*

T
He Turkes empire comprehends countries that abound in all things : for there is not
any countrie richer in wheat, and all other graine, than Egypt, Africke, Surya, and
Asia ; nor that is more plentifull of all other things, than Hungarie, Greece, and Thrace.
In all his countries, he hath towns whose wealth is inestimable, as Constantinople, Caire,
Aleppo, and many others. Constantinople is a citie whether merchants come from all
parts, and in a manner all the siluer of the Turkes empire is employed there. Aleppo is
the greatest towne of Surya, and as it were the center and place whether all the traffique
of Asia comes. Caire is as it were the Store house, not onely of the riches of Egypt, and
of a good part of Africke, but also of the Indies, whose treasures being brought into these
parts by the Red Sea, and afterwards vpon camells, are distributed into countries which
lye vpon the Mediterranean Sea.

A
As for the great Turkes reuenues, some are of opinion, that he hath but eight milli-
ons of gold for his ordinarie reuenues ; and they say, that although in appearance he
should haue much more, by reason of his great and large dominions, yet it prooues
otherwise ; for that the Turkes haue no care but of armes, which (in all mens judgements)
are fitter to ruine and destroy, than to preferre and enrich a countrey : and moreover, the
Turkes, to entertaine their armes, and to continue their enterprises begun, consume men
in such abundant fort, as they scarce leauie sufficient to manage their domesticall and ne-
cessarie affaires, by reason whereof, the subiects despairing euer to enjoy their wealth,
no neccesarie commodities which they might get by their labour and industrie, im-
ploy not themselues to worke, nor in traffique, no farther than bare neccesarie doth in-
force and constraine them : for what availes it (say they) to sow that which another man
must reap ? or to reap that which another will wast and consume ? for this cause, in the
Turkes Estate you shall see great forrests, and whole countries lie wast. In these parts,
dearth growes by reason of the multitude of people ; but in Turke it proceeds for want
of men to labour and manure their land, for that the countrey men and pelants, for the
most part, either dye in the voyages which they make, or else in carrying of victuals or o-
ther things neccesarie for their armes, for often thousand men which they draw from
their houses to row in their gallies, scarce the fourth part returns home againe, by rea-
son of the discommodities, the charge of aire, and the great toyle ; and the rather, for that
the Turkes dismisse their galies euerie Winter, so as they that are employed to row, are
never well accustomed to the Sea, nor to labour.

B
Moreover, all traffique and commerce is in a manner in the hands of Iewes, and Chri-
stians of Europe, as Ragousans, Venetians, French, and English ; and in so great a coun-
trie, as they hold in Europe, they haue no other townes of great traffique, than Constan-
tinople, Caffa, Salonica, or Theefalonica : in Asia, Aleppo, Damas, Tripoli, and Aden :
E and in Africke, Caire, Alexandria, and Alger. To conclude in a word, all the milche
growes by the abandoning and dejecting of tillage, which is the cheife ground of reu-
enes ; for it furnisheth matters to art, and art to merchandise, and whenas tillage failes, all
goes to decay.

C
But although the ordinarie reuenues be no greater, or more copious, than we haue for-
merly said, (some write that he hath fifteen millions of gold yearly, whereof five are
put up in his coffers, and the other ten employed for the entertainment of his Estate) yet
doth he make great account of his extraordinarie profits, and especially of confisca-
tions, and presents : for the Bashas, and other chiefe officers of that crowne, which sucke the
bloud of the Turkes subiects, gather together inestimable treasures, which in the end fall
F for the most part into the great Turkes hands. Some hold, that Abramish Bashas did car-
tie out of that famous citie of Caire, the value of aboue six millions : Mahemet Vifir had
a greater summe : Oochiali, besides his other wealth, had fiftie thousand slaves : Selymus the
seconds suster, called Sultana, had 2500 Chequines of rent euerie day, and she was so rich,
as she began an aqueduct which shoulde go from Caire to Mecca, for the easse of pilgrims,
which

XXX

which was an enterprise worthie of a great prince, and of an infinit charge. Moreover, A the great Turke may easily find a subject to take away the goods and life of any one at his pleasure. After this, the presents amount to great summes ; for there is not any Emba-
duour that may present himselfe before him without a present, and no man may hope for any office or dignetie or any thing of importance, but for money ; neither doth any man returne from his presence where he hath beeene Gouvernour, that dares present him selfe before the Turke empit handed : and it is well knowne, that they may not offer any thing of small price to the great Turke.

The Vassalles of Moldavia, Valachia, and Transilvania, maintaine themselves in their principallities by meanes of their presents and gifts, and they of Valachia, and B Moldavia, change daily ; for that they give these dignities to him that offers most ; who, reuerable to give that which they have promised, ruine the countrey, and consume the people. But notwithstanding all this, the Persian warres haue empited the Turkes cof- fers, and wasted his treasures ; for that on the one side, both at Constantinople, and throughout all his empire, the value of gold and siluer was much augmented for a certaine time so as a crowne was double the value it was accustomed to be, and their gold and siluer much imbafed, so as it gaue occasion to the Ianissaries to set fire of Constanti- nople, which did much terrifie them all, yea the great Turke himselfe : And in Aleppo, they demanded a loane of sixtie thousand crownes from the merchants. And this is all that can be said touching his riches : as for the Tymarets, I will referre the discouer to C that of his forces.

The Forces.

THE forces of the great Turke consist in treasure, horsemen, footmen, fleets at Sea, and munition. As for his treasure, we haue alreadie spoken of it : But notwithstanding that we haue said that his revenues are not so great as his large dominions might well require, yet he drawes a profit from his Estate, which is of farre greater importance than his revenues. This profit is nothing else but the great number of his Tymarets ; for the Turkish Emperours make themselves immediat masters and lords of all the lands D they get by armes, and leasing what they please to them of the countrey, (the which you must knowe is verie little) they diuide the rest into Tymarets, which are as it were com- mandantries ; the which they give vnto souldiers, that haue done them good seruices, upon condition, that they shall enterteine so many horses alwaies readie for the warres : And Georgius, Ieronimus hath written, That there is not any Gouvernour or Bashta that enjoyeth any prouince or towne by right of inheritance, or can leauue it to his chil- E dren and successeours after his death, without the princes fauour and consent : If any gentleman will haue any certaine possessions, it is lawfull vpon these condicions : They looke verie exactly and narrowly to the price and revenues of the said possessions : And the Turke doth also know how many souldiers may be fed and entertained of this yearly revenue : and then the Gouvernour or Bashta is bound to haue alwaies this number of souldiers ready to march to the warres, wherofor they shall be commauanded, else his head muft auswer it, and there is nothing but sicknesse that can excuse him from fol- lowing the warre. The prince may also deprive him of this benefit, otherwise he en- joyes it during his life, and then the possession returns to the prince. After the death of the nobleman, if his successeours will keepe the accord, they are admitted, else others are inche and haue spoyle. This kind of proceeding hath beeene one of the best orders which they haue obserued for the good and preservation of the Turkish empire ; for that like souldiers were not interessed in the lands, by reason of the commodity and profit which they draw from thence, all haue beeene ruined : for the Turkes themselves are accus- E ed to say, That their gowes no grafe, whereas the great Turkes horse sets his foot. There F are Tymarets enterteining about one hundred and fiftie thousand horse, ready to march to the command of the prince, for the which the prince never disburseth a penie, and yet this number of souldiers cannot be entertained for lesse than 14 millions of gold. By reason whereof

A whereof, I wonder at some, who making a comparison of the great Turkes revenues with those of other Christian princes, make no mention of so great a part of the Ottomans riches. In the warre which the Turke made against the Persian, some twentie or thirtie yeares since, he conquered so great a countrey, as he made foure thousand Timarets. This erection of Timarets, and the choise of Azamoglani, or young lads, which are Christians children, whom he causeth to be taken and trained vp in armes, to make Ianissaries, are the two foundations of the Turkish Empire, and they seeme to be in- stituted in imitation of the Romans : for the Roman Emperours applied their subiects for the war, wherof the Pretorian armie which was alwaies about the Emperors person was composed : and Tacitus writes, that the choise they made of young men to that effect, made the Flemings to revolt. In the same Roman Empire, there were Timarets gi- ven for life vnto soldiery, in recompence of their seruices : Alexander Severus graunted to the heires of soldiery that they might enjoy those prouisions, so as they went to the warres, and not otherwise. Constantin the Great gaue into his capaignes (which had well deserued) the lands which until that time had beeene only enioied for life : and in France the fees which were but for a certaine time, are become perpetuall yndersome of their kings, desirous to content such as might trouble their Estates.

But to retorne to our discourse, this Turkish auallarie workes two important effects, whereof the one is, that it doth so keepe the Turkes subiects in awe, as they cannot stir, but they are presently vpon their backs ; and for this cause they are diuided throughout the whole Estate, and are vnder the comandouf of the Begliarbies, and Sanghiacs in every province : the other effect is, that a part of this cauallarie is alwaies readie for any enter- prise that shall happen : thus it serues as a garrison and support of the Estate, to supprese sedition, and as a chiefe sinew for the warres. Besides thofe, the Turke entertaines a good number of horsemen about his person ; whereof some are called Spahi, and these were Christian slaves, the which were bred vp young in the princes Serrail, and growing great, shewing themselves vertuous, having gotten that degree, which seruies as a ladder to rise to greater dignities : thele do commonly attend the prince, and are about his per- son wherofor he doth go, and they are commonly to the number of 1300. The Car- pices are held to be the choise and floure of all his horsemen, & they are in number eight hundred which march in battaile alwaies about the prince, to serue him as a guard. There is another sort of horsemen which are called Vlafages, and the Spaccoglans, that is to say, young men on horsebacke, being in number aboue three thousand, and these alwaies march vpon the right hand of the prince. They are men at armes of a good fation, of whom the prince doth vialy make choise, and they are also bred vp young in the Serrail.

The Salichtaires are in like manner horsemen, the which doe amount vnto the number of three thousand, or therre abouts, and they do lodge alwaies vpon the left hand of the prince : they haue their breeding like vnto the Spahi, and there is no differ- B ence, but that the Spahi marcheth vpon the right hand, and the other vpon the left hand of the prince. And therre is another sort of horsemen amongt them, which they call Olofages, amounting vnto the number of two thousand or therre abouts, which march vpon the right and left hand of the prince. All these are as it were a nurserie of the chiefe officers of that Empire ; for out of these, they doe most commonly chuse their Basbas, Begliarbies, and Sanghiacs. Moreover, besides these abouementioned, they do also reckon the Alcanzes, and such as come to serue the Turke from Tartaria, Vala- chia, and Moldavia.

The other part of his forces is his infanterie, which consists chiefly in Ianissaries, in whom are two things to be considerid, the nation, and disposition in the manning of armes. As for the nation, they do not commonly receive into the roll of Ianissaries, any men of Asia, but all of Europe ; for the Turkes hold the fist to be soft and faint hearted, as in effect they haue bin alwaies more readie to flie, than fight. Contrariwise the people of Europe haue alwaies had the reputation of good souldiers, & of valiant. So as in the East, the Asiaticke souldiers under the Turke, carie the name of Tuks, but the Europeans

are called Rumi, that is to say, Romanes. As for the disposition, they send every three years and fetch in Christians children, vnflesse necessarie force them (as in the Persian warre) to make a quicker and more speedier choise: they make choise of such children as haue the greatest shewes of magnanimite, agilitie, and courage, which are the three parts required in a louldier.

These children are brought vnto Constantinople, where they are visited by the Aga, and there they loose both their names, and the knowledge of their parents, yea and of their countrey. After this, some of them are sent into Natolia, and some of them towards Bursia, Caramania, and other prouincies, to digge and weed the ground, that they may the better accustome themselves to industrie and labour, where learning B the language, law, and vices of those with whome they doe conuerse, they become Mahometans, before they haue discretion to judge of any religion whatsoeuer. These children doe remaine in Natolia, and in some other places, for the space of three or four whole yeares, without any charge vnto the prince, being apparelled and entertained by them for whom they do continually toile and labour: and then they are sent for backe. Some of them are put into the great Turkes Serrails, the which are at Constantinople, and at Pera, and they which haue the best faces, and the most active bodies are ordained and kept for the princes owne peculiar seruice. When they come to haue the name of Azamoglain, some of them are imployed in gardens, others in buildings, and some other for household seruices, and such like.

After a certaine time the are called into the Serrail of the Azamoglain (for so they are called vntill they be Ianissaries) vnder their Gouvernours and Maisters, who doe commonly teach and instruct them in divers manuell and painfull exercisces, and with all they haue bare feeding, and very meane cloathing: they for the most part lie in great and spacious roomes, like unto those of religious men, hauing a light continually burning, and guards about them, without whose leaue they may not go forth. Afterwards they learne the exercise of shooting both with a bow and harquebus, wherein growing perfect, they are made Ianissaries, or Spahis, whereof the one hath no lesse then fve Af. pres, nor aboue eight a day, and the Spahis haucen.

Being Ianissaries, they are either sent vnto the warre, or put into garrisons, or else they remaine at the port, the which is the great Turkes court; and there latter haue for their dwelling three great and spacious places, the which are like vnto religious houses, where they liue, and are gouerned vnder their commandours. The younger do serue the auncient to make their prouision, and dresse their meat, and such like, ving great respect and silence. They whicheare of one troupe or squadron, eat together at one table, and sleepe in certayne long halls: if any of them happen to be ouer of his lodging all night, the night following he shall be well beaten with a cudgell, wherein he sheweth so great patience and obedience, as after all this punishment, he kissteth his hand that hath corrected him. They haue many priuiledges, and are respected notwithstanding their infelicities, and feared of all men. In their voiaages they spoiled and ruined poore Christians houses, and they can haue no revenge but only in words. When they buy any thing, they set what price they please: they cannot be judged but by the Aga, or Captaine, and there is never any one of them punisht with death, without great daunger of a mutiny, so as they seldom put any to death by the course of justice, and they are executed very secretly. They haue many presents giuen them, for that some are appointed to attend vpon Embassadours, and to serue them as a guard; others go with travelllers of qualitie, and such like persons, who desire to passe safelie through the Turkes Estate. They haue a great power in the princes election, for no man can say it is done, vntil they allow of it; and every Emperour when he is newly received, gives them something, and encreaseth their pay. The number of Ianissaries which liue at Constantinople or thereabout is 24 thousand, for in his whole Estates he hath a far greater number. Whens any important warre happens, part of the Ianissaries march vnder the command and leading of that Aga, or his Lieutenant. In our time they doe degenerate from their auncient valour, first for that the Turkes of Asia are made Ianissaries, whereas in former times

they

A they receiuied none into this number but Christians of Europe: and secondly, for that they marrie against their auncient custome, and without doubt their long aboad in Constantinople, which is one of the delighfullest townes in the world, hath made them effeminate and insipportable.

It is generally held that the sinewes of the Turkes forces consist in these Ianissaries; besides the which, there are other kinds of foot men, as the Acouies, which is a ferlone hope, and receive no pay, but march before the armie, and (when they see opportunitie) haue permission to ranfacke and spoile, conditionally, that that they give the fift part of their bootie vnto the prince. There is also another sort called Azapi, which be footmen of small effect, and serue rather with the pickax and the spade, than with the sword, and are fitter to tyre an enemy with their numbers, than to vanquish them with their valour. These are the last, which are accustomed to fill vp ditches with their dead bodies, and to make a paßage for the Ianissaries to mount vp to their enemies walls. To conclude, there is such order and discipline obserued in all the Turkes Estate, and the garrisons are so wel maintained, as it is thought he may draw together aboue two hundred thousand men. Out of his Ianissaries there are chosen one hundred and fiftie Solachi, which are the princes footmen, either of them hauing fiftee or twentie Afspes a day, to spend; these run about the princes person wherouer he goes abroad. When any of his Ianissaries grow old, or that vpon any other occasion their seruice is not pleasing vnto the prince, they are C castled, and put out of the roll of Ianissaries, and are sent Assafere, that is to say, guards of castles: And their commanders, being depoſed for the like reaons, are sent to be captains of castles, with prouision equal to the pay which they had before.

Wheras the Emperour of the Turkes, leauing Constantinople, goes to the warres, they carrie two pavillions or tents for him, called Sartorlar, whereof, the same day that they set vp the one, the other is planted whereas he shall march the next day. These pavillions are so great, as seeing them a faire off, they seeme a towne, or some huge building. The princes campe neere vnto it, and environ the emperour pavillions: and then the kinghs, who either a part, or three and three, or two and two, haue their pavillions set vp. The souldiers haue also tents, for that by their discipline they may not lie abroad. D Before the armie march, they that make the way, laying of either side heapes of stone or wood for a dirextion, so as they can hardly stray, nor in the night. The Turkes march from midnight vntill noone the day following. The Emperour goes betweene two Bashas, who talke vnto him, and before them certaine souldiers on horsebacke, which carrie torches when the night is darke.

Moreover, there are capitanes with battle axes to keepe the pressc fare off from the Emperour, and withall, there are great numbers of guards and archers about the princes person.

The great Turkes armie is accompanied with an infinit number, both of souldies without pay, and of pyoners, and of other people necessarie for the warre, which serue to make paſſages, mynes, and trenches, when need requires. This powerful armie of men is obedient to their prince, and obserues so good an order, as there is not any souldier, I will not say insoleuler, but in any sort vrurly or disobedient, that is not punished with death, or at the least wise so ill intreated, as he shall not be able to helpe himselfe. When the warre is ended, all the souldiers present themselues before the commissarie generall of the wars, to see what number of souldiers haue beeene slaine, to the end their places may be prently supplyed with others.

But leauing any more to speake of their land forces, let vs now come to their Sea prouisions and fortitude: first of all, there is not any prince that hath greater commoditie to make navies at leaſt than the Turke: for the foreſts of Albania, and Caramania, but aboue all, thofe of Nicomedie, and Trebizonde, are so great, so thicke, and withall so full of E tymber trees fit for the building of vefells of all sorts, as it seemes that gallies full readie made from these woods into the gulfe of Nicomedie, and into the Blacke Sea. Neither haue they any want of good ſhipwrights, for that couetouefſe hath drawne many Christian carpenters into his arcenall; fo as the yearre after his great losſe at Lepanto,

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he put an armie to sea, which had the courage to affront the Christians. He hath also A great numbers of men experienced in marine mattells; by reason of the galliccs which he keeps in guard at Metelin, Rhodes, Cypres, and Alexandria, and for the retreat he giveth to pyratis at Tunes, Bona, Bugia, and Alger, from whence at need he draws commanders, and the chiefe of his matiners. We haue seene what he could doe by the armies which he hath had at Malta, the Cursolaries, Goulette, and Lepanto. Moreover, he hath great store of munition for the wars, and an infinit number of ordnance. He drew from Hungarie, five thousand pieces, and woon aboue five hundred in Cypres, and almost as many in Goulette. The Turkes haue pieces of ordnance which are so great, as the verie wind of them (not speaking of the blow) shake walls. They haue great prouision of pouder and bullets, as it apperead at Malta, whereas they discharged sixtie thousand shot. At Famagotta, whereras they reckoned eighteene thousand; and at Goulette, where, in nine and thirtie daies, they did beat downe and made euen, with the force of their canon, all the fortifications which the Christians had made in fortie yeares. In those places whereas they cannot vse any artillerie, they imploy the pickaxe, or they fill vp the ditches with earth, and when all this will not serue, they heape them vp with the souldiers bo- dies.

The Turkes haue three things which amaze and terrifie: an infinit number of men, good discipline, and store of munition. Multitude doth naturally breed confusion, by reason whereof, many times great armes haue beene vanquished by small numbers; but C the multitude of Turkish armes keepe so good order, as by this meanes it doth vanquish the lesser number of enemies: so as they surmount others, both in art and numbers, and their discipline is so good, as they yeld not in that point to the Romans themselves. It consistis in many things, that is to say, in the distribution of victuals, for that they liu of a little bread, baked in the ashes, with Rice, and the poulder of flesh dried in the Sunne: As for wine, it is forbidden them, as it was to the Carthaginians. In the campe, euerie ten Turkes haue a commauder, whom they obey without replie. There are no women scene in their armes. They obserue a wonderfull silence, and all those souldiers are governed by the becke of a hand, or any fliew of the countenance; so as sometimes they suffer prisoners to escape, rather than to make a noyce. They punish quarrells and thefts D verie feuerely. Whenes they march, they dare not enter into any corn fields, or into vines. The valiant are assur'd of preferment, and cowards haue punishment. They never lodge in townes, nor are suffered to enter. The Ottomans are alwaies accustomed to have some warre with their neighbors, to keepe them in breath. But discipline is a matter of small moment, if it be nonfurnished with armes, and other things necessary for the wars: for that a naked gyant, how strong and mighty so ever he be, may easly be vanquished by a child that is well armed: but the Turke marcheth to the warres with such great preparation of engins, and other necessarie instruments, as it feemes he makes account of no other thing, as may probably be scene by the ruines which he leaues in all the places that he assailes.

E He confineth with the Persian vpon the East, where you must draw an imaginarike line from Tauris vnto Balzera. He makes warre against the Sophi with aduaantage, by reason of his infantrie, which this king wants, and in like manner of his artillerie and munition. If the Persians haue at any time vanquished the Turke in the field, they haue on the other side lost much of their country, vntill the time they began to recover themselves. Selim tooke Mesopotamia, or Diarbeck, from them; Amurath, Media, and not onely they themselves haue sustained great losse, but also their friends; for that Selimus the first dispossess't the Mammelus of the empire of Egypt, and Surya: and Amurath the third did in a manner quite ruine and extirpe the Georgians, who were confederates with the Sophi.

F He makes warre against the Portugalls, who confine with him vpon the South by the seas of the Red Sea with great aduaantage; for that all their quarrells must be decided by Navall forces: wherein the Portugalls haue as much aduaantage ouer him, as the Indian Ocean hath of the Persian gulfe, or the Red Sea: for as the Indies they haue

places,

A places, ports, and whole estates, and seigneuries, in which are found abundance of timber, victuals, and all preparations for the sea, neither do they want princes which affit them. Contrariwise, the Turke hath no other place of importance within the Persian gulfe, but Belzera. The coast of Arabia (whereof he might make vse) hath but foure places, & those are but weake; and withal he can hardly arm so many vessels in that place, as in the red sea; for that the countrie is in a manner quite destitute of timber fit for shiping. Wherefore when he hath intended to arm vpon the red sea, (the which he doth with more difficultie in the Persian gulfe) he hath beeene forced to transport timber and other materials, from the ports of Bythinia and Caramania, by the riuer of Nile vnto B Caire, from whence they carrie it afterwards vpon cammells to Suez, where he hath an arcanall. But as often as he hath attempted any thing against the Portugals, he hath reapt nothing but shame and losse, as it happened in the yere 1538 at Diu, and in the yere 1552 in the Iland of Ormus, and in the yere 1580 at Mombazze, whereras the Portugals tooke foure galleys, and a gallict from the Turke, who thought to liue in those seas by the fauor of this king.

C He confineth vpon the South by the red sea with Preſte or Presbiter Ian, or the great Neguz, and without doubt he hath an aduantage ouer him, as well in regard of capaines and souldiers, as of armes and munition: for it is most certaine that this prince hath his countries vnfurnished of strong townes, and his souldiers are without armes: by reason whereof, the prince of Barnagas, who was his lieutenant towards the red sea, lost all that coastral, and was forced to pay a tribute vnto the Turke to haue a peace.

He hath much more countries in Africke than Xerif, for that he enioieth all that lies betwixt the red sea, and Velez de la Gomera: yet that which the Xerif holds is more fertile, richer, better united, and stronger; but they make not war one against another, by reason of the neighbourhood of the king of Spaine.

We must now looke vnto the Christian princes which confine with him. The first is the king of Poland: we haue seene what these two princes can do one against another in former enterprises. Of the one side, it seemes the Turke doth esteeme, and in a manner feare the Polonians, for that haing many times beene subiect to make war against them, D as vnder Henryk of Poland, during the warre which John Vayuda of Moldavia had against the Turkes, whereas many Polonians fought against them, and vnder Sigismund the third, for the incursions of the Cosaques, and the sturts raised by John Siamischki generall of the realme: he did not seeme to haue any feeling thereof with his ordinary pride, nor fought revenge of the wrongs which he had endured.

E On the other side, the Polonians haue not attempted any thing against the Turke since Ladislaus, nor they haue not relieved the Moldauians, and Valachians their allies, and they haue lost that which they held vpon the Euxine sea; the which hath happened rather through want of courage in their kings, than in the nobilitie. Stephen Battori (although a valiant and courageous prince) held the enterprise very daungerous to encounter with the Turkes, and yet discouering with his familiars, he maintained that with thirtie thousand foot, and the horsemen of his realme, he would undertake a war against him, whereof he had some designt.

The princes of Austria confine with the Turke, more than any other towards the North: for which cause they spend much in the garrisons of their forts, whereras they entertaine about twentie thousand men, part horsemen, part footmen, and with the fencers of Getmanie joyned to their particular forces, they are more carefull to defend and keepe, than to recover their owne, or to extend their limits: and Ferdinand attempted the enterprises of Buda, and of Poffegue, with more couragethan good fortune. It is F true that the cause thereof did not proceed from the weaknesse of men, but for want of agilitie and addresse. My meaning is that this princes armes were great enough, and supplied with all things necessary: but they were composed of Germans and Bohemians, who are slow, and vnsit to debate any thing against the Turkes, which be nimble and active in militarie factions.

G The Venetians confineth also with the Turke both by sea and land, for many hundreds

of

of miles, and they maintaine themselfes against them in fortifying their places exceeding well, and furnishing them with come in time, by the meanes of their traffike, and they carrie themselves valiantly in all occasions that are offered, as well for the good of their Estates, as of all Christendome.

As for the king of Spaine, who confineth in like manner with him, there is no great difference betwixt his forces, and those of the Ottomans: for as for his treaure, we may easilly judge by the discourse of this Monarch, that it yeelds nothing to the Turke, althoughe they add thereto the value of his Tymarets, accounting in like manner on the other side those which are bound to serue the king at their owne charge within his dominions. Moreover the cauallarie which the Turke entertaines by meanes of his Tymarets, are notto feareful for their valour, as for their numbers; for that these horsemen are growne faint and effeminate by reason of the villages and places which haue beene assigned vnto them, and the desire to enrich themselves with the fruits of their lands, and to leave something makes them rather to desire peace than war; so as they do vnwillingly leue their houles, and go vnto enterprizes with more desire to returne and enjoy their delights, than to fight. If a little spoile got by armes makes a souldier lesse desirous of war, what will the poffession of much wealth do, being accompanied by a wife and children which he hath left at home?

Moreover, it is certaine that this cauallarie entertained by the meanes of Tymarets, hath rather beeene instituted to keepe people subdued in awe, than to go to warre againt his enemies: for the Turkes subiects obey him by force, and hate him exceedingly, as well by reason of his religion, as for his manner of government. The Arabians & Moores loue him not for the diuerſitie of their ſects, and the Christians which make aboue two third parts of his Empire, detest him, both for his religion, and for his manner of command; fo as the greatest part of his cauallarie is imploied at home, & cannot go abroad without daunger to his Eſtate. Moreover his Empire is diuided by fo great a tract of countrie, and fo diuerſified here and there, as he can ſend no great numbers to any enterprize, nor entartaine his armes long without want and neceſſitie, if he haue no other aide but that of his Tymarets.

Experiance of things past do shew that their forces are equall, for that they oppofe D the flighte of the Turkes armie before Malta, to the loſſe of the king of Spaines armie in the Iland of Zerba, and the taking of Pinion de Velez to the loſſe of Goulete. Theſe two princes haue had hindrances alike, the one in Persia, and the other in the Low Countries, ſo as they could not makewat one againſt another with any great forces. The foreſaid wars haue beeene wonderfull chargeable to theſe two princes, for that those countries lie far from them: but it hath coft the king of Spaine more than the Turke, for that althoughe Persia beſtar from Constantinople, from whence the greatest part of his forces go, yett conſines with Diarbecke, and ſome other of his Estates, by meanes wherof, his armie is eaſily ſupplied with money and viuentials; whereas the Low Countries lie far diuided from the kings other Estates. We might adde other conſiderations hereunto, but E the deſire of breuitie makes me to paſſe them ouer with silence.

¶ The Government.

The government of the Ottomans is absolute, for that the great Turke is master in ſuch ſort of all that is within his Estates, as the inhabitants ſearme themſelues his ſlaves: and there is not any one that can ſay, he is master of the house where he dwells, nor of the lands whiche he tills; no nor of himſelfe, except ſome families which were priuiledged by Mahomet the ſecond, at Constantinople: and there is not any one in Turkie, F how great everie, that can affire himſelfe of the Estate wherein he liues, or of his owne life, vniſſle it be by ſpeciall grace from the great Turke. He maintains this abſolute power by two meaneſ, the one is, that he diſarmes his ſubiects, the other is, that he puts all thinges into the hands of ſuch as haue abuird the Christian religion, and haue beeene brought by way of rything from his Estates in their infancies. By theſe two meaneſ he enioies

A enioyes two benefits, the one is, that he deprives his prouinces of the flower of their men, for that he makes choyce of the strongest children, and fitteſ for armes: the other is, that he armes and affires himſelfe by this meaneſ.

The firſt ſeat of the Turkish Emperours was at Bursia, or Prussia, a towne in Bythinia, and ſince it was tranſported to Adrianopolis, and laſt of all, to Constantinople, where it now remaines. This Emperour hath for his guard about fourte thofand Ianifaries, whose colonell is called Aga: And beſides theſe, there are fifteene thofand horfemen which receive pay from the great Turke, and they are diuided into Spahi, Vlosages, Cilistares, beſides thoſe horfemen which are vnder the Beglarbeys. All theſe are payed out of the B Cafne, or the great Turkes Exchequer; beſides theſe, he hath many thouſands of Ianifaries diuerſed throughout his realme, the which are in like manner entertained. And their captaينes acknowledge no other ſuperior than the great Turke. He hath alſo his Tymarets, of whom we haue ſpoken in the diuorce of this princes forces. All theſe obey the Sangiacs, and the Sangiacs the Beglarbeys.

The Turkes Court is vulgarly called Capi, that is to ſay, Port, where there are many offices, to number the which would be tedious. There are offices in the great Serrail for the princes ſervice, and theſe are executed by Eunuches, who haue vnder them other men that be geſte. But before we proceſſ in the diucription of officers, we wil ſpeak eſomething of their lawes and Judges.

C The Turkes haue for their lawes the institutions and anſwers of wiſe men, ſeruing as an interpretation to their Alcarn, which is their principall law: and theſe institutions and lawes are contained in ten volumes, which treat of all things that belong to the ciuile conuerſation of men: And as affaires haue multiplied, and greā in a manner infinit, fo princiſes haue added new lawes to provide for them. Some prouinces and countries of Turkie are gouerned by cuſtomes, and enjoy certaine immunitiess and priuiledges; and their wiſe Judges ſupplie many things which are not written. Among many judges and officers for the gouernement of the realme, the prince makes choyce of the wiſeſt and worthiſt perlon that can be found, being of a ſincere life, according to their law, and he is called by the name or title of Muſtee, that is to ſay, an interpreter of their Alcarn, and law, and he applies himſelfe only to matters of religion and faith, and is as it were their high priſt.

The Turkes make triall of the knowledge and sufficiencie of their Judges, before they elect or chufe them, and to this end there are two Cadileſquiers Talifmans, that is to ſay, Doctors of the law, and Examiners, at Constantinople, or elſe wheresoeuer the prince remaines: Theſe examine the particular Judges or Cadis of diuerſe prouinces ſubject to the Turke: the one doth chufe and examine the Judges of Europe or Greece, and is called Cadileſquer Romly, before whom the Judge, after due and ſufficient information of his life, ſtudie, and knowledge, ſweares upon the lawes, that he will do right and justice to euery man, ſubmitting himſelfe to yeeld an account of his charge to the ſaid Cadileſquier, E or, wheresoeuer he ſhall be caſtled.

The other Cadileſquier is for Natolia, and other prouinces, who gouernes himſelfe like unto the firſt, in regard of the Judges of the country: and Selymus the firſt added a third for Egypt, Syria, Arabia, and Armenia. Theſe Cadileſquiers are ſoueraigne Judges in all cauſes, and as it were Patriarchs, before whom they doe appeal; and they haue auſterite over the other Caldis, which are particular Judges of prouinces. Their office is verie honourable, and are much eſteemed by the great Turke. They are called to the prince's Counſell, called Diuan, with the Baſhas, to conſul of matters of impoſtance. Amoong the Baſhas, which in former times were but four, but now is augmented to the number of nine or more, there is one ſuperior, called the Grand Viſir, whom the Turkes call Vizirazem, who is alwaies about the prince's perſon, and not the reſt, for that they are employed in charges, and commiſſions abroad, as in the gouernement of the prouinces, the leading of armies both by ſea and land, and the guard of frontiers, or being imployed in ſome other buſineſſe, according to the will of the prince. All the affaires of the Turkes Estate, paſſe by the hands of theſe Baſhas, but the head Viſir or firſt Baſha hath

Next unto the Batha in honour, follow the Begliarbeyes, which are men of great authority and reputation and haue places in Court next unto the Bashfas. They haue the command and government of great countries, and armies, and haue vnder their obedience divers Sanguacs which he leuat as Gouernours into provinces, whereas they remaine during the prince's pleasure, who changeth them from one unto another. The office and charge of these Sanguacs is to gouerne the Spah, and Tymarets, to exercise them in armes, and contain them in the camp. The Turkes empire hath beene gouerned before this time by force of these Begliarbeyes, who had vnder them two hundred and seuenyng Sanguacs, since which time their number is much encreased, of which number the Begliarbeuy of Greece, he of Nistolia, and the Demzr Begliarbeuy, or Generall of the Seraglio are chief. Others restraining them to a faire, lesser number, letting them downe as they follow her in order. The first of the Begliarbeyes is he of Greece, in the which is contained all the countries that the Turk holds in Europe; yet some write that he hath a Begliarbeuy in Hongarie, and another in Sclauonia. He of Greece hath vnder him a boone thre Sanguacs: He hath more entertainement from the prince than any other, and his place is above all the rest.

and his place is above all the rest.
There are also six Begliarbeys in Asia, and one distinct from Egypte the first of the six is called Begliarbeyp of Natolia, which was called in old time Asia the Lesser. He gouernes Pontus, Bithynia, the province of Asia, Lydia, Caria, and Lycia, all which provinces are now called Natolia. His place in Court is next to the Begliarbeyp of Greece, and he commandeth over twelve Sangiacs. The Begliarbeyp of Caramania, which was in old time Cilicia, and Pamphylia, hath vnder him seuen Sangiacs.

The Begliarbyt of Aladule, which is a place betwixt Surya, Caramania, and Tocca, to which in former times was called Paphlagonia, and is a moytie of Asia the Less, hath the commandment of feuen Sangiacs. Some say that this prouince of Aladule, wheras the prince was there, bendes such as had entertainement, made thirtie thousand men, which was bound to serue on horsebacke for the prince, without any pay , hauing onely their charges and victuals of the countreyn,

The Beglarbey of Amalia, and Toccato, which was Cappadocia, and Galatia, under him four Sangiacs. The Beglarbey of Melopotamia, or Dyarbeck, vnder whose government is the rest of Armenia the Lesse, and part of the Greater, whereof the other parts belongs vnto the Sophi, and to the Curdi, to the confines of Bagader, hath vnder his command, twelue Sangiacs or Gouvernours of provinces.

command, twelve Sangiacs of Gouvernours or prelates. The Beglarbey of Damas, Surya, and Iudea, hath vnder him twelve Sangiacs. And the Beglarbey of Caire, whose power and charge extends vnto Amech, that is to say, to the Islands, i.e. which are subiect to the Turkish empire, and enjoyed by him, but they are

Are not so obedient as the other countries of his Estate, yet Arabia the Happie is more subject than the other, and he bath vnder him sixteeene Sangiacs.

The Turke hath a Begliarbey of the sea, who is Admiral and Commander in all marine caufes. This office hath beeene created of late yeares, for that in former times, the Sangiac of Galipoli was woon to be Admiral at sea, and Barbaroſe was the firſt that had this charge. The Turke hath fourte Arcenalls: the one is at Pera, the which hath one hundred thirtie and three places, or lodgings for ſo many galleis: the ſecond is at Galipoli of twentie lodgings, and the Admiral or Generall of the ſea hath charge of theſe two, with ſome of his Sangiacs: the third is at Suez, neere to the Red ſea, where there are five and twentie lodgings: the laſt is at Balzera vpon the Perſian gulf, which con-
taines fifteen gallies, and theſe two were under the Begliarbeyes of Balzera or Caire.

As for his treasure, he hath two offices called Desterdar, the which many rightly be called gouernours of the reuenues : the one hath the charge of the reuenues which are raised in Europe, and the other in Nafolia. They are offices of great dignitie, and they keepe an account of the Cafnia, that is to say, the princes treasure.

The Turkes have this custome, after they haue once scifed vpon any prouince, to root out all the nobilitie, especially such as are of the blood roiall: and as for rich and mightie families, they transport them into other places, which are accustomed to their government. Yet they suffer euery man to follow what religion he listeth, and they force not any other to abjure his: but they do not suffer their subiects to fight, and go to war under any other prince.

The Religion.

Mahomet the sonne of Abdala, an idolater, of the race of Ifmaell, and of Hennia a Jew, both of base condition, was borne in the yeare 562. Being growne to some yeares, the Arabians Scenites accustomed to make incursions, and to steale, tooke him, and sold him to a merchant of Persia, who finding him fit for traffike, affected him; and made so great account of him, as after his maisters death, he married the widow. Being thusrich raised his spirit to higher matters, and made vse of the time being then fit for innovations. The Arabians were discontented with the Emperour *Heracilius*. The heresies of *Arius* and *Nestorius* had miserably torne and dismembred the Church: the Iewes made a great number: the Sarrazins were powerful; and the Roman Empire was full of slaves. Mahomet seeing this opportunity, framed a law, in which every one had his share. He was assisted therein by two Iewes Apostates, and two heretics, whereof the one was called *John a Nestorian*, and the other *Sergius* of the *Arrian* sect. The chief end of this law, was to ouerthrow the diuinite of Iesus Christ, wickedly oppoſed by the Iewes and Arabians. First he persuaded his wife, and by her meanes his neighbours, that the Angel *Gabriel* pake unto him, so as he imputed the falling sicknesse wherunto he was subject, to the brightness of this Angel which threw him to the ground: then he extended it, allowing all that was pleasing to the fence and flesh, and offering libertie to slaves which shoulde receive this law. So as being purfised by the Maifters of these slaves which had joined with him, and had revolted, he fled to Medina Tanbil, where he remained ſome time. From this flight the Mahometans begin their Hera, or the numbering of their years. But there was nothing that did helpe more to extend the leſt of *Mahomet*, than the multitude of his victories, who defeated the Persians, made himſelfe maifters of Arabia, and chafed the Romans out of Suria: and his ſuccofors did afterwards inlarge their Empire from the riuere of Euphrates, to the Atlantickē ſea: they held Spaine, Sicile, and many other provinces, and almoſt with a continual courſe of victories they subdued or affiſtled the East and West for three hundred yeares.

But to return to the law of *Mahomet*, it maintains circumcision, and the distinction of cleane and uncleane meats, to content the Jewes : it denies the divinitie of Iesu Christ to please the Arrians, who were then powerful : it is full of fables, to content idolatres, and it gives libertie to the flesh wherein most men take delight.

Them

They confesse one God, and honour Iesu Christ, not as the sonne of God, but as a Prophet borne of Marie the Virgin; but they believe not that he died vpon the Crofse, B
They do not honour images, and will not haue any. Friday is their day of rest, as Sunday is ours. They obserues Lent of thirtie daies, which they call Ramadan, or Romo, during which they eat not any thing in the day time; but wheras night comes, all meats are indifferente, but swines fleshe, and in like manner they abstaine from wine and women. After which they haue their Easter, called Bayran, which continues three daies, during which they haue all sortes of pleasures: but this feast falls not out alwaies at one prefixed time, but it is sometimes in Sommer, sometimes in Winter, somtyme the Spring, and sometimes in Autumnne, the which happens for that they account not the day according to the course of the Sunne, but of the Moone: wherefore they do carefully observe the new Moone, and salute it, and weare the signe of the halfe Moone, as we doe
the signe of the Crofse.

They are circumcised, after the maner of the Iewes, but not after the eight day, but after the eight year. They haue no bells, but their priests go to the top of high towers, from whence they call the Turkes with a loud voice, ffeue times a day and night to come to seruantes. The Mahometans will not be called Turkes, for that this name in the Hebrew tongue signifieth banished, but Musulmans, that is to say, believing well.

There are fourfe feets, which are as it were fourfe orders of religious men among the Turkes, which differ in manner of liuing, habit, and ceremonys. These be the Torlagues, Dervis, Kalenders, and Huguiemales, which be very wicked and vicious, and deuise the simple people. They conuerse with Christians without any scruple, eat and trafike with them freely, yea and sometimes they marrie their daughters, and suffer them to live after their owne law and religion. But they hate the Iewes exceedingly, and contynge them as the most vyle people in the world, and they do not vouchsafe to eat with them, or to marrie their daughters, no a Iew is not receiued into the number of the Mahometans, whiche he hath beeene baptisid a Christian.

The Turks are not only forbear to blaspheme the name of God, and Mahomet, but also of Jesus Christ, and the Virgin Mary, or of any of the Saints, and they punish blasphemers grievously, of what sect or condition soever.

phemes gaudiefull, or what sort of life they shall enjoy themselfes, that he that shall strictly obserue the lawes of their *Mabomet*, shall enjoy eternall life, and a Paradise full of delights, which shall be a garden enuironed with two goodly riuers, seated vnder a cleere heauen, and a very temperat aire, where they shall haue all the contents they can desire or wish for, that is to say, store of all kinds of exquisit meates, and faire women, which shall serue them in vessells of gold and siluer. They hold also that the Angels shall be their cupbearers, & bring them milke in cups of gold and wine in boules of siluer. Contrariwise, they that shall breake the laws of the *Alcoran*, are threatened with hell, and eternall death. Yet to mollisfe this feare, they haue an opinion that he that shall firmly belieue in the *Alcoran* when he dies, how great a sinnes soever he hath beeene, shall be saued without all doubt.

xxv

The Emperours of Constantinople, as well Christians, as Turkes, since the
Empire of the west was divided from that of the East, and given
to Charlemagne.

The Emperors of Constantinople.

A gouvernement of the empire, and pulled out the eyes, and cut out the tongue of *Niccephorus*, finding that he had a secret desigine to make himselfe Emperour. He also put *Marie* his wife, daughter to *Charlemaine* into a Monasterie, and then he tooke a Concubine by the aduice of his mother, who desired to make her sonne hatfull unto the people. Soone after, she caused his eyes to be pulled out, and cast him into prison, where he died, in the yeare 798. Then she reigned alone five years, or therabouts. In her time *Charlemaine* was crowned Emperour of the West, in the year of Christ 801.

Nicephorus, a Patrician, usurped the empire from Irene, in the yeare of Grace 803. He was good in the beginning, but afterwards he grew wicked, and was slaine fighting against the Bulgarians.

Sauratius, his sonne, was wounded in the same battaile, and depos'd from the em-
pire three moneths after, by *Michael Cureaualata*, who had married *Procozia* his sister, and
they sent him to end his dayes in a Monasterie.

Michael Curopala, called Rangaba, was Emperor in the year of our Lord God 811. He was faint hearted, and a verie coward, so as in the first battaile which he had against the Bulgarians, he fled, and became a Monke, refusing to hold the imperiall dignitie any longer.

Leo, an Armenian, the fiftieth of that name, was made Emperour, in the yeare of our Redemption 813. He was before colonell of the horsemen to *Michael Cropolata*. He caused the genetories of *Michael's sonnes* to be cut off, and banished them. He would not restore the images which he had beaten downe, and was slaine in the Church during diuine seruice, in the eight yeare of his empire. His wife was put into a monasterie, and his children were hidden.

Michael, the Stuttering, or Thräule, a wicked man, and murtherer of Leo the fist, was emperour in the yeare 820. He died of a bloudie flux.

Theophilus, son to Michael the Stuttering, came into the empire in the years of Christ 829. He was a good Justicer, but he hated images, and punished such as worshipped them. He grew into an exceeding melancholie, by reason of his continual losses in battle, so as leaving his meat, and drinking nothing but water, he fell into a losenesse of bodie, whereof he died.

Theodora, after the decease of Theophilus her husband, as tutrix to her sonne Michael, governed the empire happily, in the yere of Grace 842, and she restored the images of Saints to Churches. In the end, Michael being capable of the government, his mother became a Nunne, and left him the government of the empire, in the yere of our Redemption 856.

Michael, the sonne of *Theophilus*, succeeded his father from his infancie. He made *Basil* of Macedonia his companion in the empire, and was presently slaine by this ingratefull wretch, having reaignd eleven yeares, nine moneths, and ffeue daies, after the time his mother deuoted her selfe a Nunne, and in all, ffeue and twentie yeres, ten moneths, and fourteene daies.

Besil of Macedonie was receiuied emperorour in the yere 867. He was slaine by a stagge
which ran him into the bellie with his brow anklers.

So the sixt, surname he Phylosopher, began to gouerne in the yeare of Christ 886. He went sometimes all alone in a disguised habit, in the night, to see if they kept a good guard : but once the fouldiers beat him, and carried him to prison, for the which he gaue them money in recompence.

Alexander, brother to *Let the sixt*, succeeded him in the yere of our Redemption 904. He was gien to pleasure, and died of bleeding at his nose, and yard, having gormandised, and played excessively at Tennis; for going hot to horsebacke, he brake a vaine, whereof he died.

b. Confantin the seuenth, sonne to Leo the first, was at the age of seven years left by his father vnder the charge and governmente of his mother Zoë, and began to hold the emprise after his yongle Alexander, in the year of Christ 966. He restored learning in Greece, and left unto his sonne a booke treating of the affaires of the empire, which the Venetians

Yyyy

They confess one God, and honour Iesus Christ, not as the sonne of God, but as a Prophet borne of Marie the Virgin; but they believe not that he died vpon the Crosie. They do not honour images, and will not haue any. Friday is their day of rest, as Sunday is ours. They obserue a Lent of thirtie daies, which they call Ramadan, or Romo-dan, during the which they eat not any thing in the day time; but whenas night comes, all meats are indifferent, but twines fletch, and in like manner they abstaine from wine and women. After which they haue their Easter, called Bayran, which continues three daies, during which they haue all sorts of pleasures: but this feast falls not out alwaies at one prefixed time; but it is sometimes in Sommer, sometimes in Winter, sometimes the Spring, and sometimes in Autumne, the which happens for that they account not the day according to the course of the Sunne, but of the Moone: wherefore they do carefully observe the new Moone, and salute it, and weare the signe of the halfe Moone, as we doe that of the Crosie.

They are circumcised, after the maner of the Iewes, but not after the eighth day, but after the eightyeare. They haue no bells, but their priests go to the top of high towers, from whence they call the Turkes with a loud voice, fuen times a day and night to come to prayers. The Mahometans will not be called Turkes, for that this name in the Hebrew tongue signifies banished, but Musulmans, that is to say, believing well.

There are fourte feets, which are as it were four orders of religious men among the Turkes, which differ in manner of living, habit, and ceremonies. These be the Torturkes, Derwys, Kalenders, and Huguiemales, which be very wicked and vicious, and deceiue the simple people. They conuerce with Christians without any scruple, eat and traffike with them freely, yea and sometimes they marrie their daughters, and suffer them to live after their owne law and religion. But they hate the Iewes exceedingly, and contynge them as the most vyle people in the world, and they do not vouchsafe to eat with them, or to marrie their daughters, no a Lew is not received into the number of the Mahometans vntill he hath beene baptisched a Christian.

The Turkes not onely forbear to blasphem the name of God, and Mahomet, but also that of Iesus Christ, and the Virgin Marie, or of any of the Saints, and they punishe blamers grieuously, of what feit or condition souer.

They affuse themselves, that he that shall strictly obserue the lawes of their Mahomet shall enioy eternall life, and a Paradise full of delights, which shall haue a garden environed with two goodly rivers, seated vndre a cleere heauen, and a very temperat aire, where they shall haue all the contents they can desire or wish for, that is to say, store of all kinds of exquisit meates, and faire women, which shall serue them in vessells of gold and siluer. They hold also that the Angels shall be their cupbearers, & bring them milke in cups of gold, and wine in boules of siluer. Contrariwise, they that shall breake the laws of the Alcaron, are threatened with hell, and eternall death. Yet to promisse this feare, they haue an opinion that he that shal firmly believe in the Alcaron when he dies, how great a sinner souer he hath beene, shall be saued without all doubt.

The Emperours of Constantinople, as well Christians, as Turkes, since the Empire of the West was diuided from that of the East, and gauen to Charlemaigne.

Constantin the sixt, sonne of Leo the fourth, was Emperour after his father, in the year of Grace 780. He reigned nine yeares, being very young, with his mother Irene, and both being persuaded by Therasius, Patriarch of Constantinople, caused a Councell to be held of three hundred and fiftie Bishops, by the which it was decreed, that images should be restored into Churches, the which Constantine the first had taken away. Some time after, Constantine depriveth his mother of the gouernement.

A gouernement of the empire, and pulled out the eyes, and cut out the tongue of Nichephorus, finding that he had a secret designe to make himselfe Emperour. He also put Marie his wife, daughter to Charlemaigne into a Monasterie, and then he tooke a Concubine by the aduise of his mother, who desired to make her sonne hatfull vnto the people. Soone after, she caused his eyes to be pulled out, and cast him into prisone, where he died, in the yere 798. Then she reigned alone five yeares, or thereabouts. In her time Charlemaigne was crowned Emperour of the West, in the yere of Christ 801.

Nichephorus, a Patrician, usurped the empire from Irene, in the yere of Grace 803. He was good in the beginning, but afterwards he grew wicked, and was slaine fighting against the Bulgarians.

Stauratus, his sonne, was wounded in the same bataile, and deposeted from the emprise three moneths after, by Michael Czopala, who had married Procozia his sister, and they sent him to end his dayes in a Monasterie.

Michael Czopala, called Rangabe, was Emperour in the yere of our Lord God 811. He was faint hearted, and a verie coward, so as in the first bataile which he had against the Bulgarians, he fled, and became a Monke, refusing to hold the imperiall dignitie any longer.

Leo, an Armenian, the fifth of that name, was made Emperour, in the yere of our Redemption 813. He was before colonell of the horfemen to Michael Czopala. He caused the generaries of Michaels sonnes to be cut off, and banished them. He would not restore the images which he had beaten downe, and was slaine in the Church during divine service, in the eighth yere of his emprise. His wife was put into a monasterie, and his chilidren were hidden.

Michael, the Stuttering, or Thraule, a wicked man, and murtherer of Leo the fist, was emperour in the yere 820. He died of a bloudie flux.

Theophilus, son to Michael the Stuttering, came vnto the emprise in the yere of Christ 829. He was a good Justicer, but he hated images, and punished such as worshipped them. He grew into an exceeding melancholie, by reason of his continual losses in bataile, so as leauing his meat, and drinking nothing but water, he fell into a losescence of bodie, wherof he died.

Theodora, after the decease of Theophilus her husband, as tutrix to her sonne Michael, gouerned the emprise happily, in the yere of Grace 842, and she restored the images of Saincts to Churches. In the end, Michael being capable of the gouernement, his mother became a Nunne, and left him the gouernement of the emprise, in the yere of our Redemption 856.

Michael, the sonne of Theophilus, succeeded his father from his infancie. He made Basil of Macedonia his companion in the emprise, and was presentely slaine by this ingratefull wretch, hauing reigned eleven yeares, nine moneths, and ffe daies, after the time his mother deuoted her selfe a Nunne, and in all, ffe and twentie yeres, ten moneths, and fourteene days.

Basil of Macedonia was receiued emperour in the yere 867. He was slaine by a stagge which ran him into the bellie with his brow ankers.

Leo the fist, surnamed the Phylosopher, began to gouerne in the yere of Christ 886. He went sometimes all alone in a disguised habit, in the night, to see if they kept a good guard: but once the soldierns beat him, and carried him to prisone, for the which he gaue them money in recompence.

Alexander, brother to Leo the fist, succeeded him in the yere of our Redemption 904. He was giuen to pleasure, and died of bleeding at his nose, and yard, hauing gormandised and played excessively at Tennis; for going hot to horsebacke, he brake a vaine, whereof he died.

Constantin the seventh, sonne to Leo the fist, was at the age of seuen yeares left by his father under the charge and gouernement of his mother Zea, and began to hold the emprise after his uncle Alexander, in the yere of Christ 906. He restored learning in Greece, and left vnto his sonne a booke treatyng of the affaires of the emprise, which the Venetians keepe

The Emperours of Constantinople.

keepe a great treasure. He reigned fourteene yeares with his mother *Zoa*, sicne and A twentie with *Roman Lecapen*, who thought to chafe him out of the empire, and about fiftie yeares alone, which was in all neete fiftie fiftie yeares.

Roman Lecapen did so trouble *Constantin* in the empire, as he was forced to make him his companion or partaker, in the year of our Lord God 920. He gave his daughter *Helen* in marriage to the said *Constantin*, and would haue vnruped the empire for himselfe, and his sonne *Christopher*: but he was taken in the warres which he had made against *Simeon the Duke of Bulgaria*, by his sonnes *Stephen* and *Constantin*, who dispossess him of the empire, and put him into a monasterie: who seeking to doe the like unto *Constantin*, they were taken and shut vp themselues: Thus *Constantin* remained peaceable and sole B Empereur.

Roman the Young, sonne to *Constantin the seventh*, was Emperour in the year 959, vnder the gouernement of *Nicephorus Phocas*. He chafed away his mother and sisters, who got their living lewdly, and as for himselfe, being giuen to play and gluttonie, he dyed of poison.

Nicephorus Phocas was Emperour in the year of our Redemption 963. He recouered Cilicia, and the greatest part of Natolia, from the Sarrazins, and presently after, he tooke Antioch by night: but for that he layed many impositions vpon his people, by reason of the warres, and caused base money to be coyned, and diminish the weight, he was hated of the subjects, and slaine in the night sleeping in his chamber, by *John Zimisces*: *Theophanis*, the wife of *Nicephorus* gaue entrie vnto the murtherer, and to them that were with him.

John Zimisces was Emperour in the year of Christ 969. He was valiant, and recouered all Bulgaria which the Roxolains held, after which he was poysoned. He made his companions in the empire, *Basil* and *Constantin*, brethren, sonnes to *Roman*, predecessors to *Nicephorus Phocas*.

Beside the second, and *Constantin the eighth*, were Emperours in the year of Grace 976, under whom all Bulgaria was made subiect to the empire of Constantinople, hauing alwaies before revolted. *Constantin* was companion in the empire with his brother *Basil*; and after his death was Emperour almost three yeares, and died wallowing in his D lights.

Roman Argre, or *Argyropiles*, sonne in law to *Constantin the eighth*, succeeded him, in the year of Christ 1034. He was drowned in a bath by the treason of his wife *Zoa*, and her adulterer.

Michael Paphlagon, adulterer to *Zoa*, and who had smothered her husband *Argyropiles* in a bath, was by her made Emperour of Constantinople, in the year 1034. He had the falling sicknesse, foaming at the mouth. Being somewhat faire, he was beloued of *Zoa*, but he had no great understanding. In the end, he died of a drospie.

Michael Calaphat, adoptive sonne to *Zoa*, hauing sworne vnto her that he would not hold the empire but from her, was made Emperour in the year of our Redemption 1042! E Soone after, he practised against *Zoa*, saying, that she sought to poyson him: whereupon, he put her into a Monasterie, and cut off her haire. But the people mutining against him made *Theodora*, sister to *Zoa*, Empresse: They drew *Zoa* out of the cloyster, pursued *Calaphat*, and put out his eyes, together with his brothers.

Zoa being drawne out of the Monasterie, was restored to the gouernement of the empire, with her sister *Theodora*. The same yere that *Michael Calaphat* had raignid four moneths, *Zoa* being sixtie years old, yet ful of amorous passions, called *Constantin Monomache* from exile; and taking him to be her husband, she made him Emperour, these two women hauing scarce held the empire two moneths.

Constantin the ninth, surnamed *Monomache*, being of the imperial race, was made emperor by his wife *Zoa*, in the year 1042. He was emaciat, and giuen to his pleasures, and kept a faire Concubine in stead of his wife; and yet he surmounted two great ciuile wars, and some others. *Zoa* died, being seuentie years old, and he being full of the gout, and surprised with a pluse, died within few years after.

Theodore,

The Emperors of Constantinople.

A. *Theodora* sister to *Zoa*, they hauing jointly held the empire about three moneths, she governed it all alone after the death of *Monomache*, in the yere 1053, about two yeres. She maneged the affaires so well, as all was in quiet during her gouernment. But for that infirmitie opprest her with age, by the persuasione of her seruants, she made an old man called *Michael*, partaker of the empire, and liued not long after.

Michael the auncient was Emperour of Constantinople, with, and after *Theodora*. Hauing scarce reigned a yere, *Isaac Commenes* deposed him; so as living a priuat life, he died soone after.

Isaac Commenes was Emperour in the yere 1058, hauing deprived *Michael* the Auncient. He was valiant, and of great courage, but arrogant, of a noble familie, and diligent in his affaires. He was surprised with a paine in his side, being a hunting; so as despairing of his health, he became a Monke, and declared *Constantin Ducas* Emperour, with the consent of the Senat and people.

Constantin Ducas the tenth of that name, came vnto the empire in the yere 1060. He was devout, and a great justicer; but very courteous, and therfore hated of his subiects, and contemned of his enemies. He died being sixtie yeres old, leauing his wife *Eudoxia*, and three of his sonnes, heires of the empire.

Eudoxia and her sonnes held the empire after *Constantin Ducas*. This woman might well haue gouerned the State, if forraigne warres had not troubled her. But for that strangers invaded the empire of all fides, the opinion of such as held that a sufficient man should undertake the charge, prevailed: so as *Eudoxia* contrarie to the promise made to her dying husband, hauing raignid seuen moneths, and certaine daies, married againe to *Roman Diogines*, whereof the soone repented, being discontented at the arrogancie of this man, who would gouerne all.

Roman Diogines held the empire of Constantinople in the yere 1068. He was taken in war by the Turkes and the Sultan *Azan*, who did him honour, and sent him backe with presents, hauing concluded a peace with him. But in the meane time all was in combustion at Constantinople: *Eudoxia* was expellid, *Diogines* deposed, and *Michael* of Constantin made Emperour, who put out the eyes of *Diogines*, and then sent him into exile, in which estate he died, and was interred by his wife *Eudoxia*.

Michael surnamed *Parapinace*, by reaon of the great famine which was in his time, a man vnfit for such a charge, was made Emperour, in the yere 1071. Whilste that he busied himselfe to make verles vnder his maister *Pellus*, the Turkes invaded the empire in many places, especially towards Asia. It was then thought fit to chuse another Emperour, and *Michael* was put into a Monasterie with his wife and sonne.

Nicephorus Botaniat of the familie of the *Phocas*, was chosen in the place of *Michael Parapinace*, in the yere 1078. He was deicited by the *Commenes*, and put into a monasterie, where he liued not long.

Alexius Commenes, sonne to the Emperour *Isaac*, held the empire in the yere 1081. E he sought to crosse the French in the recouerie of the Holie land, but in the end he was forced to promise to furnish them with victuals, and other necessaries. He died of a lanquishing disease, being seuentie yeares old.

Caiolan, sonne to *Alexius*, held the empire, in the yere 1118. He died hauing hurt himselfe with a dart, the which he himselfe had poisoned, meaning to cast it at a wild boare,

Manuell brother, or as some say, sonne to *Caiolan*, obtained the empire in the yere 1142. He was a very treacherous prince, and full of wickednesse. He made warre against the Turkes, and hauing raignid neare eight and thirtie years, belived a Monke, and died of sickenesse.

Alexius, sonne to *Manuell*, came to the empire in the yere 1180, which he gouerned vnder *Adronic* his cousin german, who was his tutor, then his companion in the empire, and in the end his murtherer: for he cauised his head secretly to be cut off, and his bodie to be cast into the sea, *Alexius* being then but fifteen yeares old.

Andronic Commenes sonne to *Isaac*, held the empire in the yere one thousand one hun-

yyy ii

bundred eightie and three: *William* king of Sicile made warre against him to reuenge the A death of *Alexius*, and being assailed of all fides, *Isaac Ange* came against him, vanquished him, expellid him the Empire, tooke him, and pulled out one of his eies: he then caused him to be put vpon the assbackward, crowned him with garlick or leckes, and gaue him the asses taile in his hand instead of a scepter: and in this sort, he caused him to walk through Constantinople, the people reviling him, casting dyrt in his face, and beatimg him with staves and bats. Being thus bruised and broken, he died, and was hanged, and the women which tooke him in pieces.

Isaac Ange came into the Empire in the yearre 1185. His younger brother *Alexius* pulled him downe, and tooke away the Empire from him, and kept him in prison, vntill such time as he, the sonne of *Isaac*, obtained succours from the French and Venetians, and frantise monach, who died soone after, hauing taken the aire too boldly, after his long ressurection prison.

Alexius younger brother to *Isaac Ange*, was Emperor after him, in the yere 1195. But in the end he was expellid, as hath beeene said by *Alexius* sonne to *Isaac*, by the helpe of *Baldwin* and the Venetians.

Alexius the younger sonne to *Isaac Ange*, was restored to the imperiall seat in the yere 1204: but as he began to gouerne, *Murzyphe* issued from a base familie, and aduertised by him, slew him. This *Murzyphe* finding afterwards some resistance, fled away by night with his wife, whores, and treaure, and within short space after, he was brought backe a prisoner out of Morea to Constantinople, where he died miserably. So the citie remained to the French, and *Baldwin* was the first Emperor of the French nation in the East.

Baldwin Earle of Flanders, was made Emperour in the yearre 1205. He recouered all that did belong vnto the Empire of Constantinople, except Adrianopolis, the which was taken by *Theodore* sonne in law to *Alexius*, the murtherer, for the dowie of his wife, and this Adrianopolis was the seat of his Empire. And as the French besieged it, and were ready to take it, *Baldwin* was taken, and put to death, hauing raigned scarce a yarde.

Peter brother to *Baldwin*, was Emperor after him, in the yere 1206. He left his daugh- D ter, and his heire, who was married to *Peter* of Auxerre.

Louis of Courrenay, grandchild to *Louis* the Grosse, King of France, Earle of Auxerre, succeeded in the Empire, by the meanes of *Yoland* his wife, in the yere 1216, whose head was cut off at a banquet by *Theodore Lascars*, who termed himself Emperour of Adrianopolis, and of Greece, hauing drawne him vnto it vnder a colour of peace, and by a false ayt. Some others write that *Lascars* had laid ambusches in the forefts of Thesalia, at a place called *Tempe*, and that he surprised *Peter*, carried him away, and caused him to die in captiuitie. His wife *Yoland* held the Empire two yeres, during his imprisionment.

Robert sonne to *Peter*, hearing newes of his fathers misfortune, went out of France E and came to Constantinople, where he was receiued Emperour in the yearre 1220. He tooke to wife a young ladie, promised to a gentleman of Bourgondie, who not able to endure that wrong, came into the pallace, cut off his ladies nose, & cast her mother (who had made this new match) into the sea. The Emperour who went vnto Rome to receive the crowne, durst not say any thing, but returning with an intent to reuenge it, he died of sickeesse in Achaea.

Baldwin the second, sonne to *Robert*, succeeded his father, in the yearre 1228. In the end *Michael* *Paleologus* entred the citie, by intelligence, *Baldwin* being then at the strait of Constantinople with a great armie. At that time the Grecians recovered the Empire of Constantinople, which the French had held neare sixtie years.

Michael Paleologus (to whom *Theodore Lascars* dying, left *John Lascars* his sonne in trust as a sheepe vnto the Wolfe) surprised Constantinople in the yearre 1259, hauing first expellid *William* king of Achaea, with the helpe of the Genouois, and usurped his realme. He came to the Councell of Lyons, whereas Pope *Gregorius* and he became good

A good friends, for which cause he was so hated of the Grecians, as after his death, he received no honour at his funeralls: yet the empire continued in his house neare two hundred years, and vntill the Turkes tooke it.

Andronic the second, eldest sonne to *Paleologus*, succeeded his father in the yere of our Lord God 1283. He made his sonne *Michael* (whom some hold to be his sonne in law) companion or partaker in the empire, but he died in the yere of our Redemption 1319: so as he then called another, named *Andronic Constantin Depot*, to haue part of the empire, in the place of the forenamed *Michael*; whereat, *Andronic*, the sonne of *Michael*, being incensed, tooke armes against the Emperour his Grandfather, and vanquished him with the helpe of the Geneuois, but the Venetians reinstated the old man. In the end, he died, being aboue seuentie years old.

Andronic the third, sonne to *Michael*, continued the warres six yeares together against his grandfather. They did often make a peace, by the meanes of their friends; but it held not, vntill the yere of Grace 1332, wheras young *Andronic* entred by policy into Constantinople, where being entred, he did no harme vnto his grandfather, but suffered him to reign with him during his life. After the death of his grandfather, he got the victory of his enemies: then, being about fiftie yeres old, he was surprised with a feauer, and a paine in his head, whereof he died within fourre daies.

John Cantacuzen was tutor to *John Paleologus*, and his companion in the empire, in the yere of Grace 1341.

John Paleologus, called also *Caloian*, succeeded his father in the yere of our Saluation 1341. His tutor *John Cantacuzen* was expellid; but five yeares after, he made warre against *Paleologus*, and his mother. He was the first which brought the Turkes armed into Europe. In the end, Constantinople yelded vnto him, and hauing it, he did no harme to any man, carrying himselfe only for companion of the empire to *John*, to whom he gaue his daughter in mariage. After this, *John Paleologus* being banished, he made war, being assisted by the Turkes, to whom he gaue the first habitation in Europe, and he entred into Constantinople in the yere of our Saluation 1357. Then *Cantacuzen* left the empire, and retired himselfe into a Monasterie, and *Mashew* his sonne, seeking to be companion to *Paleologus*, was forced to exiles. *John Paleologus* died in the yere of Christ 1384, hauing raignid fifteene yeres with *Cantacuzen*, and seuen and twentie alone, being in all three and fortie years; and *Andronic*, his eldest sonne, who notwithstanding is not put at the number of Emperours, held the empire three yeres.

Manuel, the sonne of *John Paleologus*, came vnto the empire, in the yere of our Lord God 1387, and the most remarkable thing of his life, was, that he left seuen sons, whereof the eldest, called *John*, succeeded in the empire.

John, eldest sonne to *Manuel*, succeeded in the empire, in the yere of our Saluation 1412. He was more addicted to peace than warre; and being accompanied by all the Princes and Prelats of Greece, he assisted at the Councell of Ferrara, vnder the authorite of Pope *Eugenius* the fourth, the which was afterwards transported to Florence. Then the two Churches, Greekke, and Latine, were united. Being returned to Constantinople, he liued not long after, and died without any children, in the yere of our Redemption 1445.

Constantine the eleventh, sonne to *Manuel*, after the death of his brother *John*, came vnto the empire, in the yere of Grace 1445. Being before king of Morea, he was called *Dragon*, for the crueltie he vied against the Turkes. But wheras Constantinople was taken by *Mahomet* the second, sonne to *Amurath* the second, retiring him selfe to the citie of Gallatia away, he was smothered in the prese, the nine and twentieth of May, in the yere of our Lord God 1453. His head was carried throughout the enemies camp vp a Lance. Thus Constantinople, raised and inricht by *Constantine* the sonne of *Hellen*, vnder this *Constantine* the sonne of another *Hellen*, was taken, and brought vnder the Turkes subjection.

Although it seemes fit to follow with those Turkish Emperours which haue succeeded him that first made himselfe maister of Constantinople; yet, for that I discourse here of

*The empire of these princes, I have held it more convenient to set them all downe in this A
part, and to begin from the time that the Turkes began to live vnder one monarch of the
family of the Ottomans.*

then, the forme of Otho, was Emperour of the Turkes, in the year of our
Redemption 1400. He was the first thate reachid the glorie of his nation, which had taken
Jerusalem, in the yeare of our Redencion 1208, but they had bee vanquished by the
Crusaders under Godfrey of Ioulion, so as they which remayned retayred to Nicea, after
which they had no forme of name, till this, who made himselfe monarch, and holds
the highte of Empire of the Turkes. He hadd a great part of Bythinia, and tooke
many fortresses vpon the Pontick Sea. But that which got him most honour, was, the B
taking of the towne of Syra, sometimes called Sebastie. He died old, the first year of
the regne of King of Valois.

the sonne of Ottomar, was Emperour of the Turkes after his father, in the year 1396. He was more valiant than his father, bountiful, and of a good nature. In 1402 he conquered the countries of Mithia, Lycania, Phrygia, and Cariia: he tooke also unto him a wife called Buntia, the anciestress of the kings of Bythinia; and there re-

and in the year 334. the sonne of *Orcheses*, raign'd two years after the death of his father: he made warre against the Grecians, and putt out of Asia into Europe, where he defeated the Philippians, and rooke in Thrace, the towne of Adrianopolis, and Philippolis. Some others lay, that he died in his fathers life time, falling from his horse going a hunting, and therofone after his father died of griefe. Wherefore some doe not number him among the emperours.

The Fourth Emperor.
Amurath the first, the sonne of Orybanes, was Emperour of the Turkes in the yeare of our Lord God 1371. He being incited by John Paleologus, sent two thousand Turkes to his towne, which was the fountaine of the ruine of Constantinople : for being armed with the wealth of Europe, he transported at another time six thousand Turkes into the land of Seruia, under colour to succour the Emperour of Constantinople ; but his designe was to ylurme Greece. Thus he crost the armes of Hellespont at Abide : he brok downe the bridge, and other townes; and then he fell vpon the Emperour himselfe, who nevere forfeited him, and he tooke Seruia, and Bulgaria, and defeated the princes. But a Tenant to Lazarus Delpote of Seruia, to reuenge his master who was dead, flue Amurath, in the yeare of Christ 1378.

*the Empire of the Turkes, the first of that name, after the death of his father
Amurath, his elder brother by treason, and enjoyed the empire alone, in the
Year of our Redemption, 1378. In revenge of his fathers death, he made warre against
the King of Bulgaria, whom he vanquished, and put to death, and subdued a great
part of his country. He was called *Batzaeth Hildris*, that is to say, Lightning, he was so
fiercely and valiantly arm'd. He subdued in a manner all Greece, and besieged Constanti-
nople in all his fortresses. He was taken by *Tamerlane*, who put him into a cage of yron, and carried
him about in his fort over all Asia and Syria, and in the end Batzaeth died in this miserie.
After his death, some hold there was a vacancie vnto *Ababom*, who was one of his
sonnes.*

11. Of *Gorscelches*, which some vnproperly call *Calapin*, eldest sonne to *Baieseth*, after
the death of his father was dispossesed of Asia by *Tamerlaine*, and carried captive to the
Empire of Constantinople, who intreated him beseeching a prince, and then he suf-
fered him to go into Asia, where he recovered his fathers realme. He was slaine by his
brother *Andaloun*, otherwise called *Mysulman*, in the flower of his age, in the year of

CHAP. LXXXVII. *Musapha, or Musulman, was Emperour of the Turkes a verie short time, for his brother Mysa, calid upon the State, and expelled him. Some call this man Musapha Orches, and they say, that he was sonne and heire to Iosna, and that he was slaine by his sonnes vnlle by the fathers Tide : but Mysa did soone suffer the punishment which he*

A he had deserued : for he was also slaine by his owne brother Mahomet. There are some which write that Mahomet raignid immediatly after Biazeth his father, and they make no mention of Iesmon or Mustapha, but after Biazeth they place his sonne Mahomet. Moyles expellid and slewe his brother Mahomet, or as some say, his nephew Orchanes, and afterwards he was also slaine by his brother Mahomet. These two are not by some put among the Emperors of the Turkes, for that they raignid little.

Mithates the first brother to *Iosua, Mithaphis, and Moyes*, was Emperour, in the yeare 1402. Some attribute to him that which is spoken of *Iosua*: he recovered all the places which *Tamerlan* had taken from his father, and he expelled his owne kinsfolks out of Galacia, the countrie of Pontus, and Cappadocia. Being returned into Greece, he remained at Adrianopolis, which he made the seat of his Empire, drivning away the Christians that were within it. He died the twelveth yeare of his raigne, and of Grace 1418.

that were within it. He died the twelfth yere of his raigne, and of Christ 1419.
Amurah the second, sonne to Mahomet the first, succeeded his father in the yere
1418. He first intituled the Janissaries, which were Christians renegados, for the guard
of his person. He invaded Hungarie, Bofnia, Albaniæ, Valachia, and Grece. He tooke
Theffalonica from the Venetians. Having had the Empire two and thirtie yeres, he left
it to his sonne Mahomet the second, in the yere 1430.

Mahomet the second, caused his younger brother to be presently slain. He was most wicked, and did not believe in any God: he said that Mahomet was a false Prophet, and like unto himself, he mockt at the holly Patriarchs and Prophets. He purchased the surname of Great, and left it to the house of the Ottomans. He ruined the Empire of Constantynople, taking the citie by assaile, the nine and twentie day of May 1453, and he did the like to the Empire of Tiebyfonde. He tooke twelve realms, and two hundred monies from the Christians. In the year 1470 he besieged the Iland of Rhodes, but it was well defended by the knights, and their great Maister Peter of Aubusson, or of Amboise, a Frenchman. In the end he died of the chollicke, being eight and fiftie yeares old, and haing reaignid one and thirtie.

Baizeth the second, sonne to Mahomet the second, was Emperor by meanes of the Janissaries; in the yere 1481. He subdued Valachia, then he went against the Sultan of Egypt, who wast the stronger. He tooke Lepanto, Modon, and Duras from the Venetians. Selim his younger sonne, whom by the Janissaries meanes, he had preferred before his elder, and declared Emperour in his life time, first expelled him, and then poisoned him in the yere 1512.

Selim was Emperour in the yere 1512. He added to his fathers murder, that of his brethren Achmet and Cocrat, and he caused seuen of his brothers children to be strangled. He vanquished and expelled the Sophy of Persia, and he defeated the two Souldians of Egypt, Campson and Tamumbeys, with the Mammalias, and Arabians. He added Egypt and Arabia to his Empire, and tooke the great Canare; then returning into Greece, he had an vicer in the raines of his backe, which increasing dayly, was the caule of his death, in the eight yere of his Emprise, and of Grace 1516.

Solyman, which some say to be the second of that same, Emperour of the Turkes, recovered Syria, defeated Gazel, who had reigned, tooke Belgrada, Rhodes, and Buda twice. In the year 1543 he tooke Strigonia, and Alba Regale in Hongarie. He conquered the realms of Assyria, and Mesopotamia, with the citie of Babylon. He spoiled the frontiers of Armenia, Media, and Persia, and tooke Tauris, the chiefe citie of Persia twice. He caused his eldest sonne Mustapha to be strangled, to please his concubine Rose, who desired that her sonne Selim might be Emperour after his father. He besieged the Island of Malta, and Vienna in Austria; but he was repulsed by the great Maister called Peter Parisot or La Valette a Frenchman, & by Charles the fift, Emperor. And Solyman died in Hongarie, in the yere 1566, before the Castle of Sighet, the which he besieged, hauing reigned seuen and fortie years.

Selim the second, entred into possession of the Empire by the meanes of *Mehemet Basfa*, before the death of his father was discouered. He tooke the Iland of Cypres in the yeare 1571 : but he lost his nauall armie the same yere, at the battaile of Lepanto, which
h

He had sevral children; but he repairet to home, and hauling recovered Tunis and A
Goulet, he receaved from the King of Spaine he died in the year 1574, in the eight of
September. He had al this by his Battle, whilst that he tooke his pleasure, being much
in loue with men and wome.

After him the third sonnes of Amurath entred the Empire eight daies after his fathers
death in the year 1575. And he was the first which tooke the title to be Sultan, and two of his fathers
sonnes had before him. He began to geverne at the age of eight and twentie
yeares being a man of great vertue, and a great justice. He was much gi-
uen to warres, and to hunting. He was father to one hundred and twentie children, and
grew up to be a man of great vertue. In the yere 1593 in Januarie 30, the one and twentith yere of his Em-
perourshippe he was thirtynine yeares old.

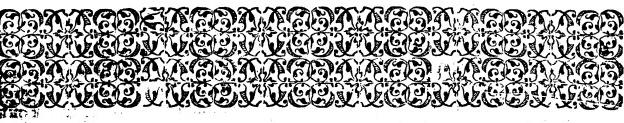
After him succeeded his father Amurath in the yere 1593. He flew nineteene
daies and twenitie and downewome of his fathers concubines, whom he found with child
of his enemies. He sent to death his eldest sonne with his mother, for that they
had entreated of their adverstaries how long he shoulde reigne. In the yere 1603, the Sophy of
Amurath entred Tunis and Bagoes from him with a great part of his countrey, which
he had in his power, and so when the scoum had suruerted, he died of the plague in Januarie 1604,

leaving thirtynine yeares. And after him succeeded to his fathers Empire in the yere 1604,
Amurath who ring near this yere 1604, succeeded to his fathers Empire in the yere 1604,
being but thirtene or fourteene yeares old. In the yere 1605, he tooke Strigonia, and C
hose other places in Hungarie. They say that he causeth his fathers bodie to be carried
about, being embalmed, and in coffins of lead, believing that his designtes shall
successe the better. He hath made a truce with the Emperor Rudolphus, and them of the
House of Austria for fiftene years, and had turned all his forces against the Sophy. He
is a veray Prince, and of great hope.

¶ A DIS-



1077
The State of the Turke in Asia.
16. To conseare and ordigne obid to naturall parents, and
to beare arms. 17. To bridle other countreys, whose god is warre, and to
conquer them. 18. To alimited chace, wherof no sinner keepe, and a
certaine number of dayes.



A DISCOURSE OF THE EMPIRE OF PRESBITER IOHN.

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order

order called Cestifanes; and their ceremonies in the celebration of the holiue weeke: and of two notariegraphes importinge that the French shold ioyne with them. 14. Embassages for the reconsilacion of the Abyssins, and Presbiter John, with the Church of Rome.

I. **N**o man all that haue made any mention heretofore of that which Presbiter John, which holds, haue spoken according to the auncient greatnesse of his predecessours, and not according to the extent of his Estate that now raignes; to whose empire they all give diuers bounds. Some stretch it from the one vnto the other Tropick, giuing it neare fiftie degrees, or at the least seuen and fortie in latitude, which would make one thousand and four hundred French marches: and this should be the length: and on the other side, they will haue the bredth, from East to West, that is, from the Red Sea to the Aethiopian. And these, to shew more plainly the bounds, say, That this empire confins vpon the North with Egypt, which lies towards Nubia; to the East with the Red Sea. & a part of that of the Indies, the gulf called Barbarico, vnto the countrey of Melinda; towards the South, the mountaines of Luna, or the Moone, which serue as a natural wall; and vpon the West, the river of Nyger, or Senega, and the realmes of Nubia, and Manicongo, and the riuers of Nyle which waters it. And these are the limits which *Belford*, and *Mercator* have set downe after other Geographers. Others confine it almost after the like manner, giuing it for bounds vpon the North, Nubia, and Bugia, which are neare to Egypt; vpon the South, the mountaines of the Moone; to the East, the Red Sea, and the Barbarian gulf, with the countreys of Ajana, and Dancale, which belong to the exterior Aethiopia; and vpon the West, the realmes of Manicongo, and Nubia, with the riuers of Nyle, and Senega. This is the opinion of *Martin*, and ioyne others. *Hugh of Linscot*, in his navigation of the same. That this empire streches from the entrie of the Red Sea vnto the Island of Syene, under the Tropick of Cancer, except the side of this gulf, which the Turke hath held tenne yeares: so as (in his opinion) Presbiter John shoud haue vpon the East, the Red Sea, towards the North, Egypt, and the deserts of Nubia; and to the South, the adiuauoy Monocemgi; so as this Emperor shoud haue about four hundred Italian miles vnder his command.

II. **J**ohn de Baro, being followed by *Bosterus*, saith, That at this day the lake of Barcena is the center of his Estate, which extends vpon the East, by the Red sea vnto Suaqueum, for the space of one hundred twentie two leagues: but betwixt the Sea and his dominions there is a ridge of mountaines inhabited by Moors, which command the port of the Sea coast, except it be in the port of Ercocco, which belongs to Presbiter John. Vpon the West, there is another ranke of mountaines along the current of Nyle, inhabited by Moors which pay him tribute: we must make the bounds of his empire vpon the North by an imaginari line drawne from Suaqueum vnto the beginning of the Island of Menor, called in ourtyme Nobe, which shall extend for the space of one hundred twentie five leagues. Then must you make a bow, but not much bent towards the South, vnto the realme of Adeia, (from the mountaines whereof, flowes the riuer which *Piolome* calls Rato, and falls into the Sea beneath Melinda) for the space of two hundred fiftie nine leagues, there bordering vpon it certaine idolatrous blacke Moores, with curled haire: from thence it turns and ends at the realme of Adel, whereof Arar is the chiefe towne, and is the ninth degree of altitude: so as all this empire shoud not haue in circuit about six hundred seuenten two leagues.

This prince, who saies that he is issud from *David*, gives himselfe the titles of emperor of high and base Aethiopia, king of God, of the Caffetes, Fatigar, Angola, Barn, and Baliguaze, of Adeia, Vangue, Goyame, (where the springs of Nyle are) of Amare, Baguamodri, Ambea, Vanguci, Tygremation, Sabaim, the countrey of the Queene of Nubia, and also of Barnagas, and Lord vnto the towne of Nubia, which doth extend to Egypt.

III. **D**evolving his empire as it is at this day, we will describe the prouinces with as much breuitie

A breuite, and as exactly as we can. Among all the prouinces subiect to Presbiter John, there is not any one better knowne vnto vs, than that which they call Barnagis, by reason of the neighbourhood of the red sea, right against the which, it extends from Suaqueum almost vnto the entrie of the strait: yet it hath not any port vpon the sea but that of Ercocco. The chiefe towne of this countrey is called Beroe or Barue, and stands vpon a very pleasant riuer. Not many yeares since, the Turkes made a great spoile in this countrey, taking many places, & carrying away a great number of prisoners; but in the end he made an accord with the Baſſa (which they call of *Aboſſe*, who makes his residence at Suaqueum) paying him a thouſand ounces of gold.

In the most Westerne part of the prouince of Barnagis, there is a mountaine which being ſpacious in the beginning, growes ſtraight by little and little, and then it enlargeth it ſelfe againe like a Muſhrom, being a little league in circuit. Vpon the top thereof, there are roiall buildings, a Church, a Monasterie, and two very great ceterins, with a large pece of ground which may eaſily enteraine five hundred men. There is no paſſage vp but one, and that only to a certayne marke, beyond the which they cannot ascend, but with cords and basketes: and to conclude, this place is ſuch, as it cano be taken by force, by reaſon of the height, nor by famine, for that they haue prouſion growing there. Leauing Barnagis, they encounter betwixt the East and South with the mountaines of Mandado, Oſale, and Grare, which diuidie Presbiter Johns Estate, from the realm of Adel.

In the prouince of Dafia which is ſubiect to the realme of Barnagis, besides the towne of Ercocco, whereof we haue made mention, they do alio reckon thoſe of Sautar, Giapel, Laccari, and Abarach. After that the gulf of Ercocco goes bending to a place called by the auncient Adulite, the which without doubt is the point of Ercocco, which extends vnto Bebul, with a nooke which the ſea makes towards Arabia, vpon the beginning of the ſtrait, by the which they come out of the Arabian gulf, or the red ſea, the which in this place is very narrow, and the water ſhallow, and ful of Islands.

Hauing paſt the towne of Ercocco, which hath oppofit vnto it the Island of Mazua, they come to Zagnani and Zamia, which are of the prouince of Laccia, then vnto the port of Velle, sometimes Aſtilia. Beyond the point of Ercocco, there are two lakes. Where crocodiles liue as in Nile, and beyond it, they come vnto the port and promontorie called ſometimes Mofylon, and now the Cape of Docono, which is in the realm and countrey of Dangali. In this place of Dangalia and Docono, the ſea makes a little gulf, and ſodenly it ſtraiens it ſelfe againe; fo as the channell cannot be aboue ten or twelve good leagues broad: and vpon this channell are fiue or fix Islands which hinder the paſſage, fo as ſailors muſt haue good expeſience to auoid the rockes which lie neare vnto theſe Islands.

Next unto the countrey of Dangali, they come vnto the port of Zeilo, or Zeila, and then to Daphne, an auncient port, whereat the towne of Barbara stands, neare to Mount Ellez, after which is the Cape or Promontorie of Guarda Funi, whereat the towne of Mette (in former times called Acanne) is ſituatiue: here they double the cape, and from the East, they turne along the coaſt towards the South, and the inward Aethiopia. Upon this coaſt they firſt find Carfur, sometimes calld Openē, and the cape of Zin, and running along this gulf, they find a bending of the ſea towards Azun and Zazel, an old time Eſſina and Tonica: then they come to Magadazo, whereas the Portugals traffike, and after that to the laſt maritime prouine, which is Barn, comprehended in the title of Presbiter John, hauing vpon the ſea, the two townes of Pate and Braue, whose lands diuide the countreys of the king of great Aethiopia, and of the king of Melinde: but hauing thus run along the coaſt, and it may be ſurued more places than was needful, for the deſcription of the Empire of Presbiter John, let vs take ſome view of that which he holds on the firme land.

The realm of Tigremahon lies betwixt the riuers of Marabo, Nile, the red ſea, and the realme of Angote. They put this realme among the countries ſubiect to Presbiter John, for that their king is his tributarie. The realme of Tygi hath the good towne of Caxumo,

Caxum, whiche which they say, was the abode of the queene of Saba, who as the *Aethio*. A plantain tree, was called Maqueda, and had by *Solomon* a fonne whose name was *Melis*. There was also the place of residence for queene *Candace*.

The realme of Angote is by boundes the realmes of Tygremahon, and Amaran. The provinces of Abugene, Adel, and others, are in this realme. There stand also vpon the river of Sabia, the towne of Angote, Bachle, Corcoe, and Betmaria, and vpon the river of *Nile*, the towne of Angote, neare to which stands another towne, which by the name of *S. Peter*.

The realme of Amara bath for bounds vpon the North, the realmes of Angote; to the South, the realme of Damut, vpon the South, that of Damut, and towards the West, it ex-
tendeth vnto the head of *Nile*. The realme of Xoa lies betwixt the realmes of
Angote, and Damut, and is the greatest than any other of this *Aethiopia*, for that according
to the boundes of the river of *Nile*, it extendeth it selfe from the realme Gayame, be-
yond the land of *Copterius*, an old time called *Meroe*, and this tract of countrie con-
tinueith vnto the land of *Malacca*.

The land of *Copterius*, or *Copterius*, is not subiect to *Presbiter Iohn*, as some thinke,
but is inhabited by *Malaccaians*, who are worse enimies to the *Abyssins*.
The realme of *Padig* lies betwixt the realmes of *Adel* and *Xoa*, and that of *Damut*
extremitate unto *Xoa*, and enclosed betwixt the lake of *Barcena*, and the countrie of *Zan-*
guilla. Some sayes hold that the realme of *Damut* lies beyond the realme of *Van-*
guilla, and of *Gayam*, towards the *West*, the which I finde more probable.

In this is all that can be said concerning this Empire, in the description whereof, the
greatest part is conjecturall, speake by conjecturall; for that the reports which haue
been made vnto us, by the *prophets*, which haue left their countries, are full of igno-
rance, and of conjecturall, as the most ignorant man in the world would find them distafffull,
butly they haue haue propounded matters abroad of this Emperor in the towne of *Cax-*
um, and *Adel*, and *Angote*, for that it is most certaine, according to the report of them of the
country, that he passe his quantaine, and in a manner his continual abode in the towne
of *Damut*, as also of *Lincor* (who hath run along all the coast of *Aethiopia*, and
whose countrey is much vnsayed by the *Abyssins* in that point) reports.

The Qualite.

The wittynesse of this great Monarch, to speake in generall, is very fertile: for al-
though it yeelds little wheat, yet it hath flore of barley, millet, pease, beans, and
other pulses, wherof some are unknoune to vs. It yeelds also abundance of sugar:
but the *Aethiopians* know not how to boile it, nor to refine it. They haue great
abundance of vines, and there growes such abundance of oranges, cytrons, and lymons, as it
almost exceedeth beliefe: but they haue no melons, rootes, nor clyvies; yet they make oyle
of acerapian root, which the *Aethiopians* call *Cote*. Finally, they haue abundance of ho-
nes for that the bees are kept euyn in thole places wheras the men remaine: by reasong
whereof they haue much flore of wax, as they of the countrey haue sufficient to make
candles without any vse of tallow. This countrey doth also bear flax, but the inhabi-
tants haue not the art to make any linnen cloth, the which they make most commonly of
cotton, which cometh into great abundance.

This countrey hath in a maner allsorts of four footed beasts, and all foule
that we haue in Europe or elsewhere, as oxen, sheep, asses, horses, cammells, and besides
many leathern Lyons, tygers, oyses, and harts; but they haue no beares, cunnies,
or minkes. These countreyes haue this inconuenience, that there comes sometimes such
a multitude of grashoppers, as they darken the aire with their multitudes, & spoile some
of the fruites, and sometyme another devouring all their banefull, and eating the leaues
and branches of the trees.

The countreyes of the *Aethiopians* are small, but they haue many rates of *Arabia* and *Egypt*,

and they cause their colts to sucke kyne three or four daies after they are foaled. They
haue great Apes, which are exceeding furious.

These countreyes want no mynes of gold, siluer, yron, and brasse: but the inhabitants
know not how to draw it. In the realm of *Zagamedra*, they find mynes of verie pure
siluer, the which they cannot draw but by fire, the which doth make it run like long rods.
Goyama abounds in gold, and in the realm of *Damut* they draw it, and refine it some-
thing better.

Their fields are full of partridges, geese, and hares, for that the *Abyssins* never hunt. To
conclude, there is no countrie fitter for the generation and multiplication of beasts,
fowles, and plants, than this: but the inhabitants know not how to vse this happiness,
nor the bountie of their countrey, which might make them liue as much easie as any
people on the earth.

The inhabitants of these countreyes haue two Sommers, and two Winters, which they
doe not distinguish by the heat or cold, but by the continual showers, or by the faire
weather, and cleere skie.

The maners of the Auncients.

The Auncients haue beleeuued, that the *Aethiopians* came not from any other place to
inhabit that countrey, and that they were the first that instituted the seruice of the
gods, and the ceremonies of sacrifices. They vied two kinds of letters, whereof the one
which they called sacred, were vanknowne to all men but the priests; and the other were
common to all the people: yet the figures of their letters were not such, as they might
frame any Syllables, but did resemble the shapes of some beasts, or the extremities of
mans bodie, with many instruments of handicrafts men, and euerie figure had his significa-
tion; as the Sparrow-hawke did signifie swiftnesse, the Crocadile, cuill, the Eye, a care-
full regard, and so forth.

They did hold him most holie among their priests, that did run as if he were frantick: And when they had chosien their king, they did worship him as if he had some diuinite in
him, or at the least that he was giuen them by the diuine prouidence; and he that was ad-
uaunced to this dignite, was bound to liue according to the lawes, and to doe all things
after the custome of the countrey. He might not recompence nor punish any one that
was vnder his power: but whenas he defred to haue any one punished for some offence,
or crime, he sent a Sergeant, who caried him the marke or signe of his death, and present-
the whereto whom it was brought, vpon the sight thereof, was the executioner of his owne
death.

They did so honour their king, as if by chaunce he were blind of one of his eyes, or
lame, or had any other imperfection or disabilitie of bodie, they put out one of their eyes,
or brake a legge, or some other part of the bodie, thinking they shold performe their du-
ties verie ill, if they shold remaine in good estate, whenas their king was mayhemed in
any part or member. They hold also, that they which were beloued of the king, killed
themselves at his death, beleeving that this death would bring them glorie, and that it
was a certayne testimonie of true friendship.

The Island of *Meroe* was in auncient time the place of residence or abode of the kings
of *Aethiopia*, and it was inhabited by shepheards, which gaue themselves to hunting, & by
labourers which manured the ground. *Herodotus* writes, That the *Aethiopian Macrouies*
did more esteeme brasse than gold, the which was held for vile among them, as the em-
bassadours of *Cambyses*, going into that countrey, saw fountains all enironed, & as it were
bound with chaines of gold; others say, that it was *Latten*. The women practised armes,
and went to the warre, and making holes in their lips, they put in hoopes of brasse.

Some did worship the Sunne rising, and did curse the setting thereof with a thousand
imprecations. Some did cast their dead bodies into riuers, others did put them into ves-
sels of earth, and some layed them in glasse, where they kept them a year in their house-
es, and did worship them with verie great devotion, offering the first fruits vnto them.

Some

The Estate of the Empire of Presbiter John.

Some hold that they declared him king which did exceed the rest in beautie, and in A knowledge to feed catell, that was the strongest, and richest: They say also, that they be leges immortall God, Creator of all things, and King of all the world; and another small, and uncertaine. He that was their king, was honoured by them as a God, and in like manner, he that next the king was knowne to be of greatest merit.

¶ The manners at this day.

VII.

¶ The Empire of the Abyssins, whom the Arabians call Aticlabassa, and some of his subjects give him the name of Bel, or Belal Gian, which is as much to say, as powerful B Prince. But from thence by corruption of language we have given him the name of Presbiter John) and others call them Acegues, which signifies Emperour, or Neophytes, which is to say, King: according to an auncient custome, hath no certaine aboard; but travell sometimes in one place, sometimes in another, and he liues most commonly in open fields vnder Tents, which they carrie with him to the number of 6000, so this Court containes ten or twelve miles in compasse, when euerie man is lodged.

¶ He hath great store of vessele of gold and siluer, and other rich moueables. Some say, that he is not blacke, like vnto the other Ethiopians, but inclining something to white. ¶ In ordinary daies journey when he trauell, as also his subjects, is twelve miles. When he trauellles the countrie, he is compassed about with certaine red curtaines, which are vpon which he layeth him, and of either side. He carries vpon his hand a crowne halfe gold, and halfe siluer, and in his hand a Croffe of siluer. His face is conered with a peece of blew leather, wherewith he lifts vp or pullis downe more or lesse, as he fauours them that haue to deale with hym.

¶ The inhabitants of these countries are blacke, ignorant, and without all knowledge of letters, as some report: yet that great scholler Eſcalæ, who hath left vs so great caufe to wonder at him, doth witness, in his booke of the Correction of times, That they are not ignorant, as long hold them. They haue no vse of physiſke. Their ordinary garments are of beasts skinnes or cloth made of cotton: but the better and richer sort ware sheepe skins, and they that are in greatest dignite, Lyons, Tygres, and Onces.

D ¶ Their houses are low, and of no worth, for they are built of chalke, and of straw, & they dwelle in the lowest roome. Their doores are alwaies open, but not any one enters into another mans house. They neither haue tables, nor tablecloths, and when they eat, they sit on the ground vpon carpetts, or some other cloth: There are many among them that eat fresh beere raw. They vſe no manner of coyne, but in stead thereof, they giue gold by weight. They vſe trucking or changing in all things, and that whereof they make greatest vſe therein, is salt and pepper. They are not much giuen to hunting nor fishing, and there are few handicrafts men among them. They call all the people of Europe, Francs, for that the French haue in former times extended their names ouer all the world, especially in the conquest of the Holie land. But they call all other people that be white, Ghilbes. Although they haue vines, yet there is no wine made but in the kings house, and the Patriarchs, whom they call Abuna: but in stead of wine, they make a certaine beuerage of the fruit of Tamariſke, which is somwhat sharpe.

E They are for the most part dull witted, and exceeding slow, for they haue flax, and can make no cloth: They haue canes of sugar, and cannot draw it: yron, and haue not the minde thereto, yet they hold smiths to be forcerers and wicked men.

F Great men intract the poore for vte roughly, so as they sow but what will serue their necessities: for that the mightier take it from them. Their language is without rule, and to write a letter, they must haue many daies: yet they haue goodly characters, much more cleare than the Arabians and Turkes, as we may see in the booke of the Correction of F Crimes written by Iſeph Eſcalæ, and in the Onomastickē of Turnerus. The Noblemen, Burghers, and Common people, haue their dwellings distinct, and the meanest may purchase habitation outside of a gentleman, by some famous exploit.

There is no towne in all the Abyssins country that hath abone 2000 househoulds, and there

The Estate of the Empire of Presbiter John

A there are few of that sort. They remaine for the most part dispersed here and there in hamlets. They giue salt for the weight of gold. The people never swaue but by the life of their king, wherein the Spaniards doe imitate them. They doe commonly vſe roules to bear their burthens, and to trauell on, and hordes to fighton. They doe never ware any apparel which is blacke, but when they mourne, for that they hold this colour to be a true ſing of sorrow and heauineſſe. They lament the death of their friends for the ſpace of ſixte daies. Wheras they make any great and ſtately feaſt, the ſecond ſeruice is raw fleſh, the which they eat with much ſpices, and find that it is one of their daintieſt diſhes.

B They are much giuen to nauigation, and in a manner all that are of a free condition at the Eaſt Indies are mariners, and well practiſed in that trade; fo as they are imploied in the merchants ſhips of Goa, China, Bengal, and other places.

C They ſerue in this trade for little money, and they are ready for all kind of drudgeries, enduring whipping, and other outrages very patiently, differing very little from flaules: They haue for the moſt part their families in the ſhips, and they ſeeme properly borne to be flaules. If any one ſuffers that which he carrieth vpon his head to fall into the ſea, or any other thing of leſſe price, yea when their ſhips are vnder ſaile, there is one among them that caſteth himſelfe into the ſea, and swimming recouers the thing that was loſt. They ſing in a manner continually when they trauell. And when they haue nothing else to doe, (ſpecially in the Portugals ſhips) they drinke drunke with their wiues and children, repeating a thouſand ſongs in the middeſt of their exēſe. Their wiues doe alſo ware long breeches, after the mariners fashion, at the Eaſt Indies, like vnto the Arabians and Mahometans.

¶ The Riches.

D THe gold and siluer which is found in this countrie, will ſufficiently proue that there is infinit wealth, beſides braſſe, yron, and eſpecially ſugar, whereof there is great abundance, and might yeeld them much money, if the inhabitants had as well wit, and curioſtie to refine it, as they haue good hap to gather it plentifullie.

E This prince hath three ſorts of reuenues: the firſt conſiſt in the fruits of his land and demeanes, the which he caueth to be tilled and manured by oxen and flaules, which multiply continually, for that they marie among themſelues, and the children are of their fathers condition: the ſecond kind of his reuenues, grow from his ſubiects, who pay him ſo much for every fire, and the tenth part of all the minerals which are drawne by any other than himſelfe: the latter ſort comes from princes which are his ſubiects, whereof ſome giue him horses, others oxen, and ſome ſend him cotton, or other things: and theſe giue him the reuenues of one of their townes; fo as it be not that whereas they make their ordinary aboad.

F Some hold that he hath great treasures, as well of cloth and pretious ſtones, as of gold, and that he hath great places full, the which may eaſily be coniſclated by a letter written to the king of Portugal, by the which he offered to giue, towards a warre againſt the Infidell, one hundred thouſand drachmas of gold, with great ſtore of men and viuſtuall. Some holds that he laies vp yearly three millions of gold in the Caſtle of Amara. It is true, that before the time of king Alexander, they did not lay vp fo much gold, for that they knew not how to purge it, and refine it: but in recompence, they laid vp great ſtore of pretious ſtones, and pieces of gold. The viceroy of Barnagaz giues yearly to Presbiter John one hundred and fiftie good horses, with great ſtore of filkes wrought. The king of Tygemaon ſends him yearly two hundred Arabian horses, with many peeces of like and cotton, and a great quantitie of gold: and others ſend him that whereof they haue abundance, ſorean eaſily recover.

Z z z z ij

¶ The

The Forces.

A

X. **T**he people subiect to this Monarch are not very valiant, both for that he holds them as flaues, as also by reason they want the generositie of courage which makes men apt to armes, and hardie, and resolute in daungers; so as they seeme to haue their hands continually bound by the respect they bear unto their prince, and the feare they haue of him: as also for that they haue no defensive armes, but some paltrie headpeeces, and shirrs of mail, wherewith the Portugals haue furnisht them. We must adde hereunto the great want of forts, for that these people hauing neither strong places to retaine themselves vnto, nor armes wherewithall they should defend themselves, remaine a pray to their enemies. Their offensiu[m] armes are arrowes without feathers, and the zagay, or launce like a pike. Moreover, they haue a Lent of fiftie daies, which doth so extenuate and weaken them, by reason of their great abstinenſe during that time, as they haue not force to go nor moue for many daies after. This makes the Moores to watch their opportunity, and to assaile them with great advantage. And for that, we haue laid, there are no places of note found in all *Presbiter Iohn's* countrey, in regard of their strength or otherwise, the Portugals discouſing sometimes with the Abyſſins, haue told them, that it were better to auoid the great spoiles which the Mahometans and ſome other Idolatres do continually make in thofe countries, carrying away both goods and men (that their prince ſhould build townes and caſtles, and fortifie them with ditches, walles, and other things neceſſarie to make a place defensive: whereunto they haue auſwered, that the power of their Neguz doth not conſit in walles of ſtone, but in the armes of his people. *Francis Alares* doth write, that this Monarch may raiſe a great many hundred thousands of men: yet it hath not bee[n]e ſene in his greatest neceſſarie, that he hath drawne together ſuch great numbers. He hath a militarie religion, under the protection of Saint *Anthonic*, to the which every father of a family that is, a gentleman muſt appoint one of his ſonnes if he haue three, but not the eldeſt; and of thofe they make about the number of twelve thouſand horſe, which are appointed for the kings guard. The end of this religion, is to defend the frontiers D of this Empire, and to make head againſt the enemies of the faith. Finally, *Presbiter Iohn* conſines with three potent and mightie princes, whereof the one is the king of Bourne, the other the Turke, and the third the king of Adel. The king of Bourne doth command in that countrey, the which doth extend from Guangale towards the Eaſt about ſix hundred miles, betwixt the deserts of Set and Barca, the which countrey is unequally diuided into plaines and mountaines. The king of Bourne hath a great number of ſubiects, the which he doth charge with no other impoſitions than the tenth of their fruits. Their trade is to ſteale, and robbe their neighbours, and to make them flaues, and then to exchange them for horſes with the merchants of Barbarie. He hath vnder him many kingdomes, and doth much annoy the Abyſſins, taking all that E he finds in their mines, and carrying away the men captiues. These people fight altogether on horſebacke à la genete, with ſhort ſiropes: they uſe lances with two heads, zagays, and arrowes, and they enuade the countrey ſodenly, ſometimes of one ſide, ſometimes of another; but theſe may rather be called cheeues and mudreers, than enemies.

The Turke which conſines with the Abyſſins vpon the Eaſt, and the king of Adel which enuorns their countrey betwixt the Eaſt and the South, infest *Presbiter Iohn* much, and haue reſtrained the bounds of his Empire, and reduced this countrey to great miserie: for besides that the Turkes haue ſpoiled a part of Barnagaz, whereas they entred in the year 1553, and were repulfed, yet they haue taken from *Presbiter Iohn*, all that he held along the coaſt, and especially, the ports of Suauem, and Erococo, at which two plaſces, the mountaines which lie betwixt the Abyſſins countrey, and the Red ſea, open to make paſſage for traffiſe betwixt the Abyſſins & Arabians: and not long ſince, the king of Barnagaz was forced to make an accord with the Turke, and to purc[aſh]e a peace of him, paying a yearly tribute of a thouſand ounces of gold. But he receiueth no leſſe

loſſe

A loſſe by the king of Adel, who conſines with the realme of Fatigar, and commandes vnto the Red ſea, where he hath Assam, Salir, Met, Barbora, Bidar, and Zelle. There arriue at Barbora, many veſſells from Aden, and Cambaia, with their merchandise to ex-change, for the which they receive ſtoke of fleſh, and viuentalls, honie, and wax for Aden: much gold, juorie, and other things for Cambaia: and they alſo draw much viuentalls from Zeila, for that there is abundance of honie, and wax, ſtoke of graine, and diuers fruit which they lace to carrie to Aden, and other places of Arabia; then carrie, especially certaine ſheepe, whose tailes weight fife and twentie pounds or more, hauing the head and necke blacke, and all the reſt white, and certaine others which are all white, ha-
B ſting long tailes, and crooked like unto the ſtocke of a vine, with a necke hanging downe like vnto a bull. There are certayne kyne which haue boernes branched like vnto a stagge. There are ſome blacke, and others redd, hauing one horne in the forehead, a foot and a halfe long, bending backward. The chiefe towne of this realme is Arar, eight and thirtie leagues from Zeila, lying South Eaſt. The king of this countrey, who is a Mahometan, by a perpetuall vow to make warre againſt the Chriftians of *Presbiter Iohn's* countrey, hath purc[aſh]ed himſelfe the name of Holie among the Barbarians. He attēndes vntill the Abyſſins are growne weake and conſummed, by that long and ſtrict fast of fiftie daies; and whenas they are ſcarce able to doe any neceſſarie busineſſe in their houses, he enters the countrey, ſpoyleſſe the villages, carries away many Abyſſins captiues, and commits a thouſand outrages. The Abyſſin flaues are of great profit out of their countrey: wherefore C princes doe much eſteeme them, and among otherſe, theſe flaues, by meaneſ of their indiſtrious ſeruice, are growne free and rich in Arabia, Cambaia, Bengal, and Sumatra: for that the Mahometan princes of the Eaſt, being all tyrans, of the realmes viſpered from idolatres, cannot truſt their ſubiects, when they ſeeke to auoir their Estates, but they make themſelues ſtrong by the multitude of flaues that be ſtrangers, to whom they com-mit the guard of their perſons, and the gouernement of the realme. Among all the ſorts of flaues, the Abyſſins are moſt eſteemed, by reaſon of their great fidelity, and their good complextion. And for that the king of Adel, by the great number of priſoners which he tooke in the countrey of *Presbiter Iohn*, did fill Egypt and Arabia with flaues of that nation, receiving in ex-change, armes, munition, and foulders, from the Turke, and D princes of Arabia: *Claudius*, king of the Abyſſins, finding himſelfe preſt, in the yeare of our Lord God 1550, by *Gradaſſe* king of Adel, who had much annoyed him by the ſpace of fourtee[n] yeares, by his continual incuſions; and ſeeing himſelfe forced to abandon the frontiers, and to retire into the heart of his Estates, he demaunded succours of *Stephens de Gama*, Lieutenant to *John* the third, king of Portugall, at the Indies, who was then in the Red ſea, with a good armie. *Gama* ſent *Christopher* his brother vnto him with four hundred Portugalls, and a good number of Harquebuzes, and other armes: With theſe he defeated his enemy twice, by reaſon of the aduaantage of his ſhot: but in the thiſ battaile, the king of Adel haſſing received a thouſand Turkili Harquebuziers, E from the Gouvernor of Zebit, with ten pieces of ordnance, the Abyſſins were put to rout, and many of the Portugals ſlaine vpon the place. But the king of Adel haſſing ſent backe his Turkes, he was ſodenly fet vpon neere vnto the riuier of Zeila, and to Mount Sanal by king *Claudius*, who had fixte thouſand foot, five thouſand Abyſſin horſes, and the Portugals which remained of the laſt defeat, whereof one of them wounded *Gradaſſe* vrie for. But in the yeare of our Redemption 1559, king *Claudius* comming to fight with the Moores, was ſlaine vpon the field, and the king of his enemies did triumph vpon an Afſe. He had for ſuccellour *Adamas* his brother, againſt whom (for that he was halfe a Mahometan) a great part of the Abyſſin nobilitie revolteſt; ſo as the viceroy of Barnagaz defeated him, in the yeare of our Lord God 1562: but the affaires of *Æthiopia* waſſering thus for a time, they were ſoonne after reſtor'd vnder *Alexander*, by the helpe of the Portugals, who brought them offensive and defensive armes, and ſtirred vp the ſpirits and couraſes of the Abyſſins by their example in the warre: for all they that remained of the defeat of *Christopher de Gama*, and many others which haue come ſince, are ſettled and married there: ſo as they haue brought in our order and discipline of warre, the wfe of *Zizz* ij ames,

armes, and the manner how to fortifie the countrie, and places of importance. Some A Florentines haue also trauelled into this countrie, partly through curiositie, and partly for traffique.

The Emperour of the Abyssins doth vse to cherish and giue kind entertainment to the Frances (so they call all the people of Europe) and will hardly suffer them to go out of his countrie, when they are once entred. *Prebiter John* hath many enemies, besides those of whom we haue made mention; as the king of Dancali; to whom belongs the port of Suela, vpon the Red Sea. Morebuer, the Moores, which are in the province of Dobe, divided into fourteene Seigneuries, doe much annoy him: for although they remaine within the confines of *Prebiter Johns* countrie, yet they revolt often. There B is a law among them, that no man may marrie vntill he hath slaine twelve Christians. In our time, this great prince tooke the king of Mozambique in bataille. He put to rout the Queene of Berfaga, at the Cape of good Hope; defeated *Termida*, prince of the Negros, towards the West; and vanquished the king of Manicongo, which is right against the Island of S. Thomas, vnder the Equinoctiall lyne; and afterwards, one of his Capaines put *Azmar*, Basha to the great Turke at Siuquem, thrice to rout, and in the third, he tooke his sonne prisoner, and cut off his head, taking from him many peeces of ordnance.

He holds Egypt in great feare, and many Arabian princes, by reason of the water which he may take from them; for the which they pay him tribute. He may famish C Egypt, as Pope *Pius* the second and other Authours write, taking from it the riuier of Nile: the which the Abyssins know well; but they lay, they forbearre to doe it, lefft the Turkes should ruine the Holie Sepulchre of our Lord and Saviour Christ. To conclude all in a word, ther's no doubt but if *Prebiter John* had men out of Europe, which could fortifie his countries in diuers places, fill it with armes after our manner, and instruct the Abyssins, and traine them in our kind of fighting, he shoulde not only be able to chaste the Turke out of all the countries which his predeceßours held in old time, but also to giue a law to all his neighbours that assaile him; considering the great abundance of gold, and silver, that he hath, and also the great numbers of men that liue in his Kingdomes and territories.

D

The Gouvernement.

XI.

This monarch keeps all his subiects both great and small in wonderfull awe, and doth intreat them more like slaves than subiects, and the better to entertaine them in this estate, he maintaines himselfe in such reputation amongst them, as they hold him for a sacred and diuine person: All bend themselves hearing the name of their prince, and in honour thereof, touch the ground with their hands: They doe reverence to his Tent, although he be not in it. The kings of the Abyssins had a custome to shew themselves but once a year to their subiects: Then he appeared thrice, that is to say, vpon E Christmas day, Easter day, and of the Holie Croſſe in September: but since they are growne more familiar.

The King takes away and giues Seigneuries to whom he pleaseth, and it is not lawfull for him that's deprived, to shew any discontent. He disploeth both of religious and lay men, and of their goods, of the collation of holie orders, and the administration of Sacraments. There is not any one among them that hath vassalls, but the King himselfe, to whom the kings that are his subiects come euerie yeare to doe their homage, and to promise obedience.

This prince descends (as they hold opinion) from a sonne of *Salomon*, called *Melchior*, and the Queene of Saba, and these people received the Christian faith vnder Queen *Candace*; in whose time the house of *Gaffar* began to raigne in Ethiopia, and from him there descended thirteene generations. *John the Holie*, about the time of the Emperour *Constantius*, having no children, left the empire to the eldest sonne of *Caius* his brother, and he infeſſed *Baltazar* in the realme of Fatigar, and *Melchior* in that of Goyame: by reaſon

A son whereof, the bloud roiall was diuided into three families, of *Gaffar*, *Melchior*, and *Baltazar*. He ordained that the Empire shoulde be giuen by election to one of those three families, although he were not the eldest, for that the particular realms remained to the eldest. And to avoide all troubles, he ordained that the Emperors brethren, and his next kinsfolkes shoulde be shut up in the castle of Mount Amara, and carefully kept; willing also that the Emperors sonnes shoulde be put there, except the eldest, in whole place, if he dies, the next is alwaies drawne forth.

This Monarch giues and takes away benefices at his pleasure, and makes no difference betwixt the Clergie and Laymen, but the administration of sacraments belongs to the B Abuna, the which is their Patriarch. Incontinent women which make profession of that lewd life, live without borroughs and townes, and are paid by the communities. It is not lawfull for them to enter into any towne, and they must of necessitie beatiert in yellow.

The eldest succeed in the fathers goods, according to the lawes of the country: it is ordained by an auncient law, that the king shall not keepe himſelfe retired aboue two daies, for that if he ſhould ſtay longer in one place, there would be great want of viuallſ, conſidering the infinit number of noblemen, officers, and others which follow the court.

The first ranke of dignitie, and the greatest is that of Bishops, and the Clergie; the ſecond, is of fages and learned men, which they call Balfanates, and Tenuates; and the nobilitie holds the third: the last are thoſe which receiue pay, to what eſtate foever they are called.

Although that Judges take knowledge of crimes worthy of death, yet they are bound to make their report to the gouernour of the place where they remaine, who carries the title, and is in effect the kings lieutenant, and represents his perfon. They haue no written law, but all things are decided according vnto naturall reason.

If a woman be accused of adulterie, the punishment belongs to them that are interefed, and find themſelves as it were wronged in their honour. The viceroy of Barnagis remaines in the towne of Barue, and hath vnder him the gouernments of Danfile, and D Canfile, which are vpon the frontiers of Egypt.

The Religion.

The ſubiects of *Prebiter John* are for the moft part Christians, who remaine very obedient, and well affected to their prince. There are also ſome Mahometans which are hiftorians; but they continually ſeekē meaneſ to revolt. But to ſpeak of them that follow the Christian religion, and to diſcōfere of their belief, which diſfers ſomething from ours, althoſ we all acknowledgē one Saviour, it ſhal be fit in my opinion to relate after what manner the faith crept into these countries.

E The Abyssins in the beginning received Iudaisme, which extended vnto the neighbour countries, by the meaneſ of *Melech* the ſonne of *Salomon*, of queene *Magueda* his mother, and of the Jewes which accompanie him. At the leaſt, the Abyssins ſay, that this is found in an old chronicle, the which is kept in the towne of Caxume. They received the Christian faith by the meaneſ of queene *Candace* eunuch, who was baptiſed by *Philip*, as we read in the Acts of the Apolleſ. The firſt place which was conuerteſ to the faith, was that of Tygia, and at this day, they make all their publicke iſſuments and writings in the Tygian tongue. They fell afterwardſ with the Coſties of Egypt into the error of *Eutiches*, for that they depenſ of the Patriarch of Alexandria, whom they acknowledge for their head, and from whom they receiue their Abuna or Patriarch: for this people following the authoritie of this Patriarch of Alexandria, and his doctrine, came to be corrupted: for that the brooke muſt of necessitie ſavour like the ſpring; especially for that the Abyssins could haue no entercouſe with them of Rome, but by the meaneſ of Alexandria and Egypt.

For that the miſchieſ doth ſtill encreaſe, the Abyssins hold with the errors of the Coſties

Cofites, many other impertinencies. Their ignorance and error augments by the commerce and conuersation they haue with idolaters and Mahometans which enuiton them round about; yea there are many idolaters which liue in the middest of the Abyssins, as in the realmes of Damut, Corague, and Agaos.

XIII.

But to let you vnderstand their belief, you must know that the Abyssins hold circumcision obstinately, and nor only the men are circumcised, but also the women, I know not after what manner, the which the Iewes did not vse. Moreover, following the law of Moses, they eat not any beast that is not cloven footed; and for this cause they abhor hares, geese, and dukes. They do reverence Saturday more than Sunday, following therein the Iewes, who were so zealous in the obseruation of the Sabbath day.

BThey men weare their haire long, and shauue the chin and upper lip, wearing a little croise about their necks. Contrariwise the priests shauue their heads, and weare their beards long, having a croise in their bands, (the which is not allowed among the Laytie, but only with the Lords) and a vessell of holie water, to giue unto those that shall require it with a blessing; and they are accustomed to cast of this holie water into the meat they eat and into their drinke.

King John ordained that there shold be but foure parishes in every towne. These parishes are made like unto convents, and in either of them there are thirteene priests to say Mass: and these judge of ciuile causes, as the Judges do of criminall in the kings name. Of all the number of priests, they chuse twelve canons, the which do continually assist the Bishop, who is chosen out of that number, as the Archbisshop is taken out of the number of the Bishops, and the eldest Bisshop is made Archbisshop.

The Monkes weare a long garment vnto the ground, the which for the most part is yellow and very hairy: Nuns vse also a long gowne, their heads are shauen, and they are gyrt with a leather belt. They are not shut vp in the Monasteries, but in certaine villages, vnder the obedience of the neareest Conuent:

Their Churches haue two curtaines, the one neare vnto the Altar; and no man enters into this place but the priests: the other in the middest where the clerkes remaine, at the least, they that haue the meanest orders: wherfore many seeke to be admitted, to the end they may haue access vnto this place.

DEvery Church hath but one Altar, on which they say but one Mass: a day. The walles of these Churches are couered with the pictures of our Lady, and of Saints, especially, of S. George on horsebacke. They haue no grauen images, and for me think the only reason is for that they haue not wit enough to make them. They will not allow any to paint Iesus Christ crucified, saying, that they are not worthie to see him in that passion and torment.

They make the bread and wine, which the priests doe afterwards consecrat at Mass, with wonderfull care & ceremonie. They put off their shooes when they enter into their Churches, and they spit not in them, neither do they suffer any beasts to enter into them. If any one passeth on horsebacke before a Church, he lights, to witnesse the honour he beares vnto it. Their Church-yards are enuironed with high walles, to the end no beasts may enter into them. They haue bells of stonye which are long and thinne, whereon they strike with a stafe: they haue some also of yron, with a clapper of the same metall, and vse to carrie some in their processions, which they found.

They do not baptise their male children but fortie daies after their birth, and females after sixtie; and if any die in the meane time without baptisme, they say that the mothers receiving of the communion during the time of her being with child suffiseth: they baptise not but vpon Saturday and Sunday, and they presently giue the Eucharist to them that are baptised. In remembrance of our Sauours baptisme, then caue themselves to be baptised every yeare vpon Twelveth day: and to this end, there are pooles, and little lakes, F whether they transport themselves.

They confesse themselves standing, and they keepe not much secret in their confession. They communicate vnder both kinds, and they consecrate bread without leaven. They go to the communion with their hands open, and lifted vp before their shoulders, and they

A they receiuie standing. They never say Mass without Incense, nor without three persons, that is, the Priest, the Deacon, and Subdeacon.

Mariages are made by the meanes of priests, but they are not firme. Priests may marie, but they can haue but one wife, and if she dies, they may marie no more, or if they doe, they become lay men (the which is practized also among the Muscouites) even as if they had layen with another woman. All the religious men are of the order of S. Antho- niae. It is true, that from this there is another sprung, called Cestianez, which is rather held for Iewish than Christian.

There raynes an heretic in this empire, which holds, that they ought not to worship any other Croſſe, than that whereon Iefus Christ was crucified. They giue not the extreme vniōn to them that are neare death, but they cast Incense vpon the dead, wafle them, wrap them vp, say the office for them, and carrie them to the ground, with a Croſſe, Incense, and Holie water. They keep Lent strictly, and with great abstinenſe. Their best meats at that time are hearbes, dried rayns, and some fish; which notwithstanding they vſe in few places. But many Priests, Monkes, and Nunnies, eat nothing but hearbes, either during the whole Lent, or euerie two daies: yet in the realmes of Barnas, and Tygrenaon, they eat flesh on Saturday, and Sunday.

Their Monkes and Nunnies do verie auſtere penances, as to weare a girdle of yron vp on their flesh, to paffe the whole Lent, and neuer fit; to remaine in the coldeſt weather C vp to the necke in water, or else in woods, valles, or caues, farre from all companie. All Clarkes fast from Whitunſide vntill Christmas, except Saturday, and Sunday, and lay men from Trinitie Sunday vntill Advent, VVenesdaes, and Fridayes. Priests may not marie after they haue taken orders: but they may be receiued being married, vnfleſſe they haue had two wiues.

In the Holie week they never say Mass, but on Thursday and Saturday, and during all this week, the Abyssins salute not one another, and if they meet, they paffe by, and lift not vp their eyes: and men of qualite, go attired in blacke or blewe, and they light no candles in their Churches. Vpon Maundie Thursday they vſe the ceremonie to wash the pooreſt feet. On good Friday they doe acts ſo full of pietie, and giue ſuch testimonies

D of sorrow, as it is almoſt incredibile. They beat one another with their ſilts and rodds: And they doe willingly receiue lo many ſtripes or blowes from their priſt, as the bloud runs downe their bodies. During the time that our Sauours bodie lay in the graue, they attire themſelues in mourning, and they eat not any thing, neither doe they go out of their Churches.

They hold ſeuen Churches to be moft auncient, for that (say they) they were buit whenas they received the Gofpell. They will haue that of Caxumo vnder the name of S. Mary of Syon, to be the firſt, for that the firſt ſtone of the Altar was ſent them from this mountaine. There are one hundred and fiftie Channons, and as many Monkes. Women enter not into their Churches, vnfleſſe it be at the towne of Bazua, where there E are two, one for men, vnder the name of S. Michael, and the other for women, vnder the title of S. Peter, and S. Paul. There are verie many Monasteries: twelue miles from Chaxune, there is one, among the reſt, which is called Alleluya; for that (as they ſay) a religiouſ man being atteintive at his ordinary prayers, heard the Angells ſing Alleluya in the place.

Monkes may not marie, and women may not enter into the cloyfsters of men, nor any beaſt of that ſex. There are many among them that marie two wiues, yea more, at one time, which are not puniſhed: yet it is not lawfull for them to enter into the Church, but they may be diuorced. They feare excommunicacion wonderfully, and they are lo deuout, as many come yearly to the holie Sepulchre.

F They confeſſe and hold the Church of Rome to be the firſt in the world, and the Pope for the greatest man that is, and for the Vicar of Iefus Christ, and the ſuccellour of S. Peter, and their ſeat, which they call of David, from whom they ſay they are descended, the ſecond. They haue prophecieſ which import, that they ſhould not haue above one hundred Abunes, that is to ſay, Patriarchs, from the Church of Alexandria, and that he which

The Estate of the Empire of Presbiter John.

which they had in the year of our Lord God 1520, was the last, after which they had a new Rector or head from the Church of Rome. They haue the prophesies of two holie Hermits, which say, That the Frans shall joyne themselves with them, and ruine Tor, Ziden, and Mecca, and take Egypt; at what time the way to vntie them vnto the Christians in these parts, shall be open: And the Moores haue a prophesie, which saith, That Mecca, wheras the Prophet Mahomet hath his Sepulchre, shall be ruined by the Ethiopians. They haue not the heresie of the Monothelites amongst them, but they hold two natures in Iesus Christ, as we doe: the which appears in their Ethiopian Mass, translating Latine.

XIV. *Presbiter John* faith, in a letter sent vnto the Pope, that it is written in the life of S. Victor, B and in the Bookes of the holie fathers, That a great Christian Lord should make a strict league with the king of Ethiopia.

Now that we haue set downe the Abyssins Estate touching spirituall matters, it shall be fit to make some mention of that which hath beeene done in our time touching their reconciliation with the Church of Rome; and first we will begin with a famous embassage. A little before our time, David king of the Abyssins, being yet but young, and vnder the governement of Helen his grandmother, moued with the fame of the happy success of the Portugals at the Indies, sent one called Mathew, an Armenian by nation, with an Abyssin Lord, to Alphonsus of Albuquerque, viceroy at the Indies, to contract a friendship with king D. Emanuel, to whom they brought letters from their prince in a little pipe of gold, and among other things, they presented vnto him a peice of the true Crofle and a box of gold.

These being afterwards returned from Portugall to the Indies, were ten years after their departure conducted to Ercocco, by Sequeira Generall of the Portugals: And there, by the meanes of the kind reception they gaue vnto Mathew, and of the joy that the Abyssins did shew for his retурne, the Portugals were assured of that wherof they doubted, that he was embassador vnto the great Neguz. With this occasion, Sequeira conuerted a league, and made a perpetuall peace, in his kings name, with this monarch, i.e. whose name the viceroy of Barnagaz sware the league.

At the same time, Sequeira lenc Rodersick de Lima Embassador to this Princes Court, D with whom went Francis Aluarez, who afterwards wrot all this Historie. He returned from his embassage fixt years after his departure, that is to say, in the year of Christ 1526, bringing with him Zageabe, an embassador sent by Presbiter John to the king of Portugal, and Francis Aluarez with presents and letters which he sent vnto the Pope. The letters were presented at Bolonia, at the coronation of the Emperour Charles the fift. The embassador of the Abyssins made mention in his letters, of Pope Eugenius the fourth, who had sent the Council of Florence to his predecessors; and he remembred the union of the Eastern Church with the Roman.

In the yeare of our Redemption 1535, John the third, king of Portugal, had a designde to try all possible meanes to reconcile Presbiter John wholly to the Church of Rome: for E although that Davids Embassador had done his obedience to Clement the seventh in his kings name, yet they doubted (as it was likely) that for want of spiritual helpe, it would be unprofitable; seeing they still followed the heresies of Eutiches and Diophores, and depended on the authoritie of the Patriarchs of Alexandria, and received the Abuna from him which was the arbitratour of Ecclesiastical things, and administratour of the Sacraments, who gaue orders throughout all Ethiopia, and was master of the ceremonies, and Doctor of the faith. Whereupon, they thought they could not doe any thing more profitable, nor more necessarie than to send a lawfull Patriarch from Rome, to gouerne those soules, and with him certaine Priests of good life, and great learning, to conuert and maintaine those people in the true faith, by disputation, preaching, publique and priuat discourses.

I seeme there was a good ouverture for this effect, for that Claude, king of the Abyssins had some yeares before receiued important succours from the Portugals against Gradas, m^r king of Adel, who had reduced him to extremitie, and in a letter written to Stephen de

The Estate of the Empire of Presbiter John.

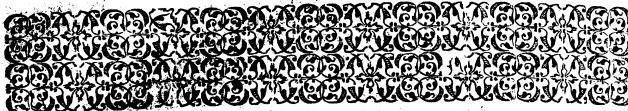
A de Gama gouernor at the Indies, he had called his brother Christopher de Gama Martyr, for that he died in that war. Hauing therefore imparted this designde, first to Pope Julio the third, and then to Pope Paul the fourth; they conclude dto send thirteene Jesuite Priests into Ethiopia, men held to be of great piety & learning. John Nugnez Barrette was made Patriarch, and they gaue him two Bisshops for coadiutors, Melchior Carnet, and Andrew Ouedia, with the titles of Bisshops of Nicaea, and Hierapolis. King John did furnish this Embassage not only with things necessarie for their voyaige, but with all that might be deſired concerning sacred things, and with rich preſents for Presbiter John.

But to make the matter more easie, they ſent James Diaz before, from the town of Goa, into Ethiopia, by commandement from the king of Portugal, and with him Gonſalvo Rodriguez to diſcouer the humor and disposition of the great Neguz, and of his ſubiects. They hauing had audience of this prince, they deliuere him king Johns letter, by which he did congratulat with him in the name of all Christians, for that following the example of his father and grandfather, he had embraced the faith and Catholike religion: whereat this Monarch was amazed, as a matter he had never dreamt of; and hauing examined why the king of Portugal had written thofe words, he excused himſelfe vpon his ſecretaries, or the interpreter of the letters; adding, that although he did much eſteeme this king, as his good brother, yet he had never any designde to ſtray from the faith of his auncestors. Rodriguez did faint, but firſt of all did what he could to draw Claude to the C truth, and the greatest difficultie he found, was the ignorance of Councillors, and of all eccllesiasticall Histories, which was in the king, and in all the princes of Ethiopia.

Seeing then that the great Neguz gaue him no willing audience, he composed and published a booke in the Chaldean tongue, wherein confuting plainly the errors of the Abyssins, he ſtrewed the ſoueraigne authorie of the Church of Rome; and this bred a great rumour, fo as the king was forced to ſuppreſſe it cunningly, to free himſelfe from daunger.

James Diaz ſeeing that he loſt his labour, and that the time of his returne grew neare, tooke leue of Presbiter John, and hauing giuen an account at Goa, in what estate he had left the busiſſe, it was not thought convenient, that the Patriarch ſhould with his perſon put the reputation of the Holie See to compromeſſe. But they reſolved (for that they would not quite abandon ſo holie an enterpriſe) to ſend the Biſhop of Hierapolis with two or three of his compaſſions, to treat with more authoritie of that which father Rodriguez had treated of with ſo ſmall fruit. This Biſhop hauing embraced this enterpriſe with much content, went on his way with father Emanuel Fernandes, and ſome few others. Being come into the Abyssins countrie, he had more ſubiect to ſuffer, than to diſpute, for that king Claude hauing been vanquished and ſlaine, he had for ſuccellor Adamas his brother, a ſworne enemy to the holie See. This prince drew the biſhop and his compaſſions after him to the wars, and entreated them very cruelly, vſing no leſte rigour to the Abyssins that were conuerted. He was afterwards defeated in bataille by the Turkes, who ſtript the Biſhop and his compaſſions of all they had: fo as they fel into ſo great miserie and pouerrie, as all ſuccours faylng them, they were forced to get their living by digging of the ground, vntill they all died there except one, who continued there, and gouerned about five hundred Catholicks, whereof ſome were

Portugals, and ſome Abyssins conuerced, with wonderfull patience.



A DISCOVRSE OF THE KING OF MONCMOTAPA.

The Contents.

I. Description of the situation, forme, and circuit of the realme of Benomotapa, or Monomotapa, and the chiefes towne Benomotaxa. 2. Temperature of the aire of this countrey, abounding in riuers, carrying gold in their sand, in forrests, corne, and elephants, in pastures, and mynes of gold. 3. Complexion and good disposition of bodie of these people, being of ameane staturre, and blacke of hue, their apparel, and cotton cloth, their manner of living, of fleshe, rice, fish, millet, and oyle of Sufisman: their manner of seruing their maner upon the knee, his guards and armes. The generosite of the women which go to the war like Amazones. 4. Wherein the revenue of this prince consisteth. 5. Politie of this nation, and their spedie execution of justice, which decides all causes presentely by witnessesse, and without prissons, D and punishment three crimes severely, forcete, theft, and adulterie. 6. Apostrictie of this people which had beeene converted by Goncaluo de Sylva, a Jesuite, whom afterwards they put to death by the perfusion of certayne Mahometans: and how his death was revenged by the Portugals.

E Though we haue no great knowledge of this Estate, yet we must speake something according to that small relation which hath beeene made into vs: whereby we may make some probable conjecture of diuers other neighbour princes, as of the kings of Adel, Monoemugi, Angola, and Matama, which are nor so great and powerfull princes, as this whereof we now treat.

The realme then of Benomotapa, Benomotaxa or Monomotapa, is of a very great extent, and obeyes one prince, which carries the name of Monomotapa, that is to say, Empire, in that countrey language. This Estate is fashioned like an Island, betwixt two branches of a great riuier, which runs from the lake of Zembre toward the South; and from this lake the riuier of Nile hath her spring, and runs towards the East and North, and Zaire towards the West. The branch of this riuier which encloseth the North part of this Island is called Cuama, and the other which bounds in this Island vpon the West and South, caries the name of Spirito Sancto: then vpon the East it is bordered by the sea. Some hold that this Island hath in circuit leuen hundred and fiftie Spanish leagues, or three thousand Italian miles.

F The principall towne of this countrey is called Benomotaxa, whereas the king makes his ordinary aboad, and there is another called Simbas. Beside this Island, this king commandes ouer other places; for that his Empire extends fare, as well within the land, as along the sea coast, vnto the capes of Mozambique, and Bonne Esperance, and many

neigh-

The Realme of Monomotapa.

1093

A neighbour kings are his tributaries. Among other realmes, they reckon that of Torre, or of Butue, which runs from the riuier of Spirito Sancto, to the Cape of Courantes, and also farre within the land. There is to be seene in this realme, the famous building of Simbae, built in old time of square stone, wonderfull hard, and of exceeding greatness: and some hold, that in this place shoulde be the countrey of Agyambe, mentioned by Ptoleme, as well by reason of the scituacion, as for the nearenesse of their names.

¶ The Qualitie.

B His realme is watered by many riuers, as that of Panami, Luanga, Arruya, Mangiano, and others, which carrie gold with them. The ayre is temperat, and the countrey verie good, and pleasant, yet full of forests. It abounds in graine, and diuers beasts, especially Elephants, whereof there are great numbers, as may be easily conjectured by the abundance of Elephants teeth that are brought yearly out of that countrey, where those beasts are verie huge and great. But to speake somthing in particular, that part of this Island which extends from the riuier of Cuama to Cape Courantes, hath certaine places within the land, which are coole, healthfull, and verie yeelding. From Cape Courantes unto Spirito Sancto, there are plaines full of beasts, both great and small, but they are cold by reason of the winds which blow from the Sea, and these plaines want wood.

C Along the riuier of Cuama, there are many mountaines covered with trees, hills and valleys, watered with riuers, and places wel peopled, and pleasing, and in these places they find many Elephants. In all this Estate, they haue great store of gold, as well in mynes, as in rockes and riuers. As for the realme of Butue, it is verie rich in mynes of gold: and moreover, there are verie good pastures, but it wants wood: The cold is verie great by reason of the winds which come from the Antartike pole.

¶ The Manners.

D These people are of a meane staturre, blacke, of a good complexion, and active. They are apparell'd in cotton cloth, which they make, or is brought from some other places: but the king may not ware cloth comming from any other countrey, for feare of poyson, or some such like practie, and the people of base condition are couerted with beasts skins. The most warlike people that this prince hath (as some would make vs belieue) are women, who carrie themselves like unto the ancient Amazones. They handle their bows exceeding well, and they send their male children to their fathers out of the province, and retaine their daughters for themselves, and their aboad is vpon the West, neere to the riuier of Nyle. The prince is serued vpon the knee, and it is all one, to sit before him, and to stand amongst vs, the which is not allowed to any but to great persons, They take rest of all that which is set before him, after that he hath drunk and eat. He doth not commit the guard of his person to many men, as other princes vsually doe, but hath two hundred great dogs to that end, to which he holds to be the safest guard. He beares for his armes, a pickaxe, and two darts. The inhabitants of this countrey live of fleshe, rice, fish, millet, and a certayne oyle called Sufisman. They are courageous, and exceed horses in running. They marie as many wifes as they list. In some parts of this monachie, especially in the realme of Butue, they burne dung for wood.

¶ The Riches, and Forces.

E IT is most certaine, that seeing they haue so great store of that metall which euerie man so much dñeith, they cannot be but verie rich. The king exacts no tribute from his subjects, but certaine daies seruice, and many sprefentes, without the which no man may shew himselfe before this prince. As for his forces, there are great numbers of men in his countries, which liues of little, and are valiant, but the milicer for them is, that they are ill armed.

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¶ The

III.

¶ The Gouvernement.

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V. His monarch keepes about him the heires of princes his vassalls, to assure himselfe of them. He hath not any prisons, for that all causes are decided at the same time when the crime is committed, by witnesses; and they doe not punish any crimes so severely, as sorcerie, theft, and adulterie. Although they marrie as many wiues as they list, yet the first hath the preheminence ouer the rest, so as her children are heires to her husband, and the other wiues obey and serue her.

¶ The Religion.

B

VI. The subiects of the king of Monomatapa, are not Idolaters, but worship one onely God, whom they call Mozimo. In the time of *Sebastien*, king of Portugal, the king of Inanior, a vassall to Monomatapa, was converted by *Goncalvo de Silua*, a Jesuit, who soon after baptisit the king of Monomatapa, and his wife; the king was called *Sebastien*, and the Queen, *Marie*; after which there were three hundred of the chiefe baptistit. But it happened that fourte Mahometans, beleued and fauoured of the king, gaue him to understand, that *Goncalvo* was a Magitian, and that he ruined kingdomes with his inchauncements, and that he was come as a spie into his Estate, to make his subiects reuolt: so as the king being young, peruided by these wretches, resolued to put *Goncalvo* to death, who was slaine by eight of the kings servants, whilst he slept after a long prayer, and his boodie was cast into the riuer of Mensigina, and neare vnto the place, they flew, with the like furie, fiftie persons that were newly converted. This furie being past, whenas the chiefe of the realme, and some Portugals, had let the king see the error whiche he had committed, he excusid himselfe as well as he could, and caused some of those Mahometans, which had seduced him, to be slaine, and caused the rest to be sought for, being hidden, to the end he might put them to death: so as it seemede the faith would be more adauaunce, than euer in this realme: but the Portugals, in stead of sending new preachers into this countrey, to preferre that which Iesus Christ had gotten, and to make new conquests, resolved to be revenged by armes. Wherefore, they sent out of Portugal an armie by Sea, with a good number of gentlemen, Portugals, led by *Francis Barret*. The king of Monomatapa, being full of feare at the noyse of this warre, which threatened him, sent to demand a peace of *Barret*: but this generall aspiring to the gold of this realme, contemned all condicions that were offert him: The euent of this enterprize, was, that this armie, which was fearfull to so puissant a monarch, was confounded by the intemperature of the ayre, which is infupportable to them of Europe.

Since some few Christians remained, but the rest liue
at this present in darkenesse.

¶ A DIS-



A DISCOVRSE O F . T H E . R E A L M E O F C O N G O .

The Contents,

I. **H**e extent and bounds of the realme of Congo, diuided into six provinces, and a particular description of either of them, with their chiefe townes. 2. The temperature of the aire of these countries, held inhabitable by the auncients: the equalitie of daies and nights throughout the yeare, and continuall raine during winter, being then Sommer in our Horizon. 3. Description of the chiefe riuers of those countries, whereof the most famous are Zaire, and Lelond, the which engender crocodiles, and hippocampatus, or sea horses. 4. A particuler mention of the singularities which are found in every province: as elephants and tygres in that of Bamba, zebre, a beast like unto a mule, empanzales, wild bulges, civit cats, serpents fine and twentie foot long, which the inhabitants of the countrie eat, rammes with wing, camilions, parrots, and pelicans. In the province of Congo, elephants, apes, and chrystall. In the countrey of Pemba, luco, a kind of graine, white millet, Indian fig or barnanes, and certayne palme trees, from which they draw oyle, wine, ginegar, fruit, and bread: mountaines of lufe & Porphire. In the island of Loande, gray cockles, bellis very glistering and transparent; and that wonderfull tree called Enjands, which bears a certayne kind of cloth, wherof the people make garments: blacke whales, and pilchards. 5. The colour, countenance, and disposition of boide of the inhabitants of this countrie, the forme of their houses and buildings: their money for traffike, and their boats of warre wherein they fight: of their fishing for cockles, and of their custome and manners like to other Negros: their manner of saluting in the morning: of their garments made of matts, or barkeres of trees: of their drinking, eating, and sleepeing: of their curing themselves by the vertue of simples, and barkes knowne unto them: and of the respect they bear unto their king. 6. Their riches, conſifting in the traffike of metalls, elephants, civit cats, fishing of cockles, cloth of Songo, which they draw from palme trees, and Chryſtall. 7. The forces of this realme, their armes, and how many thousand men he may arme. 8. What order the king obserues for the government of his realme, his lawes, and the gouernours which he appoints in every province to doe justice: their militarie discipline, and in what order their armies march, and the three instruments which a generall of an armie doth vſe, as signes to make them march or stand, and to ſignifie his will to all the squadrons. 9. Of the idolatrie of the inhabitants of the realme of Congo: in what time, and by whom the Christian faith was denouanced vnto them, and how it is at this day received by meaneſ of the Iſuities which are planted there.

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I. Although it be impossible to make an exact discourse of those remote countries which lie vnder the burning zoane, having bee[n]e held by the ancients to be inhabitable, and are not yet fully discovered by any of our moderne writers; yet to discharge my dutie, and to give the reader some satisfaction, I haue thought it fit to set down as much as I could learme of this Estate of Congo, the which doubtles is very great.

It extends from Saint Katherines Cape, which is two degrees and a halfe from the Equinoctiall, bending towards the South, vnto the Cape of Leo. It hath for bounds vpon the West, the Ethiopian sea: to the South, the mountaines of the Moone, and the Cafres: towards the East, the mountaine, from whence flow the riuers which runne vnto the springs of Nile: and vpon the North, the realme of Benin: and this realme which comprehends from the moitie of the third degree towards the South, vnto the thirteenth degree of altitude, containes by this meanes six hundred and sixtie Italian miles or thereabouts.

The king of Congo doth also command in the Island of Loande, which lies betwixt a braunch of the riuer of Dande, the which is now called by the name of Bengo, and the riuer of Coane. There are moreover certaine Islands which are upon the riuer of Zaire, whose inhabitants are feudatories to the king of Congo. This realme is diuided into fix famous prouincies, and those are Bamba, Songo, Sunde, Pango, Batta, and Pemba.

The prouince of Bamba, lies vpon the sea coast, from the riuer of Ambris, vnto that of Coane, and this country contains many seigneuries. The towne of greatest note in this prouince, is called Bamba, for the chiefe townes give their names to all the rest of the country. It stands betwixt the riuers of Lofe and Ambris, and it is about one hundred Italian miles from the sea.

The second prouince of the realme of Congo, is called Songo, and lies about the riuers of Zaire and Loango, extending it selfe into the riuer of Ambris, towards the North, in the seventh degree and a halfe, and it ends neare to the red rockes of the frontie of the realme of Loango. The chiefe towne of this prouince is called Songo, whereof the country takes the name.

The prouince of Sunde is seated about the towne of Congo, to which the Portugals haue given the name of S. Saviour, and from thence it extends for the space of fortie Italian miles, or eight Germane leagues, taking fve miles for every league, to the riuer of Zaire. The principall towne is also called Sunde.

The prouince of Pango was in former times a realme by it selfe, and was not subiect to the king of Congo. It confins vpon the North, with the prouince of Sunde; to the South, with that of Batta; towards the West, with the country of Congo; and vpon the East, with the mountaines of the Sunne. The capital towne of the country is called Pangoe, and is situated towards the Westerly part of the riuer of Barbela, which comes from the lake whereas the riuer of Nile hath her spring.

The prouince of Batta confins vpon the North, with that of Pangoe: and towards the East, with the riuer of Barbela; and extending it selfe to the mountaines of the Sunne, and to the foot of the mountaines of Aphronite: vpon the South part of these mountaines it ioynes to Barbela, as far as the burnt mountaine. The chiefe towne is Batta, which gives name vnto the prouince like vnto the rest.

In the prouince of Pemba stands the towne of Congo, sometimes called Banze, that is to say, Court, and now S. Saviour. It is situated vpon a mountaine, and it is about one hundred and fiftie Italian miles from the sea. There is a mountain of a reasonable heighth, the which contains about two German leagues: it is full of borroughs, villages, and houses, the which comprehends about one hundred thousand persons.

¶ The

A. ¶ The Qualtie.

According to the opinion of the Auncients, this countrie was inhabitable, for that they held all that was vnder the burning Zoane (where they place this countie) to be so burn vp, as there was no meanes to liue there. But experiance hath proved the contrarie, as Edward Lempa Portugal doth witness, who liued long in these parts, with many other Portugals. This Authour reports, That the ayre is so temperat, as Winter is like vnto Autumn, at Rome; so as they change not their garments, neither doe they seek for any fire in that season. The tops of mountaines are free from any sharpe cold; and generally in Winter the heat is greater than in Sommer, by reason of the raine which falls continually, especially for the space of two hours before noone, and as much after: And this is the heat that is most insupportable to the men of Europe when they come there.

The night is in a manner equal to the day, and throughout the yeare they obserue very little difference. They haue their Winter when we haue the Spring: it begins the fifteene day of March, and Sommer in the middel of September. The raine continues fve moneths, during Aprill, May, June, Julie, and August: you shall seldom see a cleare day during that time; and raine poures downe so abundantly, as it is in a manner admirable; all the moistur[e] being consumed, and drunke vp by the pores of the dried and parched ground. Sommer, on the other side, is exceeding dry, and it seldom raines during all that season. This is the reason why that riuers are filled vp with a thicke and muddie water, and overflowing the land, leaves vpon it that grosse humour.

In Sommer, they haue the winds, whic Initus Caesar, and Hippocrates before him, called Etesies: the Portugals giue it the name of Meftro, or Generall, for that they be common to that countie, and we take them for the Eastrally winds. This wind causeth raine by the agitation of mistis vpon the tops of mountaines, for being encountered, they difolue into raine, and fall to the ground: And commonly they lea[m] mistis vpon the tops of mountaines, whenas raine approcheth. This continual raine causeth the swelling of the riuers of Nyle, and Niger, or Senega, and others of this countie, which discharge themselves into the Ocean or Mediterranean Seas, and doe moysten and fatten the countries which they water. Wherefore, there falling luch abundance of raine during their Vwinter, which is our Sommer, as well in the realme of Congo, as in the countries of Presbiter John, it is no wonder at the swelling and inundation of the riuers: yet in Egypt, and in the drieft countries whic are never watered with raine, except the country which is about Alexandria, they hold the swelling of Nyle for admirable, which never failes at a certaine time of the yeare, to come and fatten their lands with a flime and muddie water, the which otherwife would yeld no fruit, vnflesse they are watered after this manner: by reason whereof, in former times they did sacrifice to Nyle, giuing it the name of good Angel, as Ptolome doth witness; and the Christians at this day which dwell in those countries, hold the inundation of Nyle for a myracious thing, without the which they shold be famished. Wherefore, the West and North-West, which blowes here in the Sommer season, during the which they haue their Winter, gathers mistis and vapours together vpon the tops of mountaines, and calls the raine, which there doth temper the Winter, by reason of their hot vapours. It is the raine therefore that doth commonly cause the swelling of Nyle, and of other riuers of those countries.

But whenas those people haue their Sommer, their winds are contrarie, being South-East or North-East, the which are cold winds, and refreſh the grounds as they doe in our countries: for it makes their skie cleare, whereas they caule mistis with vs, and threatens Faire, by a naturall disposition of the ayre, ground, and climat. And without doubt if this wind did not coole and refreſh the countries of Congo, and Ethiopia, the heat wold be insupportable. The inhabitants of Greece, Candie, Cypres, Natolia, Syria, and Egypt, enjoy the same wind.

* You must alſo obſerue, that no ſnow falls vpon the mountaines of Ethiopia, Congo, and

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and

and the neighbor countries, but vpon those which are towards the Cape of good Hope, A or vpon those which the Portugals call the mountaines of Snow. If the realme of Congo had snow or yce, without doubt one of these two would be more esteemed than gold, for that by this meanes they might refresh their drinke : wherefore, we must conclude, that it is contrarie to the truth to affirme, that the riuers encrease when the snow melts, for that the continual raine during fve moneths, is the caufe.

III. The chiefe riuer of these countries is that of Zaire, which comes from the second lake of Nyle, and is verie great among all them of Africke. It is eight and twentie miles broad at the mouth. She makes diuers great Islands in her course, and among others receuies the riuer of Vamba and Barbera, which come from the first lake; and also, many others B which haue their springs in the lake of Aquelond.

The principall are Coanze, which bounds the realme of Congo, and Angola : and Lelonde, which engenders Crocodiles, and Sea-horſes, from the which the Iſland of horſes hath taken her name. It doth alſo engender a fish called Hogge, which are ſo great and fat, as there are ſome of fife hundred weight, or more.

IV. The Hippopotame, or horſe of the riuer, is tawny, hath little haire, and leapes to land to feed, and in the day time returns to the water. The Afrikans make ſome of them tame, and they are exceeding ſwift, but they muſt not paſſe ouer deepe riuers, for they will preſently diue. There doe alſo engender in thoſe riuers certaine water oxen, which liue for ſome daies vpon the land. The abundance of water, together with the heat, by C reaſon of the neareneſſe of the Sun, makes the country exceeding fertile, and to abound in plants, fruit, hearbes, and graine, and it would yeld much more, if the induſtrie of the inhabitants did helpe naue.

But let vs come to the particularities of the prouinces which we haue deſcribed, hauing diſcoured in general of all theſe countries.

In the prouince of Bamba, there is a mountaine, where they find many mynes of ſiluer, and other mettalls. They haue alſo in this countrie many Elephants, by reaſon of the many foreſts, and riuers. These Elephants are exceeding great, for that they grow vnto the middeſt of their age, and they liue commonly vnto the age of one hundred and fiftie years.

D The ſe which we haue ſene in Portugall, and elſewhere in Europe, were leſſe, for that they were brought away too young. The greaſteſſe of theſe beaſts may be conueyed by their teeth, which haue beeene gaſtered vp, whereof ſome haue beeene two hundred weight. In the language of Congo, the Elephants tooth is called Mene Manzao. The young Elephants are called Moana Manzo. Their eares are not leſſe than the greaſte Turkish targets; the greaſte are fixt foot long, fanthioned like an egge, and they are narrow towards the ſhoulder. With the motion of their eares and tayle, they driue away flies, and they kill them when they refiſh vpon them, drawing together their ſkin. The haire of their tayle is verie thiſke, and like to little blacke ſhining recdels, and thoſe of the youn- ger are the faireſt and ſtrongeſt, and of greater price.

Without doubt the Auncients did not know the naure of the Elephant, whenas they ſaid they could not bend their hammes, and therefore they did leane againſt ſome tree to ſleepe, and by this meanes were eaſie to be taken: for the Portugals and Flemings haue ſene the contraarie, for they get vp into trees drawing vp their haunches to gather leaues, or boughes, or ſtoope eaſily downe when they drinke in any place where the water is low, the which they could not doe if they had no joynys.

E This prouince hath Tygres of the fame forme we ſee them painted in theſe parts. The beaſts, as Edward doth witneſſe, doe neuer ſet vpon white men, but they often attaile the Negroes; ſo as at a time finding two men, the one white, and the other blacke, ſleeping together, theſe beaſts did furiously fall vpon the blacke man, and neuer offered to F hurt the white. Whenas they are preſt with the ſharpenesse of hunger, they fall vpon tame cattell, whenas they find nothing in the field. The people of Congo call them Engoi. They hold that the arme holes of this beaſt are veniuouſe, and that if any eat them, he dyſt mad.

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A The ſame prouince breeds another beaſt called Zebre by the inhabitants, the which is like vnto a mule, but it ingenders. Finally, the diſpoſition of the haire is very ſtrange; for from the ridge of the backe to the bellie, there are liues or ſtrikes of three colours, white, blacke, and yellow, all being ordered by a juſt proportion, and every ſtrike being of the breadth of three fingers. Theſe beaſts multiply greatly, for that they haue young every yeaſte. They are wild, & exceeding ſwift; ſo as the Portugals among their proverbes, haue that of the wiſtneſſe of the Zebre. This beaſt being made tame, might ſerue for a horſe in the war, bearing and drawing men and burdens, to the end we may ſee how God hath prouided for things neceſſarie.

B But for that this countrie wants horſes, and the inhabitants haue not the art to make the Zabre tame, nor know how to vfe oxen, notwithstanding they haue many in theſe countries: the men do the office of beaſts; for being ſet at the corners of ſtreets or highwaies, they carrie litters or chaieres: ſo as they that are to make a journey ſpeddily, change the men often that carrie them, and by this meanes they ſoonē diſpatch the way they are to go.

They do alſo find other beaſts, whereof ſome are as big as an oxe, others are leſſe, which they call Empalanges: then they haue wild bugles or oxen, woolles which ſmell very farre off, and which doe exceedingly loue a certayne oyle which they draw ouer paline trees. Moreover, they haue foxes, ſtags, goats, conies, and hares, in great abundance, for that they purue them not to death when they hunt, as they doe in Europe. They C haue great numbers of Civit Cats, the which they take and make tame, to the end they may get the good ſcent which comes from this beaſt, the which is wonderfull pleaſing vnto them.

D There are diuers ſorts of ſerpents and vipers, whereof ſome are fve and twentie foot long, and five broad, hauing the bellie very large, and the throat ſo wide, as they will deuoure a flag, or any other beaſt of the like bignesse. They liue as well vpon the land, as in the water. When they are full they ſleepe willingly, and then the inhabitants kill them, and feed vpon their fleſh, which they hold to be better than that of any foule. Finally, there are vipers whose poifon is ſo ſtrong, as when they haue bitten any one, he dieth D within five and twentie houres. There are alſo to be ſene certaine beaſts as big as a ram, hauing wings like a dragon, they haue a taily, a long beake, and many rankeſ of teeth. They liue of raw fleſh, and haue but two legs: their ſkinne is red mixt with greene and blew.

The ſame prouince hath alſo camelions, with great ſtore of hens, turkies, peacockes, geefe, ducks, tame & wild partridges, pheantes, pigeons, turtles, eagles, ſaulcons, ſparrow-haukes, and pelicans: and this countrie abounds in parrats both greene and gray; and there are great numbers of red birds, which are exceeding faire, with many other kinds of small birds, which ſing like vnto them of the Canaries.

The prouince of Congo breeds many elephants, and there are diuers ſorts of apes, E the which will play a thouſand tricks, ſeeking to imitate men. There are many kine and diuers of thoſe other beaſts whereof we haue made mention. Besideſ all theſe things, there growes great ſtore of chryſtall, and other mettalls, among the which, the inhabitants preferre yron.

In the countrie of Pemba, they find yron in that great mountaine whereof we haue made mention in the deſcription of prouinces. The foile of this mountaine is very fruitfull, by reaſon of the bountie of the aire. It hath excellent good water, which neuer hurts any man that drinkeſ it. There is ſtore of graffe, and abundance of cattell, and fruit trees, which are continually greene. This foile yelds all kind of graine that is ordinary in thoſe countries, especially, that which they call Luco, the which they eſteeme as F much as we do our beſt wheat: it is like vnto muſtard ſeed, but that it is ſomewhat bigger. They grind it in a hand mill, and it makes good meale, of a good taſt, and very pleaſing. The bread which is made therewith, yelds nothing in bountie to ours. There is great abundance of this graine in Congo, whether it hath beeene brought of late years from

from the countrie whereas Nile hath her spring, especially from that, whereas Nile filleth the second lake.

This prouince doth also beare abundance of white millet, which they call mazze, that is to say, graine of Congo. It doth also yeld meaz or Turkie wheat, which they esteeme but little, and the inhabitants call it Mazza Mamprito, that is to say, corne of Portugal. There is store of rice, but they esteeme it not. The same prouince hath diuers fruit trees, whereof the poore people liue, as cytron and lymon trees, which beare fruit of a wonderfull pleasing taft. There grow bananas, which some hold to be the same that the Egyptianes and Syrians call mufe, and some others Indian figs: there taft is very good and pleasing, having a sweetnesse mixt with sharpnesse, and it is a good food, and hath nothing hurtfull.

The fields are full of diuers sorts of palme trees, whereof the one beares dates, and the other nuts. There is also another kind of palme tree, vnlke vnto the other two, from the which, they draw oyle, wine, vineger, fruit, and bread. They dray oyle from the fruit, as from olives, and this oyle hath the colour and substance of our butter: yet it is somewhat greene, tendinge to yellow. They vise it in steed of oyle and butter, putting it in their lamps, and rubbing their bodies, that they may run more nimblly. To conclude, it is of great vte in time of necessitie, for that they of these countries which haue trauelled thither, had digged for hunger without this oyle. They draw wine from the tops of the trees which they pierce, and then there runs out liquor which is white, cleere, and fresh. First of all it is sweet, and then it growes fower; so as they may put it vpon their fallets in steed of vineger. This liquor being taken fresh prouokes vine; so as there are few in these countries that are troubled with grauell or the stone. Moreover, when they drinke much, it makes them drunke, and doth nourish exceedingly. They make bread of the stones or shells of this fruit, and these stones are fashioned like an almond, but harder. The meat that is within is of a very good taft, and this fruit is greene both within and without, and it is good raw, or rosted. There are other trees which beare a fruit called Cola, as big as a pineapple, and somewhat lik unto chestnuts, in the which there be foure stones, the which are red, or incarnat, the which they breake with their teeth, and roule them in their mouthes to dasifler them. These fruits being cast into the water, make it sharpe and D pleasing to the taft, they fortifie the stomach, and correct the corruption of the liuer. There are other kinds of wild palme trees, which beare great store of fruit good to eat, and whose leaues serue to couer their cottages, and to make baskets, and other thing necessarie for the houshold. There are yet other trees called oeguges, which carrie fruit like to yellow plummes, whose taft and smell is very pleasant. Besides these fruits, they haue others which may serue for phisick, and are also of a good taft, as the Tamarindes, which are sweet and sharpe, and are good against burning feuers. The Moores and Turks which traueil by land, take the pappe of the Tamerinde, and mingle it with water, the which they drinke to coole the liuer, the reines, and the inward parts, as also to keepe the bodie soluble, ving Cassia for the same effect. This prouince hath Melons, cucumbers, and such like, in great abundance.

There is moreover great store of stone, and mountaines of as goodly marble as can be seene, which were sufficient to build a whole Temple: and besides there are mountaines of Iaspis and Porphyrie, as also of white marble, and of many other colours, and it is this marble which at Rome they call of Numidia, and of Africke. And in some there grow lacinct stones, which may easily be separated from the rest. They may make whole pillars, obelisks, and other workes, which would be very faire, yea admirable, by reason of the lacincts which are mixt among the stone. There are other rockes, in which they find mettalls, as brasse which is greene and yellow, whereof they may make goodly statues, and other things.

But I am resolued in the conclusion hereof to speake somethinge of the riuier of Zaire, which is the greatest riuier of the realme of Congo, and comes partly from the same lake, from whence Nile hath her spring. This riuier hath such abundance of water, as

F

A it is almost incredible, being ffe miles and a halfe broad, before it comes vnto the sea, and when it enters, her water runs among the salt, and loofeth not her freshnesse for the space of eight, ten, yea sixteene leagues: whereby Sea men doe easly know where they are. They may go with their boats ffe leagues vp the riuier verie safely, but afterwards they find the water verie violent and forceble, for that the riuers falls in that place from a precipice with a great noyse, like vnto Nyle, and Danow in some places.

As for the riuier of Lelonde, which runs at the foot of the mountaine, where the royall towne of Congo is built, wheras the raine ceaseth, it dries vp, and one may easly wade ouer it.

B They find vpon the shore of the Island of Loande, certaine cockles, which be gray, and verie glistering; and although there be some vpon the other shores of the realms of Congo, yet those of Loande are most esteemed. There growes also a strange tree called Enfanda, the which is alwaies greene, and hath many vertues. The branches grow verie high, and there hang downe certaine small thirdes, which comming to the ground, take root; so as these trees multiply strangely. Vpon the ffe barkes of this tree, there growes a kind of lynnen cloth, which being made clean, serues to make garments for the common people.

In that part which is neerest to the firme land, there growes certaine trees, at the foot whereof salt water springs vp. There they find oysters as bigge as a mans hand, of a verie good taft, the which are well knowne to the inhabitants, who call them Ambizimare, C as a man would say, fish of a stoe. Neere vnto this Island, about the exterior part, there are many blacke Whales seene, which commonly make warre together; so as many die, which the inhabitants fish for, and haing caught them, they take their fat, with the which, being mingled with pitch, they calke their shippes. Here they also find many Pilchards, and verie great store of Soles, Sturgeons, Mulets, and Crayfishes, which are of good substance.

¶ The Manners.

D The inhabitants of these countries are blacke, yet some women incline to yellow. These for the most part haue their haire blacke or reddish. The men are of a meane stature, and in a manner therein like vnto the Portugals. They haue all the apple of the eye of diuers colours, blacke, and of the colour of salt water. Their lips are thick, but not so great as the inhabitants of Nubia, and other Negros. Their faces are also verie different, for some are leane, others are fat, and some are betwixt both, like vnto the Portugals, and they differ somethinge from other Negroes, which are foule, and ill favoured.

E They of the prouince of Bamba, are so strong, as they will cut a flaxe a funder in the middest, and they will strike off the head of an oxe at one blow. They of the prouince E of Songo are continually in warre with the Anzicans their neighbours: And as for the inhabitants of the prouince of Sunde, they esteeme yron more than all other mettalls in the world, as we haue formerly made mention, whereof they make swords, kniues, and other things, which are verie profitable, whereas other mettalls serue not for so necessarie vses.

F In the prouince of Pemba, in which the towne of Congo stands, the inhabitants cut the branches of certaine trees called Oeguges, and make hedges, alleys, and arboars, to keepe them from the Sunne. They carrie Tamarinde in their mouthes, to prevent thirst. The houses of the inhabitants of Congo, are low, and verie narrow; not for want of materialls, (as we haue shewed discoursing of their quarries of stone and marble, besides the F which, there is store of lyme and timber,) but by reason of the little industrie of the inhabitants, who know not how to build, nor haue any carpenters, nor masons, for the erecting of houses. They of Congo vise cockles instead of gold and coyne, and make their traffique therewith.

The Islanders of the riuier of Zaire haue in former times had great warres against them, and

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and they did fight in boats which they made of the bodies of trees made hollow. This A tree is called Liconde, and it is sometimes of that bignesse, as two or three men, yea more, cannot fadome it; so as many times a boat made of one of the biggest trees, will be able to containe two hundred men. They make these boats to go verie swiftly, euerie man holds his oare, and a bow, and when they are to fight, they let slip their oares, and vse their bows against their enemies.

As for them of the Island of Loande, they fish for their cockles after this manner. The women go a little into the sea, and bring forth baskets full of sand, the which they lay vp on the shore, and then they take the sand from the cockles, which are verie small, and of diuers formes: for there be some males, and some females, and these haue the belt colour, and are most pleasing to the sight. All things are bought with these cockles, yea gold, siluer, and viueials. To conclude, they not onely take away the vse of gold coyned, or of any other metall, in all the countries subiect to the king of Congo, but also in other parts of Africke, and in the realme of China, and some places at the Indies: for in Ethiopia they give pepper instead of gold or siluer coyned, and in the realme of Tombut, neare to the riuere of Senega, they give cockles. These Islanders haue boats made of Palme trees, or Indian nut trees, which go with sayles and oares. They are such expert and cunning swimmers, as many times they swim over the strait, to go to the firme land.

But to speake in generall of the manners of all the inhabitants of Congo, they participate much with the other Negroes, at the least with them that are their neighbours. They alwaies poure something out of the pot before they take any drinke. They doe never drinke whilest they dyne: but after their meat, they quench their thirst with flote of water, or with the wine of Palme trees, or else with water mixt with honie. Whenas they meet in a morning, or in the day time, they falute one another: And whenas they wil honour any one, they kneele downe, and clap ther hands, remayning in that sort until the other hath rendred the salutation, with these words, *Fuio, Fuio, Fuio*, with the which they wish them good lucke.

They steale willingly from strangers, but they vse no theft among themselves. The women are all giuen to make loue, especially with strangers, not caring for their reputations, so as they may satisfie their lustfull desires. The women and men go equally bare headed, hausing their haire artificially bound vp, and yet it is but short. Some weare hats of the barke of a tree, or else made of Indian nutts. Some haue great bunches of feathers tyed to their haire with wrye. There are many, both men and women, which weare verie heauie pendants at their eates. Their garments are in a manner all of mats made of the barke of trees, and red: They weare vpon these mats, Ape skins, and of other beastes. Many weare girdles of Bugle skins, and some of them are about two or three foot broad. Many of the women weare hoopes of yron, copper, or tynne, about their thighs, and the ends are so artificially joyned, as they can hardly be discerned: And there are some men which delight to go after that manner. They lye on the ground vpon mats, E and eat diuers fruits, fish, and flesh, all which they put together in a dish. The chiefe among them doe most commonlye cast along vpon mats. They never doe their businesse vpon the ground, holding it a flise; but they make great broad holes. They vse drums, which are narrow beneath, and wide aboue, and flutes made of Elephants teeth. This is practised most commonly by them that liue in the countrie, for in townes they liue more daintily, and with more ciuitie.

The inhabitants of Congo do honour vnto their kings, sweeping all the way verie carefully where he is to passe. I have said that the men went clothed with mats: but now they imitat the Portugals much. And as for the women, they haue three jupes one vpon another, wherewith they couer the lower part of their bodies. Euerie juppe hath a girdle, and the lowest goes downe to their heelles, the second vnto their knees, and the third vnto their thighes; and in stead of welts, they haue rafels of diuers colours. Before they couer themselves with a vayle, and behind with a little cloake, and all is made of the leaves of Palme trees. They couer their heads with a kind of bonnet, like vnto men, haue

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A haue their faces bare. It is true that women of base condition and slaues haue nothing couered but the lower part. But now women of qualite feele to attire themselves after the Portugal manner, wearing vpon their heads veluet caps, with pretious stones, and chaunes of gold; yet the meaner sort follow the auncient custome.

The king eat after the Portugall manner, and doth justice publickely without any great formalitie; for that all things are debated before him in few words. The courters vse flutes, by the sound whereof they daunce a la morello, keeping time with great grauitie, and an active disposition that is very pleasing. They all know the vertues of many herbs, so as every one is his owne phisitian and Chyururgeon. They cure the feuer with B the wood of sandal in poulder, and the paine in the heade by opening a veine. They purge themselves with a certaine poulder made of the barkie of trees.

¶ The Riches.

VWE may easily conjecture of the wealth of the inhabitants of the realme of Congo, seeing they haue such abundance of mettalls, as they may impart to their neighbours, retaining a great quantite to themselves. And if we shall consider their elephants, we may easly imagine, that they receive in exchange for their teeth, whereof they haue great numbers, matters of no small price. If in like manner we shall cast our eyes vpon the ciuit cats, wherewch they abound, we shall loone see how much they are fought vnto by forraigne merchants which traffike into these countries. If passing on, we shall looke vnto their king, there is no man would doubt, but that he which hath all these countries vnder his obedience is exceeding rich. It is impossible to say what he drawes from his Estates, for that he hath not his reuenue in coine, like vnto our princes; but we may confidently affirme that this king receiveth great riches from all parts; for if his subiects be very rich by reason of their great traffike, their king must needs be held very powerfull, and as well furnished with all things, as any monarch in Africke.

The fishing of sea cockles in the Island of Loande, is very beneficiall to this prince: and he doth commonly enterteine a governour in this Iland, who hath a care of this fithing. He drawes much from the prouince of Pemba, which is held to be verie rich, by reason of her mines of siluer, and other mettalls, as also for their sea cockles which they find along the shoare, wherewch the Portugalls buy a great number, sending them to sell in other prouincies. After this, the linnen cloth of the prouince of Songo (which is made of Indian palme trees) is much fought after, as also in the prouince of Sunde, and the Portugals do willingly buy it. The Chrystall which they find in this prouince is of no little esteeme, and yeelds the inhabitants some commoditie; but yet not so great as the rest abouementioned. This king doth also receivethe great presents from the king of Angola, the which is a kind of tribute.

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¶ The Forces.

VII. This monarch hath so many men in his dominions, and so apt to armes, as he will trouble him very much that shall attempt any thing against his Estate: yet he wants townes and places of strength, and hath nothing vpon the frontrie that is defensible. His people are not well armed; so as they of Europe shoud annoy them very much, if they shoud enter into this countrie with any good numbers. But as for their neighbors, they areable to precribe them a law, and to keepe them vnder, or to subdue them, if they once assaile them.

F But to speake something in particular, Pamba is the bulwarke of all the realme of Congo. From thence they draw their soldiars which make warre against the rebells, for that the inhabitants of this countrie are very valiant, and accustomed to warre; so as vpon any urgent necessarie, the king may easily raife foure hundred thousand men armed after the countrie manner.

These men (who are exceeding strong, as hath beeene said) weare swords, A broad like unto the Swissh, and the Portugals do bring them. Besides these swords, they are good archers, and handle their targets well, the which are made of the barks of trees.

The gouernour of Batta hath hargebusiers, for that neere vnto the mountaines of the Sannie and Aphronire, towards the East and West countries of Nile, there are certaine men called Giaquas, among them of Congo, and in their owne language, they are called Agag, who are furious and watchfull to get some spoile; so as they make dayly incursions into the neighbor provinces, especially, into that of Batta, by reason whereof the inhabitants are alwaies watchfull, and readie to armee vpon the least bruyl of their comming. This prouince may send to the warres seuentie or eightie thousand good fouldiers well arm'd, and fit for any good exploit. You may easilie judge of the rest, by these two prouinces whereof we haue made mention.

¶ The Government.

VIII.

THe king hath a gouernour in every prouince, who makes his abode in the chiefe town of his government. He hath many noblemen in his dominions, but they all acknowledge the king for absolute lord of what they hold. These lords are called Mani, as Mani Loanda, Mani Coanza, &c. Lord of Loanda, Lord of Coanza. The king is wonderfully honoured by his subiects: & there is a good policie obserued throughout all his realm by the meanes of his gouernours. They haue no written lawes and ordinances, but they judge according to their ancient customes, and the equitie of every mans cause. Among the rest, there is one law, that no man may sell Zebres skinnes, vnfles with all he fel that which is vnder the armes holes (he which is venomous) to take away all meanes and subject to do ill. And as for the sea hog, the fishermen are bound to bring it presently vnto the king vpon paine of death.

The inhabitants of Congo obserue these orders in time of war: they are all footmen, and they steech themselves out, or march clost together, according to the commodite of the place, or they diuide themselves into divers squadrons. The armie doth march, D of the place, and they diuide themselves into divers squadrons. The armie doth march, and is governed by the signalls and cries which come from the generall being in the middest: for it to beginne the battaile, or that he will haue the armie tune to the right hand, or to the left, aduance, or retire, or doe any other thing, he hath particuler signes, and certaine cries which declare his will, and what they must doe. He hath three chiefe instruments which he vleth to give any signe: for, first they vse instruments of wood, which make a horrible noise whenas they sound them, or else drummes, putting aske on the barke of some hollow tree, and they beat them with stickeis of Iuorie. They haue also a triangular instrument like vnto a pyramed turned vpward, which being made of plates of yron clostely joined together, is beaten with stickeis of wood. Lastly they vse elephants teeth, the which are made hollow, and pierced on the side like vntophyphes; E then make a warlike sound, the which puts courage into the fouldiers, and makes them contemne dangers.

The general of the armie is forced to carrie a great number of these kinds of instruments, both great and small: for whenas he giues a signe to the whole armie, he must vise the great instrument: if to a part, then he vseth a lesser; so as every troupe hath a particular signe, the which they vndeirstand. The fouldiers haue also signalls amongst themselves; for the formost are for the mostpart men exceeding active, who in the middest of the fight, giue courage to the rest with little bells, and instruct them how to auoid daungers.

Wheras they beginne to fight, they open their rankes, that they may the more easily cast their darts, and auoid their enemies blowes by their disposition: wheras the foremost seeme to be wearie, they prestly sound a retreat, and then they that fight retiue by little and little, to giue place to them that are fresh; and this they do sometimes vntill that both armies ioyne.

There

A There is not any one in the realme of Congo that hath any thing proper to himselfe, or that can dispose of any thing to his heires, for that all belongs vnto the king, who giues and takes away at his pleasure. The kings children are subiect to this law, so as if they pay not that yearly, which they owe vnto the king, they are deprived of that which they hold.

The Governor of the prouince of Batta, who is of the bloud roiall, sits alwaies next vnto the king, and hath such authoritie in consultations, as no man dares contradict him. He eats sometyme at the kings table, but standing, and no man receiueth this honour, no not the kings owne chidren. He carries with him flute players, and other musitions B like vnto the king, and he hath this priuiledge, to haue Harquebuziers of his own government, the which is not graunted vnto the kings chidren, to whom, if need require, they giue Harquebuziers that be strangers.

They seldom put any criminal offendor to death, and if any one of Congo hath a suit against one of Portugal, it is decided according to the laws of Portugal.

¶ The Religion.

IX.

A Lthough that the faith and Christian religion be crept into this realme, yet it is full of idolatres, whereof some worship the Sunne as husband to the Moone, and hold it for their soueraigne god: and they do also honour the Moone, as his wife, giuing it the secound ranke. Some others worship those beasts which are like unto dragons, whereof we haue made mention, treating of the qualite of the country. And some worship the Earth, as the nurse and mother of all things. To conclude, they are so ful of foolish errors, as we may justly say, that in all their belief, they know not what they beleue. But it shall be fit to let the Reader see by what meanes the name of Christ hath beeene planted in these countries, and in what esteeme and honour it is at this day.

The realme of Congo was conuerted vnto the Christian faith by the meanes of D. Iohn the second, king of Portugal, after this manner: James Camo, a Captaine to this king, coasting Africke by his commaundement, after a long voyage came vnto the great riuier D of Zaire, and continuing his nauigation, he discouered many lands, whereas he found the inhabitants much more tractable than those which had beeene formerly discouered. And to give a more particular account vnto his king, he resolued to go to the Court of this realme, where being arriuied, and courteously entayned, he began to shew the vantie of idolatrie, and the greatness of the Christian faith, and he found this prince so well disposed, as returning into Portugal, he not only carried an Embassadour backe with him, but also some noblemen's children, to the end they might learne the Christian faith, and be well instructed, then haing received baptism, be sent backe vnto their houses, with certaine Portugal Priests fit to preach the Gospele, and to plant the faith in this realme.

E These children continued two years in Portugal, and were well entertained, carefully instructed in the Christian faith, and baptisised with great solemnite. Being confirmed in the faith, King Iohn sent them into their countries, with an honourable embassage, and withall, three Friars of the order of S. Dominicke, men of integritie, and of great learning, to instruct that nation. Being arriuied at Congo, they first conuerted the kings vnlke together with a sonne of his. The King and Queene were afterwards baptisised, and this prince in short time caufed a goodly Church to be built vnder the name of the Holy Croffe.

The king was christened by the name of Iohn, his queene by that of Elinor, and their eldest sonne was called Alfonso. This prince was excellent in bountie and liberalitie, F who not content with his owne conuersion, imployed himselfe with great loue an zeale to conuert the subiects: but we must not think, that the word of God, or his Croffe, can be planted without much paine. These fathers of S. Dominicke, besides the maliginite of the ayre, and insupportable heat which confusmed and wafted them, were also ill increated by them of Congo: for although that when they spake of the holie ceremonies and

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duine mysteries, they seemed tractable, for that they thought that those things which A were above the capacite of man, were more fit for the maiestie of God; yet whenas they began to speake of temperance, continencie, restitution of another mans goods, pardon of offences receiuued, with articles of Christian profession, they not onely discouered a difficultie, but also a contrarieitic, and opposition. The king himselfe, who in the beginning had shewed so great zeale, grew cold, and being loath to leave their fourtlayings and sorceries, but especially the multitude of wiues (which is a generall difficultie among the Barbarians) he gaue no eare vnto those preachers, and the women not able to endure to be chased away, or confined into any place by their husbands, or to haue one preferred before another, troubled the whole Court, and the citie where the king made B his abode. They were the more incited to this disorder by *Panso Aquitine*, the kings second sonne, who would not be baptisit; by reason whereof, there grew great hatred betwixt him and his elder brother, who was wonderfully affected to the Christian religion, and maintayned Christs cause as much as might be.

Vpon these contrarietie the king died, and the brethren fel to armes. The event was, that *Alphonso*, with fix and thirtie souldiers, calling vpon the name of Iefus Christ, and that of S. Iague, after the Portugal manner, defeated his enemy, who was taken, and died in his detestable opinion. Doubtless God fauoured *Alphonso* in this warre with apparent myracles; for they say, that being readie to gue battaile, there was so great a light, as his eyes, and his compaines, were dazled for a time, wherewith they conceiued C a great hope to obtaine the victorie. But afterwards, lifting vp their eyes to heauen, they saw fve shining lwordz, which the king tooke at that time for his armes, and his successors haue continued vnto this day. His enemies confess that they had not bene vanquished by the king, or his souldiers, but by a woman which was wonderfull white, who daezed their eyes with an infupportable light, and by a knight, who mounted vpon a bay horse, hauing a purple croise vpon his brest, strucke them, and bare them to the ground.

After the victorie, he drew all the noblemen of his kingdome together, commanding them to caue all their Idolls to be brought into one place, the which he burnt vpon the toppe of a high mountaine. He reaignd fiftie years in peace, during the which he aduaunced the Christian faith wonderfullie, by his authoritie, example, yea and by his preaching. D King *D. Emanuel* did not abandon the enterprise, for he sent out of Portugal into Congo, twelve Friars, of those which the Portugals call Blew, of which father *John Maron* was the chiefe, with Architects, Carpenters, and Mafons to build Churches, and with a rich furniture for diuine seruice: And king *Alphonso* sent his sonne *Henric*, with many princes of his realme, to Rome, where they were received with verie much honour. King *Alphonso* had his sonne *Peter* for successor, in whose time they sent an Eunuch into the Island of S. Thomas, who had the care of Congo, where they erected a Colledge in the towne of S. Saviour, of eight and twentie Channoins, in the Church of the holie Croisse. The second bishop was of the royal house of Congo, who went to Rome, and died in his returne. Peter had *Francis* for his successor in the realme, who raignd little, E and being dead, *Diego* his kinsman succeeded him. In his time, *John* the third, king of Portugal, hearing that the king cared not much for religion, and that the Merchants and Priests of Europe did not much aduaunce it, but did scandalize the new Christians by their bad lynes, sent foure Jesuits thither to repaire all disorders. These religious men comming first to S. Thomas, and then to Congo, were received courteously by the king, and employing themselues presently in the worke for the which they were sent, one of them began to instruct six hundred children in learning, and in the Christian doctrine, and the rest went into the country, preaching with admirable fruit, for in five moneths they conuerted aboue fve thousand persons, and built three Churches. But falling afterwards one after another into troublousome and languishing diseases, they were forced to returne into Europe. At that time, they made a third Bishop, who was a Portugois by nation, who found great difficultie by reason of the contumacie of the Channoins, and the Clergie.

In the meane time, king *Diego* died, and after his decease, there grew great contention for

A for the succession of the realme, during which in a manner all the Portugois which were at S. Saviour were slaine, except the priests. In the end *Henric* brother to *Diego* obtained the crowne, and after him (who died soon after in battaile against the Anziqies) *Aluaro* his sonne raignd. He to reconcile himselfe vnto the Portugois, assembled them al together that liued disperelly throughout the realm, as wel religiouse, as lay men, & he wrot for his discharge vnto the king and the bishops of S. Thomas. The bishopt having seene the letters, past into the realme of Congo, where hauing fet some order for the discipline of the clergie, he returned to S. Thomas, where he ended his daies.

It happened partly through the absence, and partly for the want of bishops, that the advancement of religion was much hindered, and likely to decline in all those countries, for that one called *Francis*, a man of great authoritie, both in regard of his houise, as of his wealth, began to say openly that it was a vaine thing to haue but one wife, and in the end he abandoned the Christian faith, and was the caute that the king lost much of his former zeale,

They say, that this *Francis* being dead and buried in the Church of the holie Croisse, the devills vncouered a part of the Church, and with a feareful noise drew him out of his graue, and carried him away, the which did much trouble the king: but he was moued more by an accident which happened afterwards: for the Giaguas leauing their countrie entred by great numbers into the realm of Congo, and comming to fight with this king, C they put him to flight, and did so terrifie him, as not holding lounfete safe in his chiefe citie, he abandoned the realme, and retired himselfe into an Island of Zaire called the Horfe Island, with the Portugle priests, and the princes of his realme. Seeing himselfe reduced to this extremite, for that besides the losse of his countrie, his people died of hunger, and they sold themselves on to another for a vild priere to haue meat; he had recourse to *Don Sebastian* king of Portugal, from whom he obtained six hundred souldiers, by whose valour he chased his enemies out of the realme, and was restored to his former estate within one year and a halfe. In his time the Bishopricke of S. Thomas was giuen to *Antonie* of Glioue a Caſillian, who after many difficulties propounded by the gouernour of that Island, was in the end conducted to Congo, with two religious D men, and foure priers, where for a time he maintained things in good estate. In the meane time, king *Aluaro* died, and had for successor his sonne bearing the same name, who failed not to lollcite *D. Sebastian*, and *D. Henric* kings of Portugal, and after them the Catholike king, to lend him preachers, and other church men to maintaine and augment the faith in his realme. And amideſtſe godly deſignes he died, leaving for ſuccellour his ſonne bearing the name of *Aluaro*.

In the middest of these troubles, certaine Jesuits paſt into Congo, and began to preach vnto the people. Theſe religious men haue builte a houſe in the Island of Lounde, where there remaynes fix or ſeven priers, who go vp and downe where neccellite calls them. For the number of the baptiſed being very great, there are ſo few men to enterteine them E in deuotion, as the bad graine exceeds the good. In the yere 1587, king *Aluaro*, who for that he was not borne of lawfull mariage was little esteemed of the moſt part of his ſubiects, would haue neere vnto his pector one of theſe fathers, by whose meanes and auuthoritie he purchased himſelfe reputacion, and came to be honoured. And God fauoured his intention, for that haung againſt him a ſister of his by the fathers ſide, with a brother of hers, he gaue them battaile with a great armie, and carried himſelfe ſo valiantly in the fight, as he not only defataled the armie, but alſo flew the general. After which, he ordained that in the place where he was flaine, they ſhoulde builte a church in honour of our ladie: and to encourage others by his example, he firſt of all laid hand to worke, and by very fauourable edictes aduanced the preaching of the Gofpel, and the enterprize of theſe F religious men.

OF THE ESTATE OF THE EMPEROR OF MAROCCO.

The Contents.

A He discouſe of an Estate which comprehends two famous kingdomeſ here followes : C and firſt of all is repreſented the ſituation of the realme of Marocco, the which is diuided into ſeven provinces, whereof there is made a particular deſcription. And firſt of all of the province of Hee, the extent, bounds, and chiefe townes. 2. A deſcription of the province of Suz, the ſituation, limits, and townes. 3. Of Marocco. 4. Of Guzale. 5. Ducale. 6. Hiscora. 7. Tedle. 8. The realme of Fez diuided into ſeven provinces, the bounds, and extent in general. 9. Of Teneſme, the firſt province of the realme of Fez, and the chiefe towne. 10. Of the province of Fez, her length, and breadth, and her townes, with an ample relation of the great and ſtatelie citie of Fez, the Moſques and ſtatelie Temples to the number of ſeven hundred Hospitals, Stoues, Colleges, Innes built like palaces, with diuers other ſumptuous buildings. 11. Of the province of Af- D gar, the bounds, townes, and ſtrong places. 12. Of Elbabet, or Ellabat, and her townes. 13. Of Errif. 14. Garet. 15. Chauz. 16. Of the qualitie of the aire of theſe provinces, and of their ſoile abounding in eyles, hone, wax, ſugar, cotton, goats haire whereof they make chamelts, goats ſkin, with the which they make Spaniſh leather, and mines of golde and what diſeſte raigne in theſe countries. 17. Diuers opinions of the beginning and deſcent of theſe Barbaarians, alwaies commended for their ſubtile wits, and great learning, and knowledge in physike, ex- E cellent in the art of riding ale Genette, and at loco de Canna, living in old time of the fleſh of apes, and clotheing themſelues in goats ſkinnes, worſhipping the Sunne and Atome as Dieties: and their abominable ſacrificing in the night, where the lights being put out, they committed adul- terie with the firſt woman that came. 18. The diſpoſition of the inhabitants of Fez and Ma- rocco, who are ambitious, treacherous, cholericke, braggers, impudent, and active, but not giuen much to labour. 19. Of the aboad of the Arabians in the deserts of theſe countries, living un- der tents an paſſiontis, gien to labour, runting, and poſſe. Of the apparel of the women, and painting of their faces. 20. The maner and kind of life of the provinces of the realme of Ma- rocco, and firſt of all what meat they of Hee uſe, their apparel, and kind of bedding &c. 21. The maners and life of the inhabitants of the realme of Fez, and ſpecially of the ciuitie of them of Fez, their goldie ſtones, innes, traſſicke of mills, diſtinct dwellings for mechanike arts, & places, whereas they make their traſſicke of all kinds of merchandise. Their ceremonys, and feaſts at ma- rriages, the fashion of their apparel, and of their eating and drinking, their dances, and ſolemne feaſts, & the manner of their mourning at the death of their parents. Their ſports and ordina- F rie exercices. The diſcipline & breeding up of their youth. 22. Of three ſorts of diuines, philo- ſophers, Alchimifts, Charmers & Sorcerers of this realme. 23. The riches of the contrie, abou- dding in corne and fruit, cyrons, oranges, ſugar, olives, chamelts, Spanish leather, and cotton cloth: and of the great reuenues of their prince, which conſiſts in the firſt fruits and tenths of cattell

A cattle, and other things: In taxes which he exacts upon euerie acre of ground, and of persons which are come to the age of marriage, be they males or females: In the customes and imposts of Fez, and other townes: In the ſucceſſion of goods left by the Gouernours of his provinces, the which he takes after their death. 24. His forces conſiſting in foot and horſe, and his men at armes of many ſorts, compoſed of diuers parts, by the conſideration whereof, we may eſily conſider what number of men this monarch may draw to field. 25. Of what familie he is that commands at this day in the realme of Marocco, and Fez; and by what meaneſ it came unto this empire. 26. The kings Counſell, and the Chamber of Inſtitute created in Marocco. 27. Of the crea- tion and Court of the kings of Fez, his officers, capaines of horſemen, gouernours in euerie towne, Commissaries appointed for matters of iuſtice, Barons, Gardiens, Purueyors, maifters of the Stable, Trumpeters, maifters of the ceremonys, &c. and what order they hold when the king marcheth in field. 28. Of the Gouernour, Judges, Cuiſomers, Apothecaries, and poſtice of the ci- tie of Fez. 29. Of Mahometans diuided into diuers ſects: and who it was that brought the law of Mahomet into Barbarie. 30. Of the bringing in, and ſettling of the Jewes in the realme of Marocco: and of the miſerable estate of Christian ſlaves in theſe countries.

C Come now to diſcoure of an Estate which cannot remaine in one estate and beeing, and which hath of late yeares indured ſo many changes and alterations, as it would ſeeme incredible vnto him that were not affiſed by an infinit number of good teſtimonies. They are no ſtrangers that run daily to the ruine thereof, but the prince of one houſe and familie, which haue come to the command thereof, by a thouſand wicked and vnworthie acts, fighting one againſt another, and expelling one another in their turnes: for Muley Cydan, who is at this day emperour of Marocco, was ſome few yeares paſt driven away, and now Muley Chez, who had feiſed theſe, is a fugitive in Algarbe in Portugal, with a certaine number of Moores, and his ſonne Abdella is now in the mountaineſ to draw the Arabians together, to come in armes againſt Muley Cydan, and to ſeue him, as he had done them. But for that the matter is too well knowne, and that they are like to haue new ſtirs and combuſtions in theſe countries, whereas things will be alwaies doubtfull whilſt that Muley Cydan, Muley Abdella, and Muley Bonſir liue, I will forbear this diſcoure to come into the deſcription of the Estates which are leſſed by this prince. The Xerifes elate, which comprehen- D deth all that part of Mauritania, which the Romans called Tingitana, extends from Cape Bajador vnto Tangier, and from the Atlantick ſea vnto the riuer of Mulua, and be- yond it; and in this tract of country, are the two famous kingdomeſ of Fez and Marocco.

To come to the deſcription of the realme of Marocco, it lyes betwixt Mount Atlas, and the Atlantick ſea, and takes his name of the chiefe towne which is ſo called. This realme is diuided into ſeven great provinces, which are, Hee, Suz, Guzale, Marocco, Ducale, Hafcore, and Tedle.

E The prouince of Hee hath for boundes vpon the West and North, the Ocean; to the South, Mount Atlas; and vpon the East, the riuer of ſſuiale. One of the towneſ of Hee, and the moſt auncient, is that which is called Tedneſt, which stands in a goodly plaine, vpon the riuer of Teniſt, and was ſometimes called Tamufis. It is not well inhabited, or rather wholly abandoned, for that the inhabitants being aduertized that the Arabians had a practife to ſell the towne vnto the Portugals, meant to ſlie away; but they could not eſcape, for many of them were put to the ſword, about the yere 1514, and Tedneſt was ſed in like manner, being a faire and rich towne, with a good port, and of better traffique than Tedneſt. Hadecethis is in a maner ruined. The fort of Illeſugauen escaped this ſtorme, but that of Tenet fell into the Portugals hands.

Befides theſe places, you may ſee Teldeget, Tagteſſe, Denet, and Culeihat El- muridin, which ſignifies the ſort of Disciples, the reaſon was, for that a certaine Hereti- F cke of Mahomet's law, kept therewith his Disciples, preacheſ his doctrine, and defended it against the king of Marocco.

There is also in the prouince of Hee, the towne of Iguinguigil, ſeated vpon the top, of

of a hill, whereas the naturall inhabitants of Africke fortifie themselves against the Arabians, with whom they are continually in warr. In the same prouince stands the towne of Tefetehne, the which hath a good port, but not capable of any great shipping.

II. The principallie of Suz is now erected to a kingdome, being but a priuat S. cigneurie, before that the Xerif made himselfe king of Marocco. It lies betwixt Mount Atlas, towards the Negroe country, that is to say, vpon the extremitie of that which is properly called Africke. It begins at the Ocean Sea towards the West, and hath the deuerts of Lybia vpon the South; to the East, the great riuier of Suz; and Mount Atlas lyes vpon the North, towards Hec.

III. The chiefe of her towns is Messa or Massa, scituated vpon a Cape, which the Modernes call the Cape of Gilon, and it is a heape of three townes seated vpon the point of this Cape, betwixt the which passeth the riuer of Suz. This towne is of no worth, by reason of the bad foyle where it stands. Besydes Messa, there is the towne of Tejicut, in a godly large plaine, and diuided into three parts, as it were a triangle, these parties being seperated one from another. Tarudant is also one of the townes of Suz, whereas the king of Fez his Licutenant did vdually remaine, wheras they of Fez commannded in Mauritania. The towne of Tedle stands in the realme of Suz, betwixt the Ocean Sea, and Mount Atlas; and the last place of this realme is Tagauo, which is the greatest of the townes of Suz, seated in a plaine, whose inhabitants are verie rich.

The prouince of Marocco hath for bounds vpon the West, the mountaine of Nefise, C which extends towards the East to Mount Hadinei, and declines towards the North vnto the riuer of Tensift, vntill it joynes vnto that of Asisnua, which doth seperat it from the countrie of Hec, and is made of a triangular forme. Besydes Marocco, it containes the towne of Teneze, and of Delgumuba, which is a strong place built vpon a verie high mountaine, and enironed with many other hils, and at the foot of it, is the spring of the riuer of Asisnua. Moreover, there is the towne of Imizmili, standing vpon a rocke of Mount Atlas. It is somewhat spacious, and hath neere vnto it a narrow passage of Mount Atlas, called Burris, by the which he that will go into Guzule, must of necessitie passe: but this towne decayes daily, and is not so flourishing as it hath beene. In the plaine neare vnto the towne, stand three castles, called Tumeglast. There is also the towne D of Tefraff, seuen small leagues from Marocco. As for the towne of Marocco, it is not so beaftfull as it hath beene, and that which is yet to be seene of any note, is the calle and roiall palace which Mansor, or Almanfor, the powerfull king of all Barbarie, caused to be built as bigge as a good towne. Neere vnto Marocco, stands Agmer, built vpon the side of Mount Atlas, and it is neere vnto the riuer of Tenfet. It is all ruined except the fort, where therer remaine but few persons.

III. Guzule confineth with the prouince of Suz, and hath for bounds vpon the West, the mountaine of Ilde; to the North, Mount Atlas; to the East, the prouince of Hec; and vpon the South, Lybia, and in all this countrie, there is neither towne, citie, nor castle, but only some villages and hamlets.

V. As for Ducasla, it is a prouine neare to the Ocean vpon the West, and to the Cape called Vlagium by the Auncients, and by some others, the mountaine of the Sunne; but the Modernes of Europe call it the Cape of Cantin, and the Moores, Gebclhudie. It hath vpon the South, the riuer of Habid; to the East, the countrie of Tedle; and vpon the North, that of Temeine. There are few walled townes, and they are in a manner all held by the Portugois, who in our time tooke the towne of Azafi, vnder pretext to make a Storehouse for their merchandise. There is also Tic, which yeched in a manner at the same time to the Portugois. Elmedina was abandoned by the inhabitants, for feare they had of the Christians, as also the townes of Centpuis, Subeit, Temeracort, Terga, and Bulahan, all which were sackt and ruined wheras the Portugois tooke the towne F of Azamor, standing at the mouth of the riuer of Ommirabilis, the which happened in the year of Christ 1513, in the moneth of September, vnder the raigne of D. Emanuel of Portugal.

VI. The prouince of Hascora begins at the mountaines of Ducalce towards the North,

A it confineth with the Ocean vpon the West, with Tedle vpon the East, and with Marocco towards the South. The townes of this countrie are Alemdin, Tagodast, Eltiuma, a new towne, and Ezo an auncient towne seated upon a high mountaine.

Tedle is the last of the prouinces of Marocco, and hath for bounds vpon the West, the riuier of Quadelhabid, which signifies a riuier of Slaves, that of Ommirabilis towards the East, Mount Atlas vpon the South, and the countrie of Teneine to the North. This countrie hath a triangular forme, the point being towards the South, and extending it selfe to the North. The chiefe towne of this prouince is Tefza, an auncient towne, and which takes her name of certayne stones so called, wherewith the whole towne is built: B it stands vpon the riuier of Deyme. Neere vnto this towne is that of Elfza, builte vpon the riuier of Ommirabilis, into which that of Deyme doth runne, and both flow from Mount Atlas. This towne is vnder the jurisdiction of the former. Then comes Chythite, which hath long maintained warre against the king of Fez, and the last place is called Eithiad, abounding in all sorts of victuals.

As for the realm of Fez, it is diuided into feuen prouinces, the which are Teneine, Fez, Azrghar, Elhaber, Errif, Garer, and Elchaus, all which in former times were but particuler leigneuries, as in like manner Fez was but a simple jurisdiction, vntill that one called Maroc, made it a realme.

This whole realme hath for bounds vpon the West, the Atlanticke sea, and on that side C it extends from the riuier of Ommirabilis, and the towne of Azamor, vnto the towne of Zanger; towards the North, the strait of Gibraltar, and the Mediterranean sea, and a part alio of the Atlanticke; vpon the West, the riuier of Milua; and towards the South the realms of Marocco.

The prouince of Teneine begins vpon the Antlanticke Ocean towards the West, and the inhabitants are they which Ptolomey calles Cauues. Her other bounds are vpon the East, the riuier of Buragrag; and to the North, the Ocean. This countrie is more long than broad, being forte leagues long, and it is no broader than from Atlas vnto the Ocean. In old time it was the floure of all Mauritania and Tingitana, for it contained aboue four hundred townes, and three hundred castles and villages. The first towne of D this prouince is Aans, which the Romans in old time built vpon the Ocean shoure. It is thirtie leagues from Mount Atlas, and hath beene in a manner quite ruined by the Portugals: neere vnto the which stands the towne of Mansor, the which hath runne the like fortune. The towne of Adendum is scituated neere vnto a little riuier which is called Guiria, by whose walls there passeth a great spring of water like vnto a poole. The towne hath bene ruined like vnto the rest of Mauritania, the which haue felt the furie of the warre, wheras the Mahometans contended vpon the differences of the doctors of their false law.

The towne of Tegyet stands vpon the coast, inhabited only by certain poore people and somme fowths, whom the Arabians force to live there, to worke for the labours that E manure the land. For the Arabians are maisters, or to speake more properly, the stronger comand there, and this countrie is as it were a land of conquest. Neere vnto the sea shoure, is the towne of Rabat or Rubut, whereof king Mansor or Almansor was founder. It is seated at the mouth of the riuier of Butrigug, and is nothing to that it hath been in former times; for that there are not aboue fiftie hundred households, whereas in the time of Mansor, it was one of the best peopled of Africke: at this day there is nothing within the walls, but gardens, vines, and meadowes.

Bending towards the strait of Gibraltar stands the towne of Sala, which carries the ancient name, yet the Barbarians call it Zale. There is a palace which did serue for the intiering of the kings of the countrie, and the princes of their bloud. Neere to Zale are F the ruines of Fanzara, builte vpon the riuier of Subu; which holds yet the old name. And not far from Fanzara, stands Mahmore or Marmora, about halfe a league from the sea, before the which the Portugall armie was defeated by the king of Fez, notwithstanding that the Christians held the place, which they were forced to leave by the bad intelligence which was betwixt the Generalls of the armies of the kings of Portugal and Castile.

The Estate of the Emperor of Marocco.

Vpon this riuer stands the towne of Macnaf in a goodly plaine, the which is very well A peopled: it is about six or seuen leagues from mount Atlas, from Zaire five and tw entie, and thirtee or fiftene from Fez. It is reasonable great and stong, and hath broad streets, and abundance of water, by the meanes of an aqueduct, which shewes that it hath taken of the auncient industrys of the Romans. There are also the townes of Gemiba, Elchaman, Camis, Mergana and Bambasil, the which are ruined, and the last belongeth to Mahometan priests. Moreover there is the towne of Tefelfelt built in a sandie plaine, betwixt the riuer of Sular and Bar, being five small leagues from the sea.

X: The province of Fez extends towards the East from the riuer of Buragraga, vnto that of Inauen, which is about one hundred miles; the riuer of Subu is vpon the North, and B mount Atlas vpon the South. In it stands the greatest stately citie of Fez, called Silde the Blacke, it was first of all diuided into two, there being one part of either side of the riuer, and either had his Lord and Moste of Mahomets fez: but the king of Luntana took these two townes, putting the Moftiz to death, and of two made but one towne. Item to make a description thereof, Fez is a very great towne, and at this day the greatest of all Marocco. It is situate in a manner all vpon mountains and hills, so as there standeth about the heart & the middest of the towne that is plaine. The water enters by two currents, by reason that the riuer diuides it selfe into two channells, whereof the one running towards the South, waters the walls of the new towne of Fez, and the other which runnes towards the West washeth the streets of the old. The water being within the towne, it diuersifieth it selfe into many channells, and runs by the kings palace, and the houses of noblemen, gentlemen, and citizens; and every mosque or temple, colledge, and hospitals, wherof there are great numbers, haue their part of the said water. Neere vnto their temples, there are places made in forme of a square house, to referre the water, to the end, that when the streets are soule, they may let go the channells and fluces, and by the violence of the water the filth is carried away.

All the houses of Fez are in a manner built of bricke and freestone, and richly painted in leauers, and small trees, with azur, and other colours. There is not any lodging but hasth a chamber about the which they build, making galleries to goe from one lodging vnto another, and there is not any house but hath a high tower, and within it many little D chambers wel aired, whither the women go to recreate themselves being wearie of their works.

There are about seuen hundred Temples or Oratories, among the which they do number fiftie which are great, and stately built, with pillars of marble, and other ornaments. There is not any Mosque or Temple, but hath his fountaine made of marble and other rare stones, and a tower to erie Ala. The chiefe Mosque of Fez is called Carruuen or Caues, the which is wonderfull great, being about a mile and a halfe in circuit, and hath one and thirtie great doores to enter in by. There are eight and thirtie arches in the west, in length, and some twentie in breadth. Round about it, vpon the East, West, and North, there are certayne galleries and porches, the which are very broad and long, and E seeme to shorhoules to keepe the oyle, lamps, and other things necessarie for the seruice of the Mosque: for that there is not any arch but hath a lampe burning, and they make accoumpt shair, every night there are nine hundred lampes light. In that ranke of arches which is in the middest of the quire of this temple, there are certaine great candlesticks made of brasse, wherof every one hath place, as some write, for one thousand and fiftie hundred lumes, and that they were made of the bells of certayne Christian townes that were taken of the kings of Fez. This great Mosque (no more than the rest) hath but one priest whose office is to say the prayers, and to haue care of the reuenues of the Temple, the which he distributes to the ministers thereof, and for all things necessarie. The reuenues of this Temple are two hundred duckats a day, whereof above a motie F are employed for the seruice of the Temple, and the wages of officers, and with all he doth for the other Temples that haue no meanees, with things necessarie. The rest goes to the poore people of the towne, for that it hath no reuenues.

In Fez many colledges, among the which there are two exceeding wel built, by

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A by divers kings of the house of Murin. Whereof there is one that is admirable both for greatest and beautie, the which king Habs Henon caused to be built, and spent therein four hundred and eightie thousand crownes. There are also many hospitals and stoues, which yeld nothing in beautie to the forefaid Colledges. In former times, straungers did vske to lode in them: There are also many without the gates, which are no lesse beautifull than the rest within the towne. These hospitals were verie rich; but during the warre of Sahid, the king haing vse of a great summe of money, he was aduised to sell the reuenues thereof: whereunto the people refusing to yeld, the kings Attorney let them understand that the said hospitals had beeне built and founded with the almes which had beeне giuen by the kings predecessors, who was in daunger to loose his realme, and therefore it was better to sell the goods and possessions of the said hospitals, to expell the common enemy, and that the warre being ended, he would easilie redeeme them againe; and so they were sold: but the king died before it tooke effect, and so the hospitals continued poore, and in a manner without means.

There are one hundred stoues, well built, and beautified, whereof some are little, and others great; but all made after one forme, and euerie one hath foure chambers. Without them, are certayne galleries, some fiftie or sixtys high, whereas the men strip themselves, and put off their clothes. There are also aboue two hundred Innes in Fez, exceedingly well built, like vnto palaces, or the lodgings of some princes; for some are verie great, and built three stories high, as those neere vnto the great Temple; whereof some C containe one hundred and twentie chambers or more, and euerie one hath his fountaine or caue, with little conduits and channells which carrie away all the filth and vncleanenesse. There are aboue four hundred mills in the townes of Fez, or at the least, places where mills stand, the which are buit like vnto a great hall vpon pillars, in some of which you shall see fiftie, fiftie, or sixtys mills: most of the which, belong vnto Colledges, and Temples, and are let out at a deare rate, that is to say, two hundred duckats for a place where they grind.

As for the new towne of Fez, it is enironed with two faire, strong, and high walls, and is built vpon a goodly plaine neere vnto the riuer, and about halfe a league from the old towne, betwixt the West and the South. A part of the riuer enters betwixt the two walls vpon the North side, where the mills stand, and the other part diuides it selfe into two armes or channells, whereof the one passeth betwixt the two townes by the fort, and the other runs by certayne valleys and orchards which are neere the old towne of Fez, and enters it vnto the South side. The other part enters into the fort, and passeth by the Colledge of king Abutman, Iacob, sonne to Abdala, the first king of the familie of Marin, having conquered the realme of Marocco, and expelled the kings, he resolued to build this citie, and to transport the roiall seat thither, calling it, the White towne, but since the vulgar people haue giuen it the name of New Fez. This king diuided it into three parts distinckone from another. In the one, he caused his roiall palace to be built, E and other houses for his children and brethren, ordayning, that all shold haue their gardens of pleasure; and neere vnto his palace he caused a goodly Temple to be built. In the second part, there were nothing but the kings quieries and stables, and many faire houses for his capitaines, and other mea mōf fauoured in his Court. From the port, vpon the West part vnto that which lookes towards the East, was made the place of the towne, of a great circuit, in the which are the shops of merchants, and of all sorts of trades. Neere vnto the gate, vpon the West, at the second wall, he caused a great houſe to be built, with many lesse, for the Capitaine of the towne, and his fouldiers, and neere vnto it, two goodly stables to containe three hundred horses appointed for the guard of his palace. The third part of the towne was affiged for a lodgynge for them that guarded the F kings person: and neere vnto it, is the place wheras they mint all their money, and it is called Zecque, the which is made of a square forme, and hath certayne galleries round about it, whereas the maisters of the mynt remaine.

As for the townes of this prouince, there is Macarma vpon the riuer of Inauen, in a goodly plaine: but it is in a manner all ruined but the walls. Three leagues from Fez, stands

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lands Bania vpon the same riuers; but the ciuile warres haue ruined it. Vpon Mount A Zarbon, the towne of Gualili shews it selfe, which was ruined by the Africaines, and resydeth by Idris, who lyes buried there, and honoured as a holie man. Neere vnto it standeth another auncient towne called the palace of Pharo, and yet the Egyptians never commandaud over this province. There is also Maquille, an auncient place, and then the villages of Benignariben, and Afis.

XI. The prouince of Azgar hath for bounds vpon the North, the Ocean; vpon the West, the riuer of Burgrag, called Lix by the Ancients; towards the East, the mountaines of Cumera, and those of Zarbon, and Zelag, which diuide it from the countrie of Fez; and towards the South, the riuer of Bunazar. It is fortie leagues long, and about thirtie broad.

The townes and places of this prouince are Giumba, the which was built by the auncient Africaines, and is nothing at this day, for that there is not any thing to be seene but the ditches. Vpon the Sea stands Lorache, or Laras, built vpon the riuer of Luccus, wherethere is a good port, although the entrie be verie difficult. Then they find the riuere built by Mansor king of Marocco, called Cesar Eleazar, which signifies the great palsey of the foundation.

XII. The prouince of Elhaber, or Ellabar, or Habat, hath for bounds vpon the North, the Ocean; to the South, the riuer of Guarga; towards the East, the mountaines neere vnto the strait of Gibraltar; and vpon the West, the marshes of Azgar. This countrie is of a greater extent than that of Azgar. The townes are Exagen, seated vpon the top of a mountaine, neere vnto the riuer of Guarga, or Zverga, fiftie and thirtie leagues from Fez. The Portugals make their incursions thither, and therefore the inhabitants doe commonly entaine four hundred horse in garrison. Vpon the same riuer stands the towne of Banirende, which is little inhabited, and neere vnto it is Mergo, then Tanfor, Agla, Nargia, and Bafra, which is now but a desert, although the walls be standing. After which, comes Homar, sometimes well peopled, but now little inhabited for that the Portugals commandaud vpon that coast.

XIII. The countrie of Erf begins at the corner of the strait of Gibraltar towards the West, and runneth towards the East to the riuer of Nochor, called Molochat by Ptoleme, which is about seuerie leagues. It hath for bounds vpon the South, Mount Atlas, towards the riuer of Guarga, which is the proper countrie called Fez; and vpon the North, lies the Mediterranean Sea. It hath few townes, but a great number of villegges.

The first towne is Terga, then Belis standing betwixt two mountaines, and having a good port, neere vnto which are the towne of Tegassa, Gebba, and Mezemme, seated vpon a mountaine.

XIV. The prouince of Garet confineth vpon the East with the riuer of Mulua, and a part of the countrie of Chauz; towards the West, with the riuer of Nochor, and a part of the countrie of Erf; vpon the South, with the neighbour mountaines of the deserts of Numidia, or Bledulgerid; and towards the North, with the Mediterranean Sea, vpon which side it lookes towards the Illand of Formentaria, and the auncient realme of Valencia. It is about fiftie and twentie leagues long, and twentie broad. The townes and places of most note are, Tezota, standing vpon a little hill; to the which there is but one passage, namely the towne of Miggeo, and also another place vpon the Sea, called Iafferin, lately builded by the Mahometans, of the race and lynnall descent of Marin. All this prouince of Garet is divided into three parts; in the one are townes, in the other mountaines, and in the third the desert, which extends from the Mediterranean sea vnto the desert of Chauz.

XV. Chauz, the last prouince of the realme of Fez, containeth in a manner the third part, being one hundred and ninetie miles long, from the riuer of Zha, towards the East vnto Fes, or Gurguigara vpon the West, and it hath in brede one hundred and seuerie miles; for it containeth all that part from Mount Atlas, which lookes towards Mauritania, a good parte of the plaine, and mountaines joyning to Lybia. There is among her townes Teuert, built vpon a hill in a large plaine, and it is enuironed

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roned with deserts. There are also to be seene the walls of Hadaggia, which is like vnto an Illand betwixt the riuer of Mululo and Mulua; and the towne of Dubdu, which carrieth the auncient name of the mountain. After this comes the towne of Teza, the which is strong and rich, seated in a plaine; at the foot of the mountaine of Dubdu, vpon the riuer of Mululo: it is as it were the vniuersitie of the neighbour countries, and hath colledges like unto Fez. Betwixt the mountaines stand two townes, whereof the one is called Sofroy, halfe ruined, and the other Mezedaga. Neere vnto the mountaine of Cuaignel Gherben which signifieth the passage of Rauens, stands the little towne of Tezergue subiect to the Arabians, who haue ruined another neere vnto it, called Vmen Junabie.

Beside these townes, there are many others, which are to be seene in the mountaines, and in the deserts, according to the Qualite.

Peaking generally of the realme of Marocco, it abounds in corne, fruit, oyle, honie, wax, sugar, and goats haire, whereof they make chamlots, and goat skinnes, which being dressef, they call Marroquis, of the fraine of the countrie where they are made. It is watered by the riuers of Tenifit, and Ommiribili, which comes from Mount Atlas; but that of Tenifit flowes out of the territorie of Marocco, and receueth the riuers of Sifemel and Naffi, and as for Ommiribili, he hath her spring in very high mountaines, whereas the prouince of Tedle confineth with the realme of Fez.

C. But to speake something in particular of the qualite of this countrie, being not all of one sort, you must understand that the prouince of Hecis rough, stony, full of mountaines, and hath much wood, and yet there are many valies, and little riuers, so as it abounds with barley, millet, and honie, wherewith the inhabitants liue: they make no account of their wax, neither haue they any wheat. There is a kind of fruit which they call Arga, like unto olives, but the tree is thornie, and of this fruit they make oyle of small price, the which they vse to dresse their meates with, and to put in their lampes. There is store of venison, as flags, wild goates, and hares. In the mountaine of Demenfera, which is part of Mount Atlas, there is store of yron. Mastick and box trees grow very great, and there is abundance in these mountaines.

D. In the countrie of Suz, and along that coast, they find great store of fine amber, and the soile of the towne of Tejeut is fat, fertile, and abounding in barley, wheat, and other graine. There growes store of sugar, which the inhabitants cannot boile nor refine, and therefore it is blacke. They haue gold, and some little siluer, and there they dresse their Marroquin skins, which we call Spanish leather. Neere vnto Tarudant the inhabitants haue their pasture for the feeding of their cattell. The soile of the towne of Teddifi is fertile in graine, sugar, and wood. There come goodly figs, peaches, and dates out of the countrie of Suz, for that in many places there are store of palme trees, but the dates are of no great price. There are mines of gold in the mountaine of Halem, for which cause the inhabitants are continually in war.

E. The prouince of Marocco abounds in all sorts of graine, cattell, fruits, and good water: but the mountaines which are very cold are also barren, so as their growes little but barley; yet there are few, and all this prouince is in a manner a continued plaine, as Leo Africanus doth witness.

Guzule yeelds great store of barley, and feeds much cattell: there are also mines of iron and brasse.

F. As for Ducale, some part of the countrie is good, but it is all they can do to entertaine the inhabitants with that it yeelds. There is a lake neere to the greene mountaine, which doth feed the whole countrie with fish.

Hascora abounds wonderfully in oyle and goats, whose haire they imploie for the making of chamlots, and their skins for leather. The fields are very fruitfull, and there are many orchards full of all sorts of fruits: orange trees grow wonderfully, and the vines beare red grapes as big as walnuts. There is store of honie, and goodly figs, and there are some mines of yron.

The Champian countrie of Tedles yeelds all good things necessarie for the life of man, and

and the hills abound in barley, and feed great heards of goats.

A After the towne of Fez, the aire in some places is very temperate, and in others semewhat cold. For although the countrie be altogether rough, and hath in many places cold mountaines, and some deserts : yet to consider it in general, it is very fruitfull, and in one place more than another ; for it abounds so in corn, and fruit, as in that place it yeelds to few others. There are many vines, and olive trees, and great store of oranges, lemons, and citrons. It feeds great numbers cattell of all sorts : likewise there be many houses, camels, goats, and hares. But let vs examine in particular all these provinces, and their commodities.

B The province of Fez is altogether plaine, and the aire is very temperate. There are great numbers of horses, and such numbers of wethers, ewes, and such like, as it not only hath suffisance for her owne prouision, but doth also furnish all the mountaines of Gumera. There are few forests ; yet there are many wild goats and hares : and there growes abundance of vynes, and olives, and lemons, and citrons, and such like.

In the province of Temeine, which is in a manner all plaine, and fruitfull, there is about the river of Odesa great, and thicke, forets full of Lyons, the which are the fiercest, and most tame. I am verie sicke of them, for they of Temeine dare not go abroad but in great troupes, and bands, which are sometimes forced to lie in the field all night, intrench themselves, wherein they doe keepe guard vpon necessarie, if they will not be deuoured by these beasts.

C To the province of Azgar is great and fertile, feated in a large plaine. They of Gumera draw their victuals out of this countrey. This prouince is very pleasing, and the aire wholesome. There grows store of cotton, and it hath like commodities to the province of Fez.

As to the countrey of Elhabat, it is wonderfull fertile, and yeelds all sorts of fruit : yet the land about Tangier is not very good, but in certayne places where the sande foun-
daines, and make gardens, therell is nothing but sand.

D There be many mountaines, and among others, eight, that is to say, Rabona, Benisfet, Benimars, Chreib, Benicheffen, Angera, Quadrez, and Beniguedarfeth, which are exceeding fertile, and among the mountaines of this countrey there are some exceeding hard, and of hard access.

The countrey of Enia, is altogether rough, and full of cold mountaines, where there are exceeding deserts, bored with thicke trees, the which are exceeding faire and straight. It yeelds no wheat, but there is abundance of vines, figges, olives, and almonds. There are few oxen and sheepe, but it hath great numbers of goats, asses, and apes.

The countrey of Garet is drie, sandie, and vnpleasant, and in a maner like to the deserts of Numidia, and these deserts are wholly without water. There are many wild beasts of divers sorts, so that trauellers dare not passe that way but in great troupes. The mountaine of Sallid which is in this countrey, abounds with yron and barley, and in the mountaine of Guardan there are many horses.

E After Chauz, the countrey for the most part is rough and stonie, and there are many deserts. The mountaine of Dubdu is exceeding fertile, by reason of the great number of fountains which flow from thence; but this fertilitie extends but to gardens, for that they of Dubdu are forced to fetch their other victuals out of the territorie of Teze, whereas they find very good wines, and abundance of all things necessarie.

In the mountaine of Magara, which is neare vnto Teze, there are many woods, and a fons, which yeelds store of graine, wax, oyle, and troupes of cattell, especially goats. In the mountaine of Guerrienge there find great store of leopards and apes in the woods and elsewhere, and there growes abundance of wheat and barley. Vpon Mount Baronis, there grow grapes, but the inhabitants which drinke no wine have no care to multiply vintages. The mountaine of Guerrienge is high & difficult, but it abounds with corn, walnuts, cytrons, and quinces. Vpon the mountaine of Gueblen, there lies snow continually. Part of lesten is full of yron mines, but there growes not any thing for the poore men of man. The mountaine of Selcgo hath store of pine trees and fountaines, and

A and it is full of Lyons, Leopards, and Apes. Vpon Mount Beni Merasen, there are many Asses, and Horses, which is the caufe they haue such numbers of Mules.

But to conclude this point, and to say all that concernes the qualitie of these two realmes, hauing considered the one and the other, it shalbe conuenient to shew in gross, all that is necessary for a general knowledge of both together.

I say therefore, that all the countrie which is inuironed by Mount Atlas, is more subiect to cold then heat, and that there is sufficient of fruit and graine, except wheat ; but they haue little good water. Mount Atlas is cold, and alwaies couered with snow, and the valleys which lye neare vnto it, are verie fertile, but more towards the Ocean than the Mediterranean Sea. In these countries, the cold begins in October, but more by raine then frost, and they haue no cold but in the morning.

The weather is inconstant in Februarie, and the winds are verie strong and loud in the moneth of March, yet verie necessary for the corne and trees. But in April, all things grow ; so as in middle May, they eat ripe figges, and in June, grapes, and betwixt June and Julie, apples, pears, plums, and such like fruit, are in their season, and maturite. In the time of October, they gather quinces, pomegranates, and certaine apples, and in November, olives. From the end of Februarie vnto May, the weather is exceeding faire ; yet if it raine not from the fift and twentieth of April vntill the fift of May, they haue no hope of any good year, and the inhabitannts call this raine, Nasan, as one should say, Hollie water. Sommer is exceeding hot, the time being alwayes cleare, but if it chaunce to raine, that water is nothing wholesome, but causeth strange feauers, whereof many dye. The diseases which ordinarily raigne in these countries, are these, paines in the head, teeth, and stomach, scurfe in children, coliques, the sciatica, and gout, and they are all subject to be scabbed ; and which is worse, the great pox are so ordinary among them, as there is not any towne in Barbarie, whereas most of the inhabitannts haue not bene touched therewith.

¶ The manners of the Auncients.

D The countrey of Barbarie was destitute of inhabitannts for many ages, like vnto Numidia. Wherupon some say, that the people of these countries haue drawne their beginning from them of Palestina, who retired themselves into these parts, being expelled by the Assyrians. Some others say, that these Barbarians are descended from the Sabaeans, people of Arabia the Happy, before they were chafed away by the Assyrians or Ethiopians. Others are of opinion, that they are issued from certaine inhabitannts of Asia, who fled first into Greece, being expelled their countrey by their enemies, then being pursued by them, they came into Barbarie, and there stayed, leauing their enemies in Greece. In former times there were excellent men, and verie learned in these countries, and the people were wonderfully ciuile : for among the Mahometans they cannot sufficiently command king Amansor or Manor, Marin, and Haecch, men excellent in their fictions.

E During wherofaignes, the most famous phytians and philosphers among the Arabians haue flourished, as for example, Autenna, Rasis, Alumazar, Auverros, with many others, all bred vp by the kings of Marocco, who held Barbarie, and a part of Spaine. The Colledges which are in some townes, shew how much they esteemed learning. Finally, there was not any nation more witty to invent a thouland gallant devices for turnyes, and such like ; they brought them into Spaine, and there practised them with much wit and dexterite, the which the Romans haue also vsed. They brought in the manner of riding a la Genette, with short stirrups, and their Loco de Canna, wherein they yet excell. They made themselves fearfull to all their neighbours, and gaue proofes in all places, that they were full of courage. Some auncient Authors haue rightly said,

F that they loue changes and innouations. They liued in former times of apes which are found in their mountaines, and they did weare no garments but of goats skins. They did offer sacrifice to the Sunne and Moone, and buried their dead.

At Ham Lismen, in the countries of Chauz, they did assemble at a certain season of the year,

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year in the beginning of the night, and hauing done their sacrifice, they put out their A lights, and euerie man layed hold of the first woman he met, and had his pleasure of her: and the women that had beeene at this feaste, were forbidden to lye within one year of their husbands: and the children that were borne of this conjunction, were kept by the Priests of the Temple,

C The manners at this day.

XVIII. **B** Efore we discouer particularlly of the manners of euerie one of these prouinces, it shall be fitt to speake of all in general, and of the Arabians, who hold a good part of B these countries.

The inhabitants of Fez and Marocco are somewhat tawnie, but the one more than the other. These people are almost like in conditions and qualities to the Arabians, but they are somewhat more ciuile. They are wonderfull ambitious of honour, and they are as inconstante and subtile as any people in the world. Treacherie is as much practised among them, as in any other place of the earth. There are none more cholericke than the inhabitants of this countrey, and they are great braggers, suspitious, and exceeding jealous.

Moreover, they are wonderfull nimble, and active, especially in fightes on horsebacke, where they shew their readinesse: but they cannot long endure labour, and their disposition is to end speedily, or soone to give ouer. Thus we haue deciphered their manners in general, but before we come to the particulars, I will speake somethinge of the Arabians which liue among these people.

XIX. The Arabians liue commonly in the deserts, feeding their horses, camells, and great troupes of cattle, wherewith they furnish the neighbour countreys. They are verie powerfull, as well by reason of their valour and dexterite, as for their numbers: but they are verie ill arm'd. They that liue neare to Mount Atlas, and betwixt it and the Mediterranean Sea, are richer and more at their ease than the rest, they attire themselves properlie, they are well mounted, and haue fairer and greater paullions than the rest (for they liue all vnder tents) and their horses are faster and smoother, but yet not so smooth as D of the deserts of Numidia.

These Arabians are industrious, and giuen to manuell labour, and dwell in a fertile countrey, whereas they reape abundance of corne, and haue infinit troupes of cattle, and oxen without number; and for this cause they are forced euerie day to change the place of their aboad, and to remoue their paullions to seekke new pasturage, and these vse great liberalite and courtesie to strangers which passe through their countrey, whereas the other Arabians are verie cruell. Some of them pay tribute to the Emperour of Marocco: others haue liued long, and never acknowledged any lord, nor payed any tribute: but since that the Portugoi haue held Azamor and Afaphi, they haue beene forced to receive a law from them.

Finally, they are much giuen to hunting, and keepe many dogges, and although they lodge passengers courteously, yet are they so accustomed to theft, as a man can hardly elodge passengers courteously, but they never attempt any thing against their persons. They are much giuen to poete in their owne language, but it hath no more than ancient quicknesse, yet they haue a singular grace in their verses, and they that can make them best, are countenanced by their commauders, and recompensed for their inuention. As for the Arabians wives, they are reasonably well attred after their countrey fashion, hausing theire garments, blacke smockes, with great and large sleevees, vpon the which they caue as it were a mantle of the same colour, or Turkish blew, and they wrap themselves so prettily in it, putting it into diners plaits, as it joynes together vpon the shouldeare, where F they make it fast with claspes of siluer verie curiously and artificially made. Moreover, they haue rings of siluer hanging at their eares, as well as on their fingers, and they put little hoopps of the same metall about their legges, like vnto the other women of Africke. They doe also ware little masks of lynnen cloth, where there is no ouerteure but

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A but for their eyes, least they shold tempt men, so much they loue to liue honestlie; and whenas these women see any one that is not their kinsman, they couer their faces, and they will not in any sort entertaine them: but before their kinsmen or husbands they are bare faced. The Arabians going from one place vnto another, carrie their wifes vp on Cammells, and in certaine saddles couerted with tapestrie, to the end the heat may not offend them: and these saddles are made in such sort, as but one woman alone can sit in them. Whenas they go to the warre, even on the day of battaille, they haue their wifes with them, to the end they may haue the more courage in their fighting. These women before they go vnto their husbands, either on the marriage day, or at any other time, to B lie with them, paint their faces, breasts, armes, and hands, with a certaine azured colour, thinking that they are very handosome after this manner, and they hold this custome from the Arabians which first entred into Africke, and these learned it from the Africains; yet at this day the townes of Barbarie inhabited by them of the countrey, do not imitate this custome; but their wifes loue to maintaine their natural complexion. It is true that sometimes they haue a certaine blacke painting made of the smoake of galles and saffron, with the which they make little spots vpon their cheeke, and they paint their eyebrows of a triangular forme, and they lay some vpon the chinne, which resembles an olive cafe: and this being commended by the Arabian Poets in their amorous songs; their is not any African of great note but will carrie it in a brauterie. But you must vnderstand that these women dare not weare this painting aboue two or three daies, nor shew themselves before their kinsmen in this equipage, for that it fauours somthing of a whore. They only give the sight and content therof vnto their husbands to incite them to loue, for that thos women desire the sport much, and they thinke that their beautie receiuers a great grace by this painting. But we haue spoken suffisiently of the Arabians, let vs now come to the manners of the prouinces of the realme of Matocco.

They of the prouince of Heez, eat bread made of barley without leauen, like vnto cakes, and they bake them in pannes of earth vpon a hotte harth, as the Italians doe their tarts: for there are few that bake their bread in an oven, as we commonly doe. They liue also of barley meale mixt with hote water, putting it into oyle, vntleste it be in D Sommer and the Spring, whenas they feeth it in milke, and put butter into it in stede of oyle. They haue neither cloth nor napkins, but vse certaine mattes which they spread vp on the ground, whereon they eat fytting. They are attired with a certaine woolen cloth made like the common coverings which they lay vpon beds. They wrappe this cloth about their bodies, and tie it about their buttockes, couering their priuie parts with a kind of cloth made also of wool.

They haue bands of the same wooll vpon their heads, being five foot long, and a foot broad, the which they die blacke, and wreath them so about their heads, as the crowthe is alwaies bare, and there is not any man that wearcs a cap, but he that is aged, or learned, if there be any such; and these caps are round & double, such as Church-men were wont E to weare in France. Their beds are course ruggs, like those which are made in Catalogne; whereof the one serues for a matresse, & another for a sheet and couering, and their bolsteres and pillowes are fackes of course wooll. They that are not married dare not weare a beard: but when they are married, they suffer it to grow. They haue much venison, and yet they care not for hunting. They haue many riuers, and yet they vse no mills, and the women make the meale. There is scarce any one that can read & write. They haue not any physitian, chyururgeon, or apothecarie: fire is their ordinary remedie for all things. To conclude, the vertue of this people consists in war, during the which, they never do wrong to strangers, but give them pasports. The people of Ileufugelien are the most fauage and cruell of all the realme.

F The inhabitants of Tcferne are whiter than their neighbours, and very courteous to strangers, for whom they haue a hospital, and they lode them in their owne houses, the which is not very vssual in Africke.

The inhabitants of Mount Ideuacall are grosse, but very valiant. In the countrie of Suz, and neare to the towne of Teijent, they vse no other mony but gold,

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gold, as is drawne out of the ground, and for small money they vse certaine peeces of Ayron of the weight of an ounce. The inhabitants haue the art to dresse their Barbarie men exceeding well, and to besore, the countrey of Suz is peopled with men which exceedinge valiant.

The people of the province of Marocco are courteous and liberal. They read *Mahomet's law* in the chiche corner, and there are colledges rented to that end, and hospitals for passengers that are of their flet. They that live in the Chappian countrey are of bruitish, as haing no sufficient man among them to decide their conturouerries, they vse to stay shamed, till they passe to give sentence of that which is in question, and this Arbitrator is called a Register and Judge. Their feeding is not very daintie, for their food is baked dower mixt with boyling water, and the flesh of the oldest he goat that they can get.

For them of Guzule, they are wonderfull bruitish, and yet they make of the iron of their mines artificall vessells, which they exchange for cloth, horses, splices, and other things they need, at the faires and markets of the neighbour countries, whether they commonly goe. In a manner in all the countrey they do not acknowledge any Superior by reason whereof they are in continual warre, so as their truce doth never last above three daies in the weeke, whereunto they are forced by reason of their traffike. But whenas they meet, the truce being expired, they murder one another without any respect of age or sexe. For their apparel, they haue shirts of wooll without sleeves, and shair at the necke, and upon their heads they weare hats of the leaues of palmie trees.

The daies of their Faires and Markets are so strictly and solemnly kept, as one dares not offend another, were he his enemy; for that they haue a captaine chosen by all parts, who takes knowledge of crimes which are committed during the traffike. Theft is punished with death, without any other forme of process, and they put the theef to death with a kind of Atutuiss, then they leaye the dead bodie for an example, and for food to hounds and birds.

The inhabitants of Ducale are rude and vnciuile, and void of all courtesie. And as for them of Haicora, there are many tanners of leather, where they make the best skinnes of Africke. The women are faire and white, and take great delight in strangers, but the Afrikaners exceeding jealous.

In the countrey of Tcale, there are many rich merchants in townes, and citizens which are exceeding courteous. The women spinne wooll very well, the which is excellent to make rare workes. They are white in some places of this prouince, and weare much siluer in their apparel. But if we consider the inhabitants of Mount Dedeze in the same countrey, we shall find that they haue neither townes nor vilages, but liue in houses dispersed here and there, and most part remaine in caues, and are theueus and traitors, and they are exceeding wicked, as they will kill a man for a small matter. And as for their women, they are the foulst of all Africke.

As for the realme of Fez, the inhabitants of the prouince of Azgar are in a manner all Arabians, and sumptuously attred: they are very valiant, and therefore the king of Marocco doth vse them commonly in his wars.

The people of the countrey of Elhabat are very valiant and hardie, in whom the king of Marocco puts very great confidence, drawing great seruices from them by the incuring of their malice in the Christians lands.

The inhabitants of Erif are but vnciuile, yet they are exceeding valiant and strong. They go ill attred, and are much given to drunckenesse. They of the mountaines haue lumps of flesh vnder their throats like unto them that dwell in the Alpes. The inhabitants of Balkis of Gomera are great pyratis, and do much annoy the Christians vpon the Firth of Spain.

In the countrey of Garet, the inhabitants of Mount Sahid pay not any tribute, and are all hunting and given to pollyh yron, the which is carried to Fez in round bulletts, for that they cannot draw it into bars, as they do in Europe.

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A The mountaines of Teza, and the countrey of Chauz, feare not their kings, against whom they haue often fought, for that they are strong, both by firtuosity, men, and viellants. They of the mountaine of Gauata are all weauers, and fainthearted, not daring to go to the foot of the mountaine, for that they will pay no tribute vnto their king, and they cannot be forced in the mountaine, being furnished with all things necessarie for the life of man.

The people of Mount Baronis are reasonable white: the women are faire, and louely, but their husbands are wonderfull jealous. The inhabitants of Mount Iesfeten are verie poore, miserable, and the dullest wittred in all Africke. And the dwellers vpon the mountaines of Ziz, Mezzetaza, and Beni Merazen, which they call Zanagaz, are valiant and fierce, and the greatest theueus in Africke, euerie one carrying three Zagays, or Lances for his armes, the which they cast with such dexterite, as they seldom or neuer miss, and withall, they haue a sword and a dagger, and they haue intelligence with the Arabians.

I come now to the manners of them of the towne of Fez, who (in my opinion) haue exceeded all the other inhabitants of these realms in neatnesse. First of all, I say that they haue verie faire stoues or hot houses, where they obserue an excellente order. Without the halls, there are certaine lodgings whereas men discouer them selues, and leaue their apparell, as I haue formerly noted. Wheras a man will go into one of these stoues, hauing past the first doore, he enters into a chamber which is cold, wheras they keep waeter to refresh the other when it is too hot. Then he goes by another doore to a second chamber, which is somwhat hotter, and there they wash and clene the person that will bath himselfe. After which, he passeth to a third chamber, which is verie hot, and there he sweateth some time. They heat their waeter with dung, for the maisters of these stoues keepe men which go vp and downe to gather vp dung in stables, who carrie it out of the towne, and make little mountaines, and there leaue it two or three moneths to drie. And this they burne in stead of wood to heat their stoves. The women haue also their stoues; and there are some which are common both to men and women: but the men haue their limited houres, according to the qualite of the daies; and the rest of the day is for the women, and whenas they enter into the stoues, there is a cord drawne at the entrie, so as no man may enter: and if any man would speake with his owne wife, he is not suffered, but he must signifie his will vnto her by one of the maids. Both men and women eat often in the stoues, and most commonly they spend their time after diners sorte, and sing merrily. All young men enter naked into the stoues without any respect one of another: but they that are of any qualite about the common sorte, enter with certaine lynnen cloths about their bodies, and sit not in the common places, but retire themselues into certaine little chambers, which are alwaies readie, and seperated for men of qualite. But you must understand, that when they that serue in the stoues wash any one, they make him ly downe, and then they rub him, sometimes with restoratiue ointments, and sometimes with instruments which take away the filth. But whenas they wash any ladies, they make them ly downe vpon carpets of felt, and to rest their heads vpon pillows couered with felt.

There are many barbers for euerie stowe, which pay a certaine summe vnto the maister of the stowe, that their instruments may remaine there, and that they may worke. Most of these stoues belong to the Mosquees and Colledges, and are rented out, some for one hundred duckets, some more, and some lesse.

The boyes which serue in these stoues, are accustomed to haue a certaine feast once in the yeare, after this manner: They invite all their friends, and go out of the towne with trumpets and physes: then they take an onyon, and put it into a faire vessel of Laten, and couering it with a certaine lynnen cloth that is verie white, they returne vnto the towne,ounding euern vnto the doore of the stowe: then they put the onyon into a basket, and hang it at the doore of the stowe, saying, that it brings profit to the house, and that many will repaire vnto it.

Thereare goodly Innes in the same towne, but they haue no beds; for they giue you nothing

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nothing to sleepe on, but a peice of a mat and couering. If any man will eat, he must A buy his owne meat, and then he giues it them to dresse. Poore widows, which haue neither house, nor kinsmen to lodge them, retire themselfes into these Innes, where they haue them a chamber, and sometimes they put two together; and these women haue a part of the lodgings and kitchen. As for the Inkeepers, they are of a race called Elcheba, and they are attred, and deckt vp like women. They haue their beards shauen, and imitate women in their speech. Every one of these men hath a boy which lyes with him, and liues with him: his husband doth with his wife. They also keepe women which liue like the commoner felas of Europe. These haue libertie to sell and buy wine, and cannot be rellied by the kings officers; and dissolute men doe commonly frequent these B places, some to be drunke, others to passe the heat of their amorous lust, and such like.

These Inkeepers haue a Consull, and pay a certaine tribute to the Gouvernor of the towne. Moreover, they are bound, when need requires, to give vnto the kings armie, onto the princes, a great number of their people to dresse meat for the soldiers, for that there are few others which vnderstand the trade. But you must understand, that no man of learning, merchant, or honest tradesman, will speake vnto them: and they are forbidded to enter into the Molques, to conuerse among merchants, to come into stoues, or into their houses. They may not alio keepe the Innes that are neare vnto the Temple, whereat rich merchants lodge. The people hate them exceedingly, but the noblemen use them (as I haue somerly said) in their armies, suffering them to lead this dishonest C life.

There are certaine merchants which take mills to farme, who buy corne, and grind it; and then they sell the meale vnto shops, whereby they reap a great commodite, for that handfests men, who haue not meane to make their prouision of corne, buy this meale, and make bread in their houses: but men of qualite buy corne, and haue it ground in certayne mills appointed for the citizens. Most of these mills belong vnto Temples and Colleges, and are tented out, as hath beeene said.

Arts and trades in this citie are separated one from another, and the most noble are about the great Molque, Notaries, of which there are about eightie shops, part whereof are joyning to the walls of the Temple, and the rest are right against it, and in eruer D thop there are two Notaries or Scriveners. Somewhat farther off, towards the West, are thirtie shopes of Booksellers; and vpon the South side, about fiftie shopes of merchants of shooes, who buy great numbers of shooes and buskins from the Shoemakers, and sell them by retaile. Neare vnto it, are the Shooemakers which make shooes for children; and vpon the East, are they that sell implements made of copper, and latten. Right against the great doore of the Temple, stand they that sell fruit, and after them, the sellers of things made in wax, the which are verie beautifull to behold. After, come they that sell flowers, and citrons; and these want no buyers, for that such as are accustomed to drinke wine, will alwaies haue flowers. Then follow, the sellers of milke, who buy it of certayne Cowheads enerie morning, and of that which remaines vnfold, they make butter, E and sell it to the people. Moreover, there are many merchants of cotton and hempe, whereof the last make cords and halters for horses. Besides these, there are some which make horsecollars of leather, wrought with silke. And there are sellers of bits and bridles for horses, petrells, saddles, and stirrops.

There are also many porters and bearers of burthens, who liue together like brethren, for wheras any one of them dies, and leaves young children, they entertaine his wife in commone, whil he be married againe, and haue a care of the children vntill they be of age fit to haue some trade. Wheras any one marries, or hath a child borne, he makes a feast to all the compagine, and every one in requitall presents him with something, and no man may be of the troupe vntill he hath feasted the rest; and if he enters otherwife, F within the labours he hath bushell the gaine. Wheras they worke, they haue a certaine daye payment, all of one colour; but when they are yde, they may weare what they list.

There is a place where they sell carrots and turnups, the which they so esteem, as no man may buy them, but such as pay a certaine summe to them that keepe the Customehouse, and

A and euerie day they sell fistic burt hens, yea sometimes more. They also sel little balls of flesh stamped and fried with oyly, with much spice, and euerie peece is as bigge as an ordinarie figge. And there are some which sell certaine loaves fried with oyly, like vnto the bread made with honie, which is sold in Rome, and they of the towne eat often of this bread to breakfast, especially vpon feasting daies, and before their fasting daies, and they eat it with their meat roasted, or with honie, or with certainte flesh stampy, the which they bray the second time after it is boyled, making broth thereof, and colour it with red earth. They doe not roast their meat with a spit, but they haue two ouens one vpon another, and put fire in the vndermost: wheras the uppermost is well heat, they put in a B whole sheepe, at a hole that is in the top of it, least they should burne their hands: the fletch bakes verie well after this manner, and hath a delicaie taste, for that it smelleth not of the smoake, nor hath too great a fire, but it is baked with a temperat heat all the night long, and in the morning they begin to sell it.

They also sell certaine flesh fried, and fish after the same manner, and another sort of fine bread, which they eat with butter and honie. The butchers weigh their fletch, and sell it by the pound, and they kill not their beasts in the shambles, but in a place a parte neare vnto the riuere, wheras they fleath them. As for clothes, they that will sell any, give them vnto cryers, who take them vpon their shoulders, and go vp and downe crying the price, and this they do from noone vntill night. There are many whiche make cages of C canes for soule, for that every citizen keeps a great number to fat, and for that they will haue their houses cleane, they shut them vp in these cages. There are some which sell corne and pulses to fow, and there is a place wheras many attend with mules and horses to carrie this graine. Wheras they sell linnen cloth, you shall sometimes see an infinit number of women, who many times fall to words, and in the end, to blowes, scolding bitterly on at another, and giuing delight to them that heare them. There are some that make targets of leather, after the manner of Africke. There are many Landercis, men of base condition, who wash exceeding well. They die their linnen vpon lines, as we do in these parts, and fould it as handsonely as any people in the world. There are shoomakers which make shooes for gentlemen, the which neither artisens, soldiers, nor any other D courtiers may weare. There is a street of certaine artisens which make tressies at the end of clothes, which the inhabitants of Fez weare vpon their heads. The Apothecaries cannot make any Ullops, Sirops, nor Elecuries, for that the Phyſitians make all theſethings in their owne houſes, and then lend them to their ſhops, where they keepe boyes which diſtribute them according to the Phyſitians preſcription: but moft of the people know neither Phyſitian nor Phyſicke. There are certaine ſhops wheras they sell birds, as well to eat, as to delight them with their ſinging. There are ſome that make pantofles which the gentlemen weare when the ſtreets are foule, and theſe are artificially made with certayne workes, and they are ſhed with yron, and haue coverings with leather ſewed with ſilke. They make the broomes which they viue with certayne wild palme trees, like E vnto thoſe which they bring from Sicile vnto Naples. Theſe they carrie vp and downe the towne, and exchange them for aſhes, and old ſhoos: the aſhes they ſell to landerers, and the broken ſhoos to coblers.

There are ſellers of wooll who buy the ſkins from the butchers, keeping boies to wash them, then they draw off the wooll, and drefſe the ſkins, but of none but ſheepe; for there are others which tanne bullocks hides. There are ſome which make bonds to tie horſes by the legge. There are many places in the towne, wheras they law ſymber of diuers foote; in which worke they imploie Christian ſlauſes, whom their maifters feed with part of the money they get of their labour, and they never give them any ref, but on Friday, from noone till night, and ſome eight daies at diuers leſons of the year. There are publicke flewes, wheras common women abandon themſelues for a ſmall price: and F theſe are countenanced by the captaines of the watch, or the gouernour of the towne. And there are certaine men which haue wine and women in their houſes, which they ex-pole for money.

They keepe their corne in certaine deepe holes, the which will hold a very great quan-

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tie; some write, above a thousand quarters: and the inhabitants of this place whereas A thethe holes are (who are common men of meane condition) live of the rent thereof, the which is one meASURE for a hundred every yearre.

The inhabitants of the towne are civile. In Winter they weare wollen cloth made out of the country. Their habite is a juppe vpon a shirt, with very strait fletches, and ther on they weare a certaine large robe fewed together before, and vpon all they have their cloakes, made after the Morefco manner, which they call Albornoz. Vpon their heads they weare single bonnets made like unto some which they weare by night in Italie, but without eares: and vpon them they put certaine bands of linnen cloth wreathed about their heads and beards. They weare long breeches of linnen cloth like unto B rakers, except it be in Winter, whenas going to horsebacke they put on buskins. The people weare cassisocks vnder their gownes, and haue nothing on their heads but bonnets of small price.

The Doctors and Gentlemen weare gownes which haue wide sleevees, like vnto the gentlemen of Venice, which haue some honourable charge. To conclude, they that are of base condition weare course white cloth, made of the countrie wooll, and their cloaks are of the same stoffe.

The women are reasonably well apparellled, but in Sommer they weare nothing but a smocke, and they bind their foreheads about with certain bands which are not very pleasing. In Winter they vse gownes with wide sleevees, and fewed together before like unto C the men. But whenas they go abroad they weare mariners breeches, which hide all their legs, and they haue a vail which couers their heads and bodies: they do also couer their faces with a fine linnen cloth, so as nothing is seene but their eyes. They weare great rings of gold at their eares, with very rich jewells, and they that are not of qualite haue them of siluer without stones. They also weare bracelets of gold, whereof a paire weigh about one hundred duckats: the others haue them of siluer, and many of these women of ci- ther condition weare bracelets vpon their legs.

As for their diet, the common people are accustomed to eat fresh meat two daies in the weeke, but gentlemen eat every day at their pleasure, and they make three meales in the day. That in the morning is very light, for they eat nothing but bread & fruit, and certayne broathes made of flower and wheat, the which are more liquid than others, and in D Winter for this broth, they take liquid flower, with poudered flesh. At noon they feed but sparingly of fat meat and olives, but in Sommer they feed plentifully at this second meal. Their third repast is at night, whenas they eat nothing but bread with melons, grapes, or milke: but in Winter they eat boyled flesh with culcufu, which is like unto our tats of paffe, and they put it into a vessell full of little holes to receive the fume of other pots wheron they set it, and then they mixe butter with it, and sprinkle breath vpon it: but they are not accustomed to eat any thing roasted. Thus the tradesmen and peopple E live: but men of qualite live much better, and more delicately; yet in regard of our kind of diet, theis is very base and miserable, nor for the little quantite of meat, but for that they are so shewenly in their feeding; for they eat their meat sifting on the ground vpon certayne low tables, without either cloch or napkins, and they vse no other instrument but their hands. Wheras they eat cuscus, they put it into a great platter, and eat it without spoons. They put all their flesh and broth pell mell in one dish, and every man takes as much flesh as he lists, and laies it before him without any trencher, and then withdraw a kniffe he teases it with his teeth, and keeps the rest in his hand. They eat very F speedily, and no man drinkest vntill he be full: then every man drinkest a great cup of water, and this is their ordinary kind of diet. But to conclude, the poorest gentleman in these parts lives more honourably than the greatest lords of Africke.

As for their matrages, if any one intends to take a wife, whenas the father hath pro- F mised his daughter, (if he haue a father) he drawes his friendes to her, and intreates them to come to the Mosque, carrying with them two notaries, who write the contract, and conditions of marriage, the husband & wife being present. They of meane qualite vse to give thirtie duckats in ready money, a woman Negro slave of fifteen duckats price,

A price, a peecce of cloth made of silke and flax of diuers colours checker wise, and certaine other pieces of silke which women weare vpon their heads. They vse also to give them a paire of shooes well made, and two paire of buskins artificially wrought, diuers workes of siluer, and many other little toyes, as combes, perfumes, and very fine fannes. The contract being ended, and both parties contented, the bridegroome carries all them to dinner with him that haue assited at his marriage, and he giues them of that fried flesh, whereof we haue spoken, with baked meats and honie. The brides father doth also make his feast, and invites his friends. If the father will set forth his daughter in any good sort, he may do it; but that proceeds from his owne bountie, for that he is not bound to give B any thing but siluer: yet it were a shame for him to give no more. And at this day belidies the thirtie duckats, the father (or he that hath the care to make the mariage) doth vfe to spend two or three hundred duckats to furnish the new bride, as well with apparel, as with mouables: but their manner is not to give any land. Their custome is to give to the maried wife three gownes of fine cloth, and three of taffata, damask, or satin, many finocks, and store of sheets wrought of either side, with bands of silke; and moreover, bouflers and pillows richly imbrodered. They doe also give eight quilts, whereof they keepe four for shew, vpon cubbards in their chambers; they put two, which are of course wooll, vpon their beds, and they haue other two of leather to beautifie their chambers.

C The father doth also give a Turkie carpet, about ten ells long, and three couerlets, whereof the one side is of woollen and lynnen cloth, and the other side of wooll. They couer their bed with one of these couerings, putting one part aboue, & another beneath, for that they are fourte ells long. They give them in like maner three of silke, which haue faire workes on the one side, and lynnen cloth on the other: and these couerings are full of crotton. These are like vnto the quilts which we vse in Europe. They giue also another light quilt for Sommer, with a little peecce of fine cloth diuided into parts, like flames, and full of other goodly workes, bordered with gilt leather indented, at the which they hang tassells of silke of diuers colours, and at euerie tassell there is a button of fayre to fasten this cloth vnto the wal. This is that the father adds vnto the dowrie of his daughter,

D Yea sometimes more: so as many gentlemen are growne poore for that they haue giuen too much vnto their daughters.

Some hold opinion, that in Africke the men giue a certaine dowrie vnto women, but they are abused. Wheras the bridegroome is to conduct his wife home vnto his house, he first makes her enter into a lode made of wood, eight square, and couered with goodly tapestrie of silke, or cloth of gold, and she is carried by porters vpon their heads, being accompanied by her friends and father, (if she hath any) and her husband, with phifes, drums, and many trumpets, and torches; and the husbands friends go before with torches, and the fathers follow after, and all this troupe doth commonly passe by the great place, neere to the Molquee. When they are come vnto the place, the bridegroome fa-

E lutes the father, and the kinsmen of his bride, and then without any long stay, he goes into his lodging, and attends her in a chamber. The father, brother, and vnkle, accompanie her vnto the doore of the said chamber, and all together deliver her into the hands of her husbands mother: being entred into the chamber, the husbands sets his foot vpon his wifes, which done, they shut themselues in. In the meane time, they of the house prepare the feast, and there remaines a woman behind the doore, vntill the husband hath deflowered his wife: which done, she presents vnto him a bloudie cloth, with the which she goes crying with a loud voyce, That the bride was a maid. The husband kinsmen giue her meat, and afterwards she goes with some others vnto the brides mothers house, who also makes her verie good cheare. If happily the new bride be not found a virgin, the husband

F returns her to her kinfolkes, which is a great disgrace for them, and the guests depart without any feast. They make three feasts; the first, the night they bring home the bride; the second, the night after, to the which they invite none but women; and the third is made the seventh day after the marriage. The father doth commonly feed on that day goodly presents to the bridegroomes lodging, the which, for the most part, are confi- tures,

tures, and whole sheepe. Wheras the husband goes out of his lodging, which is after seuen dayes, he buyes a certaine quantite of fish, and carries it home. They hold this for a good lign, and it is an auncient custome. They doe also make two banquets at their fathers house, the one the day before his daughters marriage, to the which inviting all his friends, he makes them the best cheare he can, and entertaines them with sports and dancing, the best part of the night. The day after, the women which vse to attire the bride, come, and trim vp her haire, putting vermillion vpon her cheekes, and a certaine blacke colour vpon her hands and feet. But this tincture lastes little; and the second feast is made that day, and they set the maiden vpon a scaffold, to the end that euerie man may see her. Then they leav them that haue attired her; and wheras the wife is brought vnto her lodging, all her husbands nearest friends send her certaine great vessells full of bread fyned with oyle, and some mixt with honie, and whole sheepe roasted; and the bridegrome inviteth many persons, diuides these presents to the compaines. In their dauncing, which continuall night, they haue players of instruments, and singers which make a pleasant confort. They daunce but one at a time, and when he hath ended his daunce, he drawes a peece of money out of his mouth, and casts it vpon the tapestry; whereas the musicians and singers are: If any friend will doe honour to him that daunceth, he causeth him to stay vpon his knee, then he couers all his face with money, which the singers take presently afte.

The women daunce a part, hauing women for their musicians and singers. They observe this custome wheras maid marries with her virginitie, but if any one hath beene formerly married, the mariage is celebrated with lesse solemnite: and they give them to eat, beefe, mutton, and boylt hens: but they mingle therewith diuers sauces, setting twelve dishes in a great round bowle of wood, and this feast is made for ten or twelue. This is the manner of gentlemen, and merchants: but the common people haue a certaine kind of porrage made of fine bread, which they mingle with the broth of flesh cut in great slices, all this they put in a great vessell with the porrage, and they eat it without spoones, being ten about this vessell.

They also make a feast on the day of the circumcission of a male child, which is the sixteenth day after his birth; at what time the father hauing called the Barber, and invited his friends, he giues them a supper, after which, euerie one of the guests giues a present vnto the Barber, some a duckat, some two, some more, some lesse, according to the qualite of the person, and one after another layes the siluer vpon the face of the Barbers child, and the child names the person, and thanks him. After this, the Barber circumciseth the infant, and then they daunce, and spend the time as hath beene said: but the joy is not great for a daughter.

They haue in Fez some remainders of certaine feasts left by the Christians. They haue a custome, vpon the day of the Natiuite of our Sauour, to eat a certaine porrage made with seuen severall sortes of hearbes; and then they seeth all kind of pulses whole, as beans, pease, and such like, the which they eat that night, as a delicat meat. And on the first day of the new year, the children go masked to gentlemens houses, singing certaine childish songs. Vpon S. John Baptists day, they make great bonfires of straw in all the streets. Wheras an infants teeth begins to put forth, the parents make a feast for other children. They haue many other customes and meanes to take their divinations, the which are yet obserued in some places of Italie.

Wheras the husband, father, mother, or brother of any woman dies, the women gather together, and leauing their ordinarie apparell, they couer themselues with course sakes, then they take the foot of their pots, and rub their faces, and they haue before them thosse wicked men which go attired like women, who carrie certaine square drums, which they found, and then they sing pitifull verses in praise of the dead, and at the end of euerie verse, the women crye out with a loud voyce, beating their breasts and cheekes vntill the blood come abundantly, and they pull off their haire, crying and weeping continually. This continues seuen dayes, after which they are at rest fortie daies, which being expired, they renew their complaints for three dayes. This is the vse of the common

A mon people: but gentlemen mourne after a more modest manner, and beat not themselves. Old men come to comfort them, and all their nearest kinshmen send them presents of something that is good to eat, for it is not their custome to dresse any meat in a dead mans house whilest the bodie is within it, and women doe not accompanie the course, were he their father or brother.

There are many in Fez which take delight to feed pigeons, and they are very faire, and of diuers colours. They keepe them vpon the tops of their houses in certaine cages, made like Apothecaries boxes, the which they open twice a day, that is, once in the morning, & once at night, taking great delight to see them flie, and that pigeon which main- B taines her flight longest, is of greatest price, for that many times the pigeons being mingled together, they fall many times to quarrell. There are some that with a little net fastened to a long cane, being vpon the top of their houses, take as many pigeons as passe that way.

As for play, men of qualite vse none but chess. They haue other games, but they are grosse, and none but the common people play at them. At certaine fealons of the year, the young men meeet together, and they of one quarter encounter another with staves, and sometimes both parties grow into choler, and fall to armes; so as many are slaine vpon the place, especially at those feals, wheras the young men meeet without the towne, and when their encounter is ended, they cast stones one at another; so as sometimes the Captaine of the watch cannot make them giue ouer, but is forced to apprehend some, C who are put into prison, and whipt about the towne. In the night many disordered lewd men go out of the towne armed, and run about the gardens and fields; if by chance they meeet with the like people of the enemies quarter, they begin a cruel combate, but many times they are severely punished.

There are very many poerts which make verses in their vulgar tongue vpon diuers subjects, but especially of loue: some describe the loue they beare to women, and others how they affect children, and many times they blush not to name them whom they loue. These poerts doe every year make verses in the praise of *Mahomet*, vpon the day of his birth, wher meeting in the morning in one place go vp into a pulpit, where one after

D another recites his song in the presence of much people: then he that is adjudged to haue made the best verses, is declared and held for prince of poerts all that year. But in the time of the kings of the house of *Marrin*, the king invited all the learned men of the towne, into his palace, where making a solemne feast to all the good poerts, he ordained that euerie one shold recite his song in the praise of *Mahomet* in his presence, and of his whole court; the which was done vpon a high scaffold, and according to the judgement of some that were learned in that art, the king gaue to him that was held to be the best Poort one hundred duckats, a woman stauke, a horse, and the cloake he then ware. And as for the rest, he gaue to euerie one fiftie duckats; so as they all went away with some recompence.

E But touching children, they haue maisters which teach them to read and write, not in any booke, but in great tables. The lesson they learne is every day an article of the Alcaron, which hauing ended in two or three yeares, they begin againe, yea they repeat it still, vntill the child hath learned all by heart; most commonly they spend seuen or eight yeares in this studie. After this, the maisters teach them a little Orthographic with the grammar in colledges, and alio other sciences, and these maisters haue a small pension. But wheras the child is come to certayne places of the Alcaron, the father is bound to give him a certaine present. Hauing learned the whole Alcaron, the father makes a great feast to all the schollars, and the sonne is attired as if he were page to some great lord, and is mounted vpon a goodlie horse of great price, which the Gouverneur of the towne is bound to lend him, with the furniture: the other schollars accompanie him also on horsebacke vnto the fathers house, where they enter singing many songs to the praise of *Mahomet*: after which they feast these children, and all the fathers friends, every one of which giues something to the maister, and the child giues him a new suit of cloths. These children do also make a feast at the birth of *Mahomet*, and their fathers are bound to lend a torch

torch vnto the colledge, so as every scholler hath one, whereof some weigh thirtie A pounds. These torches are artificially made, and they are wreathed about with floures of wax.

They burne from the breake of day vntill Sunne rising. The Maister is accustomed to haue certaine singers, who commonly sing the pryses of *Mahomet*, and when the Sunne ariseth, the feast is ended. This is the greatest profit that the Maisters haue, for that sometimes they sell the wax for one hundred duckats, and there is not any one but pates a certaine rent, for that the colledges are made of almes, and given by divers persons for their soules. The fruits and floures of torches are the prelents which they give to singing men and children: and the schollers in colledges haue two daies of vaca- B tion every weeke.

XXII.

There are three sorts of Diuiners or Southfaiers: the first is of Southfaiers which diuine by art of Geomancie, making their figures: the second is of some others which putting water into a vesse of glasse, and a drop of oyle therunto, it becomes cleare and transparent like a looking-glaſe: they say, that they see great troupes of deuills like unto a great armie that is ready to campe, and that of these, there are some which go by water, and others by land. Whenas the Southfaier sees them quiet, he demaunds the things which he desirous to know, and the deuills aunswere him by signes of the hand, or of the eye. Sometimes they put the vesse into the hands of a child of eight or nine yeres old, and they ask him if he hath seene such, and such a deuell, and the child who is simple aunswers yea; so as many fooles give so great credit to these abusers, as they spend great summes therein: the third kind is of women, who make the people believe that they haue friendship with certaine spirits of diuers sorts, for that some are called red deuills, others white, and some blacke, and when they will diuine at the request of any one, they perfume themselves with certaine scents, and then (as they say) the deuell which they call enters into them; by reaſon whereof they preſently change their voice, fainting, that it is the deuell that ſpeakes within them. The partie that comes to know any thing, demands what helpe of the ſpirit, with great reverence and humilitie, and hauing received his aunswere, he leaues a preſent for the deuell, and ſo departs. But men of judgement and experience call theſe women Sahacut, that is to ſay, Rubbers or Ticklers, for they haue D that cursed cuſtome to tickle one another like vnto the Tribades; for whenas any faire woman come among them, they fall in loue with them, as a young man doth with a maiden, and for their hire they require to lie with them, wherein they are foſtible, as many ſillie women thinking to pleafe the ſpirit conuent into it.

There are also many which taking pleasure in this ſport, put themſelues into their compaie; ſo as counterfeiting themſelues ſick, they ſend for one of theſe women, and many times the foolish husband doth the message: preſently they diſcovert their deſires vnto theſe diuiners, who informe the husband that a ſpirit is entered into his wiues bodie, and that if he loue her health, he muſt ſuffer her to be of the number of the diuiners, and to praetice ſecretly with them: the husband believes what they ſay, and making a ſtately E feaſt, he then ſuffers her to go where ſhe pleafeth. But ſome one coniures the ſpirit out of his wiues bodie with a cuſtome: and ſome fainting to be poſſeft, deceiue theſe witches, as they haue abuſed their wiues.

There is another ſort of Southfaiers, which they call Muhabazzim, that is to ſay, in- chaunters. They are held able to free on that that is poſſeft, not for any reaſon, but for that ſometimes it ſucceeds, and if they fail, they ſay the deuell is faithleſſe, or that it is a celeſtiall ſpirit. Their manner of coniuring is to make certaine chaſters and circles, then certaine markes vpon the hand or forehead of the poſſeft, and they perfume him with certaine perfumes: after which they make the charme, and demand of the ſpirit how he entered into that bodie, and by whose meanes, and what his name is, and in the end, they F comand him to depart. There are others who worke by a rule called Zairgia, that is to ſay, Cabale: but they draw nother operations from the scripture, for that their knowledge is held to be natural. And without doubt, they are able to giue an infallible aunswere of things that are demanded: but this rule is wonderfull difficult, for that he

that

A that will make profeſſion thereof, muſt be a perfect Arithmetician, and Astrologer. They make many circles one within another. In the firſt, they frame a Croſſe, vpon the extremitie wherof, they make the fourie parts of the world. Within the Croſſe, that is to ſay, where the two peeces of wood joyne, they marke the two poles, and without the firſt circle, the fourie elements. Afterwards, they diuide this circle into fourie parts, & the circle following, into as many, and then they ſubdiuide euerie part into ſeven, and they make in either of them great Arabian Characters, to the number of ſeven, or eight and twentie for euerie element. In another circle they make the ſeven planets, in another the twelue ſignes; in another, the twelue moneths of the yere; in another, the eight and twenty houres ſe or mansions of the Moone; in another, the 365 daies of the yere; and without that, the fourie principal winds. Then they take one letter of the things demanded, and they multiply it with all the things aboue mentioned, vntill they find the number which the character beares.

Afterwards, they diuide it after a certayne manner, then they put it into parts, according to the character, vntill that after the multiplication and diuision, they find what character agrees with this number that remains; and they doe with this character, as they did with the firſt, and ſo of the reſt, vntill they haue raifed 28 characters. Then they compound a word, and of this word a ſentence, which is the anſwer to the demand; and it hath alwaies the number of the firſt ſort of Arabian verſes, which they call Ethauila. This verſe, which rifteth from the forſaid characters, carries the true anſwer, and firſt of all it shewſ the thing demanded, and then the anſwer vnto the demand. These men are never deceived, and their Cabale is admirabile. There are diuers other learned men, which take the ſurname of Sages and moral philofophers, and they keepe certaine laws, beſides thoſe Mahomet hath made: These men are held by ſome for the true obſervers of the law, and by ſome, otherwife: but the people hold them for Saints, and yet they will haue many things allowed which are forbidden by the law of Mahomet. It is not lawful by this law to ſing any loue ſong by the rule of muficke. There are certaine men in Fez, called Elcaneſin, who buſie themſelues to ſeek for treasures, which they believe lie buried in the foundations of auncient ruines. These fooliſh men go out of the towne, and enter into many caues and deepe places vnder ground, to find these treasures, believing confidently, that whenas the Romans loft the dominion of Africke, and fled to the province of Betica in Spaine, they buried many pretious things about that place which they could not carrie with them, and that they made incantments, by reaſon whereof, theſe incantors hunt after theſe treasures. Some ſay, that they haue ſeen gold or ſilver in ſuch a place, but they could not draw it vp, for that they had not the incantments, nor fit perfumes, ſo as digging vnder the ground, vpon this vainē beliefe, they many times ruine houſes and ſepulchres, and ſometimes they are led ten or twelve daies journey from Fez; and they are ſo confident in this opinion, as hauing bookeſ which make mention of certaine mountaines and places where there are treasures, they keepe them as Oracles. Fez hath no want of Alchimists, which are the filtheſt men of all the towne, and ſanke moſt, by reaſon of

B the fulphure, and other vild ſmells which are ordinarie vnto them. Moft commonly many of them meet in the euening in the great Temple, whereas they diuife of their phantaſticall imagination. They haue many bookeſ of this art, composed by eloquent men, whereof the firſt is Geber, the which we haue in Latin, who was one hundred yeares after Mahomet, and they ſay he was a Grecian Renegado. They haue another Authour, called Astrageli, Secretarie to the Souldan of Bagader, who hath made another great worke. And there is another composed by Canticles, containing all the artiſces of this art, and the Authour was called Augairiti, boome at Granado, and his booke was commented on by a Mamalu of Damas, a verie learned man in that art; but the commentariſc is more obſcure than the text. There are two ſorts or kinds of Alchimists; whereof

C one part ſeek the Elixir, that is to ſay, the matter which giues colour to all mettalls; and the others are giuen to finde out the multiplication of the quantitie of mettalls, mingled one with another.

D There are also many charmers which ſtand ſinging in Market places, and playing vpon certaine drummes, violons, harpes, and other instruments, and theſe ſell certaine briefes unto

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vnto the ignorant people, the which are good, as they say, against diuers infirmities. There A is another fort of base men, which be all men of one familie, and these go vp and downe the towne, making apes to daunce, carrying many Serpents about their neckes & armes. They make certayne figures of Geomancie, and tell women their fortune: And they lead falcons with them to couer mares when they are required.

The inhabitants of this towne are proud, and doe not much affect strangers: but the gentlemen and gentlemen are the most arrogant and insupportable people in the world; so as few men frequent them, nor the Doctors and Judges in like manner, who, to keepe their reputations, will not conuerse with any.

¶ The Riches.

B

XXII.

They that liue in these contraries haue all things necessary for life, for what wantis in one country, abounds in another, so as they may liue without strangers; and if a peace were well fested, as they haue wpon euerie occasion, it is most certaine that this empire would be most happie, and not eniuie the commodities of any other. In a manner, in all their mountaines they feed greate store of cattle, and they haue plentie of corne; their plaines yeeld so much corne and fruit, as they do furnish foraine prouinces, namely with Citrons, Oranges, Sugar, and Olives. Moreover, they transpornt into foraine countries their Chamlets, Barbaric skins, Cotton cloth, and Sugar, whereof they make great commoditie.

But to speake of the revenues and riches of the Emperour of Marocco, he is maister of all his subiects goods, yea and of their persons, for that no men dares impugne any charges or impositions that he layes vpon them: yet the usurpation of the empire, the feare of an accident like vnto that of *Muley Cheg*, and the continuall waering of affaires, are the cause why this man seekes to gouerne his subiects with mildnesse, and to settle in them a desire to liue alwaies vnder his commaundement.

It seemes they
divide the
ducker into
ten parts.

He drawes from his subiects that are lyable vnto taxes, the tenth and first fruits of cattle and fruit. This issue, that touching the tenth, he takes but one for twentie; and if there be one hundred and more, he hath neuer but two. He hath for euerie acre of ground, five D parts of a ducker; and the other five for euerie fire, and as much for all that haue past the age of fifteen yeares, be they males or females; and at need he exacts a greater summe. And to the end the people may pay more willingly that which is imposed, he alwayes deuident a moytie more than he shall exact; for that by this meanes, his subiects thinke they haue a fauour done them, when they are not forced to pay all. It is true, that in the mountaines there liue people which are now vnder commandement, whom they cannot force to pay any thing, by reason of the strong stytuation of the places where they liue: & they haue only receiued the tenthes of their fruits and haruest, the which they pay that they may haue leaque to descend into the plaines. Besidess these revenues, this monach hath all thecullomes and imposts of Fez, and other townes, for that the citisens of Fez, pay two in the hundred for all that enter, and strangers ten. Moreover, he hath the revenues of mills, and of many other things, which amount to a great summe: As for the mills, he hath almost three pence for euerie great bushell of corne that is ground in Fez, in which there are aboue four hundred mills. The Mosquee of Caruuen had eighttie thousand crowns yearly revenues, and the Collidges and Hospitals of Fez had many thousands of crowns yearly rents, all which the king had at this day: And moreover, he is heire to all the Gouvernours, and to all such as he hath giuen pension, and whenas they die, he takes possession of their houses, armes, apparel, and in a word, of all their goods. It is true, that if any one leave some son to serue in the warres, he giues them the same pension which the father had. But if the childdren be little, he entainnes the sonnes vntill they be able to beare armes, he and the daughters till they be fit for marriage: and to haue the goods of rich men, he gives them some government, or some charge, with a pension: wherefore, euerie man leakes to hide his wealth when he dies, to the end the king may not seife threor, or retires from court out of the kings sight.

¶ The

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¶ The Forces.

The Emperor of Marocco hath no forts of importance, but vpon the seashore, where X X IIII. he hath Cape d' Aguero, Larach, and Tetuan; for he grounds the force of his Estate (as the Turke and Persian doth) in his men of war, and especially in his horsemen: this is the reasoun why he hath no great store of artillerie; yet he hath some good quantitie, which his predecessors haue taken from the Portugals, and others, at Fez, Marocco, Tarant, and in the forefaid ports, and euerie Emperor doth cast new when need requires, for B which he hath expert maisters. He hath an Arcenall full of munition at Marocco, where as they commonly make every moneth 46 quintals of poulder, with many hargubuzes.

In the year 1569, fire tooke his Arcenall with such furie, as a great part of the towne was ruined. As for his men of war, they are of diuers sorts: the first is of 2700 horse, and 2000 hargubuzers, whereof part remaine at Fez, and part at Marocco, but most in the latter place, where he makes his abord, and these are in a manner all for his guard: the second, is a battallion of 6000 horse, all gentlemen of note. These shew themselfes brauely mounted vpon horses richly furnished, with their armes, and it is a gallant thing to see them, as wel for the diuers colours of their garments, as for the richenesse of their armes; for that they haue store of gold, siluer, pearle, and pretious stones, and all that may content the eyes, and please the curiosite of them that behold them. These (besides the prouision of corne, oats, oyle, butter, and flesh, for them, their wifes, and children) receive be-twixt feuentie and a hundred ounces of siluer.

The third kind of horsemen is his Timarers; for that the Emperor of Marocco doth vlie to give unto his sonnes, brethren, and other men of marke and autoritie among the people of Africke, as also to the princes of the Arabians, and to the greatest men among them, the profits of lands. These manure the ground, and reape the fruits, the which they keepe for the entertainment of the horsemen: and the governours draw rice, oats, oyle, butter, sheepe, soule, and siluer, and they distribute all things monethly vnto the soldiery according to the quality of the persons. They give them moreouer both woolien and linnen cloth, likelie to clothe them, armes, and horses, with the which they serue in the war, and if they die in fight, they give them other. Every one of these commanders striues to bring his men well clothed, well armed, and well mounted: and moreouer these haue betwixt foure and twentie and thirtie ounces of siluer every yeare. The fourth sort of horsemen is of Arabians, who liue continually in their Auarcs (so they call their colonies wherof every one doth consist of one or two hundred tents) diuided under diuers governors, to the end they may be ready vpon all occasions. These serue on horsebacke, but they are like to theeuers than soldiery. The fift kind of soldiery, is like vnto the leuies which Christian princes make, and herein the inhabitants of the townes and villages of the Empire are enrolled. It is true that the kings make small account of these, neither doe they

E arme them willingly for fear of revolts, vniuersallie it be in their wars against the Christians, for then they cannot stay them. And whereas they haue in their law, that if a Mahometan kill a Christian, or is slaine by him, he goes straight to Paradice; both men and women of all ages and all qualities run to the war, as the least that they may die there, and by that meanes purchase heauen, according to their foolish opinion. And we find no lesse heat to our great losse in the Turkes, especially for the defence of their fca. It seemes they go vnto a mariage, and not to the warre, and they will scarce attend the day that is preſcribed them. They hold them blessed and happy which die fighting against their enemies, and those miserable and cowards which die in their house amidst the teares of children, and the lamentations of women.

F We may easly comprehend by that which hath beene said, what number of men this prince may draw to field, but we shall judge better by experiance. For *Muley Abdala* in the yere 1562, besieged Magazan with two hundred thousand men, he filled vp the ditch with a mountaine of earth, and made the walls plaine with his artillerie: but for all this he was forced to abandon the enterprise by the valour of the Portugois, and by the losse

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The Estate of the Emperour of Marocco.

hereceived by their mines. Moreover this prince hath this discommoditie, that he cannot A continue a great warre above two or three moneths; for that the souldiers live only vpon the prouision of victuall which they receiu daily, and this prouision cannot be easilie conducted where it shal be needfull for the warres; so as of necessitie they are constrained to retorne home againe vnto their houses for victualls: and it is most certaine that he which is notrich in siluer cannot continue a long warre. *Muley Nolue*, who defeated *Don Sebastian* king of Portugal, had about fortie thousand horse, and foure score thousand foot, besides Arabians and voluntaries: but some hold opinion, that he might haue drawne together three score and ten thousand horse, and more foot than he had at that time.

The Government.

XXV.

A *E*though it be a very difficult and hard thing to discourse of the government of an Estate which is alwaies in combustion, and subject to continual changes, whereas one gets it by force to day, and another to morrow; so as there can be nothing but dissencion and discord: yet I will as neare as I can endeavour to relate what I haue learned, and to shew the manner of government of all these countries, I will come vnto that of Fez, as it was when it flourished most, and as it is now for the most part; intreating the reader to consider that amidst so many confusions, it is impossible to obserue a politike government exactly.

C And for that it seemes the reader is not well satisfied, wheras they discourse to him of an Estate whereas any one doth rule, if withall he doth not understand what he is that governs: I thought that I should giue some contentment to such as had this expectation, if I did let them understand what familie commandns now in the realmes of Marocco and Fez, and by what meanes it came vnto this Empire. There was an Alfaqui or high Priest of *Mahomet* law, borne at Tigmudat a towne in the prouince of Dara, a subtile and an ambitious man, and well instructed in the sciences wherunto the Mahometans giue themselves. This man whom they called *Mahomet* and *Benamet*, and who calld himself *Xerif*, began to be in some reputation about the yeare 1508: he said, that he was issiued from the race of *Mahomet*, and he propounded in his mind (seeing the division of the Estates of Africke, where the Portugals were then very powerfull) to make himself Maister of Mauritania Tingitana. To this end, he first sent his three sonnes, *Abdala*, *Hamer*, and *Mahomet* in pilgrimage to Mecca, and to Medina, to visit and honour the Sepulcher of *Mahomet*, their saile Prophet. These young men made their voyaige with such reparation of sanctite and religion, as at their retурne, the people went to meet them, kill their garments, and honoured them as holly men. These abusers faiing to be drawne to some high contemplation, went through the country, fighting or calling Alla or God, with cries interrupted with sighs and groanes, living only of almes. The father hauing received them into his house with vnpeakeable ioy, and being loath to suffer the applasme and credit which they had gotten by this pilgrimage to grow cold, E sent *Hamer* and *Mahomet* to Fez, where hauing beeene very courteously received by the king, the one of them became reader of the Amorodache, a famous colladge in that towne, and the younger was scholemaister to the kings children. Finding themselues in good grace with the king, and well respected by the people; being thrust on by their father, taking for their subiect the losses, which the Arabians did vnto them of their law vnder the Portugals ensignes, vnder which they did fight, being entertained by them: they demanded leue of the king to display a banner against the Christians, promising him (as it fell out in effect) that they would easilie draw the Moores, which followed the Portugals, vnto them, and by that meanes assiure the prouinces of Suz, Hee, Ducale, Marocco, and others which were continually molested by the Portugals.

F *Muley Nazzer* the kings brother opposed himself against this proposition and demand, saying, that if the brethren, vnder pretext of religion, made any progresse with their armes, it wold be impossible to stay them, and to make them lay them downe as before; for that armes make men hardie, victories insolent, and being followed by the people, they

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A they grow desirous of innovations. But the king, who had a great opinion of their holiness, making little regard of his brothers reasons, gaue them a standard, a copper drum, and twentie horses to accompane them, and withall, letters of recommendation to the Arabians, and to the lords and townes of Barbarie.

With these beginnings, much people flocking vnto them at the bruit of their enterprise, they entered the countrey of Ducale, and came vnto the cape of Aguero, which was then held by the Portugals, and seeing themselves well followed, and in good esteemme, they required the people (wholived for the most in libertie, and joyned with whom they liked best) that seeing they made warre against the Christians for the law of *B Mahomet*, to affit them, giuing them the tenthes duevnto God: the which was presently graunted by the people of Dara, and by this meanes by little and little they seised vpon Tarudant, (whereof their father was once Gouvernour) and of Suz, Hee, Ducale, and the neighbour places. They steyed first at Tedest, and afterwards at Tefarota, and defeated *Lope Barriga*, a famous Capaine of the Portugals, in fight: but they lost their eldest brother, then entring with many good words into the towne of Marocco, they vsydson the king, and *Hamer Xerif* called himself king of Marocco in his place, and seised vpon the realme.

In the meane time, the Arabians of Ducale and Xarque came to armes against them of Garbie, either partie affirming himselfe of the *Xerif*es fauour: but they seeing many flaine

C of either side, turned their forces against these two enemies, and inricht themselves with their spoyles. They had before sent vnto the king of Fez, the fifte part of all their boote; but after this victorie, making little account of it, they onely gav him six horses, and six weake camells; whereat the king being incensed, he sent to demand of them the fifte part of their spoyles, and the tribute which the king of Marocco payed him, threatening, if they refused it, to make warre against them. But in the meane time, this king dying, *Hamer* his sonne, who had beeene disciple to the younger *Xerif*, was not only pacified, but also confirmed *Hamer Xerif* in the imperial dignitie of the realme of Marocco, so as he made some acknowledgement to the kings of Fez, as to certaine princes. But on the other side, the *Xerif*es (whole power and reputation increased daily) wheras the time to pay the tribute was come, sent the king word, That being lawfull successeours to *Mahomet*, they D were not bound to give him any tribute, and that they had more right to Africke than he: That if he would have them for friends, they would remaine so, but if he fought to disert them from the warre against the Christians, they neither wanted courage, nor power to defend themselves.

The king incensed at this answere, proclaimed warre presently against them, and went in person to besiege Marocco: but he was forced at the first to dislodg, and to raise the siege; then returning with eighteene thousand horse, among which were two thousand harquebusiers & crossbowes, he was defeated by the *Xerif*, at the passage of a riuer, they hauing but seuen thousand horse, and one hundred and twentie harquebusiers.

E By the meanes of this victorie, the *Xerif* exacted tribute of this countrey, and passing Mount Atlas, they tooke Taflet a towne of importance, and partly by loue, and partly by force, they brought vnder their obedience divers people of Numidia, and of the mountaines. In the yeare 1536, the young *Xerif*, who callid himself king of Suz, hauing louied a mighty armie, and drawne many canons to field, whereof part he tooke from the king of Fez, and part were made by Christian Renegados, went to the enterprize of Cape d'Aguero, a place of great importance, held then by the Portugals, who had fortifyed it much, first at the charge of *Lope Segure*, and afterwards (finding the commeditie of the situaition) by *Emmanuel* king of Portugal, the which he assiuled vnlawfully. In the end, fire falling in their munition of warre within the towne, and the souldiers who defended it, being amazd F with this accident, the *Xerif* entered, and tooke most of them that were in garrison. With this victorie, all Mount Atlas, the realme of Marocco, and the Arabians who had joyned with the Portugals, yielded obedience to the *Xerif*; by reason wherof, John the thrid king of Portugal, seeing that the charge did much exceed the profit, willingly abandoned the townes of Safin, Azamor, Arzilia, and Alcazar, which he held vpon the coast of Barbarie.

D d d d iii

These

These prosperities were the cause of a great dissencion betwixt the two brethren, and A the event was, that the younger having obtained the victorie in two batailes against his elder, and taken him prisoner, he confined him to Tafslit : then turning his forces against the king of Fez, having taken him once, and set him at libertie, he had him the second time in his power, (for that he had broken his word) and at the same instant he made himself master of his Estate, and in the end he put him with his children to death. After this manner this empire came into the hands of them of this familie, who command after this day, but with so many diuisions and changes of fortune; as it is strange they are not tyred with such combusions, or ruined with so many changes. Let vs now see how these realnes are governed.

B First, they know not what it is to doe justice in the countrie of Hee, and especially in the mountaines, and the gentlemen can hardly keepe any order in the townes. In the countrie of Suz, the inhabitants of the towne of Teddy liued in former times at libertie, and they governed themselves after the manner of a Commonweale; but now the Emperour of Marocco hath his Chauncerie there. We must obserue, that in the mountaines of the prouince of Marocco, and in the countrie of Guzule, the inhabitants doe seldome yeeld obedience frely vnto their prince, and so in like manner in many other plages:

XXVI. The king hath his Councell in Marocco, and a chamber of justice, and in all the prouinces and good townes he hath gouernours, who are intrusted as hath bene said. And for C that the discourse of the gouernement of the rest is of small moment, I will come vnto that of Fez, to the traine the king had, and to all that hath bene obserued most remarkable, the which will shew the order they hold in these countries, and also in this princes Court.

Among all the lords of Africke, they find not that euer any one was created king or prince by the election of the people; and by the law of Mahomet, no temporal lord can terme himselfe lawful, but their high priests: But since the autorite of their high priests decayed, all the leaders of people which liued in desarts, began to come into the inhabited countries, and by force of armes made duiers lords, against the law of Mahomet, and D against their Bisshops, as it happened in the East, whereas the Turkes, Tartarians, and others, comming from the same countries, seised vpon their lands that were the weaker. Thus the familie of Lontuna and Marin raigned in Africke. It is true, that they of Lontuna came to succour the people of the West. Wherefore, for this cause, they maked no lords by succession, nor by the election of the people, nor of great men, nor by the Generall of the armes; but euerie prince before his death makes the greatest men of his court to promise, that after his decease they will create his sonne or brother for their head: yet many times they breake their oath, for that most commonly they chuse him whom they most affect, for their lord. After this maner, they did most commonly create the

XXVII. king of Fez, who presenty made one of the chiefe men of his realme his great Councillor, who presenty made one of the chiefe men of his realme his great Councillor, affigging vnto him a third of the reuenues of his realme. After which, he did chuse E a Secretarie, who supplied the place of Treasurer, and Lord Steward of his household. He made capaines of the cauallerie, which were ordained for the guard of the realme, and these remained most commonly in field. He appointed a gouernour in every towne, which enjoyed the reuenues of the towne, and was bound to enterteine a certaine number of horses, which should be ready at need, and whensoeuer he should leue an armie. He ordained also certaine Commissaries ouer the people that liued in the mountaines, and for the Arabians that were his subjects. These Commissaries did administer justice, according to the diuersities of the lawes of those people. They had also charge to exact the rents, and to keepe an account of the ordinarye and extraordinarie payments. Then they made certaine Barons, which in their language they call by a word which signifies F as much as Gardians, euerie one of which had a cattle, or one or two vilages, from the which they drew a certaine revenue to liue, and to maintaine their degrees, and to be able to accompagne the king in his armies. He also entertained light horfemen at his charge, whensoever the king kept the field; but in time of peace, he gaue them corne, butter, and

A and flesh to salt for the whole yere, but little siluer. It is true that he gaue them a garment every yere; and these had no care of their horses, neither within the towne, nor without, for that the king did furnish them with all things; and all the grommets of his stables were Christian slaves, who carried great yrons about their legges: but wheras the armie marched they were mounted vpon the cammells which carried the baggage. He had another Commissarie ouer the cammells, who diuided the fields to them that fed them, & made provision of such cammells as the king shoud need: and every cammell keeper held two readie to lade when they shoud be commanded.

He had also a puruictour whose charge was to furnish, keepe, and distribuite the victuals, as well for the king, as for his armie: and he had ten or twelve great pavillions, where he kept the said victuals, imploying cammells continually to haue new brought, leial the armie shoud want. Vnder him were the officers of the kitchin. Then there was a maister of the stable, who had charge of all the kings horses, mules, and cammells, and the puruictour did furnish him with all things necessarie. Moreouer there was a Commissarie for corne, whose charge was to see barley and other necessarie things brought for the feeding of the said cattell: and this Commissarie had clerkes to write what corne was distributed, and to give an account to the lord Steward. There was also a Capitaine of fiftie horse, who were as postes, and they made the imposition by commandement from the Secrerarie, in the kings name. They had another Capitaine, who was the chiefe of a secret guard, and he had autorite to command in the kings name, the Officers which made executions and confiscacons. He had power to take the greatest persons of the realme, and put them into prison, and to vse the rigour of justice, if the king commanded him.

The king had neare vnto his person a Chauncellour, who kept his seales, and wrat such letters as were needfull, and sealed them. He had a great number of footmen, which had a Capitaine, who received them, put them away, and gaue them wages according to their sufficiencies: and wheras the king gaue audience, this capitaine was alwaies present. He had also a Capitaine of the baggage, whose office was to see the tents carried, whereas the kings light horfemen lodged: and you must understand that the kings tents were carried vpon mules, and those of the soldiery by cammells. He had a troupe of men which carried the standards fouldred vp, but there was one who marcht alwaies before the armie with an enigne displayed. All these did serue as guides, and knew the waies and passages of woods and riuers. He had a great number of drummers, who had drummes of copper, made like a great platter, broad aboue, and narrow beneath, couered with skins, and they carried them vpon their horses with packe faddles; but they had right against their drumme a certayne counterfeate, for that it is very weightie: these horses are the best and swiftest that can be found, for that it is a great dishonour among them to loose a drumme: and these drummes make so great a noise, as they are heard faire off, being beaten with the sinewes of a bull. The king did not enterteine his trumpeters at his owne charge, but they of Fez were bound to defray a certayne number, and these were as well emploied when the king did eat, as in his armies.

If had a Maister of the ceremonys, who was alwaies at the kings feet wheras he calld a Councell, or gaue audience, appointing places, and making them speake one after another according to their ranks and dignities. The kings house was full of women slaves Negros, who serued in the queenes chamber: and there were also some Christian slaves, which for the most part were Spaniards and Portugals: and all these women were vnder the guard of certayne eunuches that were Negro slaves.

Wheras the king would go to any place, the Maister of the ceremonys did first adverteise the posts and messengers, and these made it knowne to the kings knyfmen, to the capitanes, guards, and other horfemen, all which came vnto a place without the palace, F and into the streets were adioining. Wheras the king came out of his palace, the said posts appointed after what maner they shoud march. The ensigne bearers went first, then followed the drummes, and after them the Maister of the querie or stable, with his officers and housshold: then came the puruictour with his people, the guards, maister of the cere-

ceremonies, the kings secretaries, the treasurer, judge, and capaine of the armie: the A king marcht after them with his great counsellor, and some prince; and there were also some officers who marcht before the king, whereof one carried his sword, another his target, and the third his bow. His footmen went about him, whereof one carried his partulian, and another the couer of his saddle, with a horse collar, and whenas the king did light, they couered his saddle, and put the collar ouer the horse bridle to hold him thereby. The king was followed by him who is the Capaine of his foot men, then by the eunuchs, his household, light horsemen, and in the endby the croffe-bow men and haghebuziers.

Whenas the king kept the field, they did first of all set vp a great tent in the middest B of the armie: for him, the which was made like the walls of some Castle with battlements, (such as I haue seene some great noblemen haue in strangers armies) and square of every side. This tent had four gares, and either of them had a guard the which were eunuches. About his tent were the lodgings of his officers, and of such couriers as he favoured most, and about them tents for his guards, the which are made of goats skinns like vnto them of the Arabians. Almost in the middest was the kings larden, kitchin, and butterie, and neare vnto it were the pavillions where the light horsemen lodged; all which did commonly eat in the kings butterie. Neare vnto it were the stables, the which were certaine places couered for horses, and without it were the muletors for the kings baggage, and there were also shops for butchers. The merchants and tradell C men which came vnto the armie, lodged by the muletors; so as the whole camp was as it were a towne, for that the guards tents did serue in stead of walles, for that they were so ioined one vnto another, as they could not enter into their lodgings but by certaine paßages: and they kept good guard by night about the kings tent; yet these guards were but base persons, and they were men which never carried armes. There were some in like manner about the stables; but by reason of the idlenesse and basenesse of these guards, they did not only steale away the horses, but they also found some of their enemies come into the tent where the king was to kill him. The king was in a manner all the year in field, as well to defend his realme, as to maintaine the Arabians his subiects in peace. We haue spoken sufficiently of the king Fez, and of his court; let vs D now see how other things were governed.

First of all in Fez, there were customes imposed, for that cloth was sold as it were at an outric, and they that had the charge, did first carrie it vnto the customers to seale, then they went and cried it among the merchants; and there were about sixtiecriers of this kind.

The Apothecaries had a quarter which was shut vp of both sydes with two very faire gates, and they entertained guards at their owne proper costs and charges, who went about in the night with lanthornes, dogges, and armes. There were people which made the measures of corne, which the Councill added, taking a double of every one. Within the towne there are onely certaine pettie Officers and Magistrats, whose charge E is to doe justisfie to every man. There was a Gouvernor both for civile and criminal causes, a Judge which tooke knowledge of that which concerned the lawes of the booke of *Mahomet*, and another Judge, who was as it were Lieutenant to the first, and decided matters which did belong to mariage: he had autorite to examine witenesses, and did justice to all men. There was an Aduocate, with whom they did consult touching the law, and before whom they did appeal from the Judges sentences, either when they had beene deceived, or when they had given sentence vpon the au thorities of some Judge that was not so excellent. The Gouvernor did draw great summes from condemnations, and in a manner all their criminall punishment was whipping in F the Gouvernours presence, and they gave one hundred or two hundred stripes. After this the Executioner put a chaine about the offendours necke, and led him in that manner throughout the towne, alnakend except his priuie parts, publishing the fact which he had committed, and many times they led many thus chained together. The Gouvernor had a duckat and a halfe of every offendour, as also of all those which entred into the prison: he had

A had also something giuen him by certayne merchants and artizans appointed to that end. The Judges of the canon law, or of the law of *Mahomet*, had no wages, for that it was defended by his law to give any thing vnto a Judge: but they liued of other fees or recompences, as of lectures, or the Priesthood of some Mosquee. Their Proctors and Advocats were for the most part full of ignorance. The Judges had a certayne place where as they did imprimon debtors, and others, for matters of small importance. There were foure capaines of the watch within the towne, who went vp and downe two houres when night was come, and they had no wages, but some small matter from them they tooke, the which was taken out of the fine wherin they were condemned: but either of them might keape a Tauerne, and be a bauld. The Gouvernor of the towne had neither Judge nor Register, but gaue sentence according to his will and pleasure. There was but one man that did farme the customes and imposts, who payed euerie day vnto the kings chamber thirtie duckats, and he had guards and scribes at euerie gate, whereas matters of small price payed their duties; and the rest were conducted by one of the guard to the Custome-house, and there was certayne money appointed for the scribes and guards, according to the quantitie of the things which entred: sometimes these guards went out of the towne to meet with the Muliitors, lefft they should hide someting; which if they did, they afterwards payed double custome, and they commonly paid two duckats in the hundred: yet they payed not any thing for the corne, wood, oxen, and C fowle, that were brought in, and they had not bene accustomed to pay any thing at the gate for sheepe, but onely in the butcherie.

The Gouvernor, who was chife of the Confulls, had commonly twelue Sargeants, and went often on horsebacke about the towne, to view the bread, and to trie the butchers weights, and to see what they sold. He caused the bread to be weighed, and if he found it not just, he pulled it in peices, and gave him that stod to sell it many blowes vpon his necke with his fist, yea sometime he caused him to be whipt, if he found it too light.

The king hath giuen this office for these hundred yeares to gentlemen which haue de maunded it: but in former times they gaue it only to learned men who were much effect med for their wisdome. There were many places whereas the Gouvernor was accustomed to giue audience, and to doe justice and equitie. There is so great a prifon in Fez, as it is able to containe three thousand persons, if not above; and there is not any one privat, for that it is not the manner of Fez to put any prisoner a part, or into a close prifon. This is all that I haue learned touching the realmes of Fez and Marocco; and concerning that which I haue said was practised in Fez, it is most certaine that the Emperour of Marocco doth at this day in a manner keepe the same orders, as well in his Court, as elsewhere.

¶ The Religion.

E A LI the inhabitants of these realmes are Mahometans, except the slaves, of whom we have made mention in the end of this discouerfe. But there are many feets in the law of *Mahomet*, which haue their heads and doctours to defend them: for there are many which haue commented vpon the Alcaron, and doe not directly allow of that which it hath precribed, but proced farther, and contradict it in many things.

Among others, there is one who began some eightie years after *Mahomet*, and the first and most famous Author was called *Elhassan Abihasen* of the towne of Bagdad, who gaue certaine precepts to his disciples, but left nothing in writing. A hundred yeares after, there was another, a sufficient man in that matter, called *Elhassan Ibn Ejed*, of the towne of Bagdad, who wrt a godlye worke generall to all his disciples. Afterwards F this feft was condemned by the Bishops of their law, and all those that shold obserue the rules of this doctor, and maintaine his Maximes, were declared hereticks in the law of *Mahomet*. The same feft was reuiued some eightie years after by another sufficient man, who was followed by many discipiles, and preacht his doctrine publickly, so as all Lawyers

A Lawyers and high Priests condemned him to death, with all his disciples, and concluded to have all their heads cut off. The which the doctor understanding, he presently wrote a letter to their high Priests, intreating them to doe him so much fauour as to suffer him to dispute with their Lawyers, offering to die if they did vanquish him, and requiring if he did shew his doctrine to be better than theirs, that so many poore innocents might not perish vpon a false slander. The high Priests found his request just, and graunted his de-
mand. This learned man being come to dispute, did easly confute all the Lawyers; so as the great Moysi weeping, became of this sect, and fauoured it whilst he liued, causing Colledges to be built, and other places, for them that were of the same belief and opinion.

B This sect continued about two hundred yeares, vntill that *Malisech*, an Emperour of the Turkilh race, came out of Asia, who persecuted this sect: so as some fled to Chaire, and others into Arabia, and they remayned twentie yeares in this estate, vnto the raigne of *Ceselhab*, nephew to *Malisech*, whose Councillor called *Nidam Elmul*, a man of great spirit, who was of this sect, reuiued it againe, and did so strengthen it, as by the meanes of a verie learned man, called *Elgazzali*, who composed a great volume, divided into seuen Bookes, reconciled the Lawyers with these Sectaries, in such sort, as the Lawyers had the title of Doctors, and preferuers of the law of the Prophet; and these were called Re-formers of the same law.

C This vision continued vntill that Bagadet was rhined by the Tartarians, which happened the 656 yeare of the Egyra or Era of *Mahomet*: but this diuisioun did not in any sort hurt it, for that Africke and Asia were full of people which followed this doctrine. At that time, they admitted none into this sect, but men learned in all the sciences, but especially which vnderstood the law well, that they might defend it against the aduerse partie. But for some hundreds of yeares, the ignorant haue sought to enter, saying, that there was not any need of learning, seeing the holie spirite giues knowledge of the truth to them that haue pure and cleane hearts; to proue the which, they produce certayne weake reasons. Whereupon, leaving as wel the superfluous as necessarie commandements of the order, they only obserue the same thing that the Legisls, touching commandes; but otherwise they take all the pleasures which they thinke are allowed in their sect, for they make many feasts, they daunce often, and sing many amorous songs. Sometimes there are some among them who tearing their garments according to the subiect of the verses which they sing, and according to their owne fantasies, say, that they are inflamed with the fire of diuine loue, wheras in truth they are full gorged with meat; for that entier one of them eat more meat that would suffice three men: or else they poure forth these cries mixt with teares, for the loue they bearre to certayne young men which haue no beards; for many times it falls out that some gentleman invites one of the chiefe of these maisters, with his discipiles, to his mariage, who say prayers, and sing diuine songs in the beginning of the feast; but in the end, the eldest will begin to tear his garments; and if it happens of any of them falls in dauncing, hausing made good cheare, he is presently taken vp by one of his young discipiles, whom he kisteth often lasciuiously, whilst he is doing this office.

Wherfore at Fez they say in a common proverbe of this vice: That it is the feast of Pilgrims, meaning thereby, that after the banquet entier one of these children becomes spouse to his maister, and they whom they call Pilgrims may not marrie.

Amidst these sects, there are some orders which the doctors of both opinions hold for heretics, for that they not only differ from the rest in law, but also in faith.

There are some which hold for certaine that man may purchase to himselfe a diuine and Angellicall nature, by the meanes of his good workes, feasts, and abstiuence; for that they say fasting cleareth the heart and vnderstanding of man, so as he cannot sinne, al- though he had a will: but he must first passe fiftie degrees of discipline; and although he sinnethe before he hath past the fiftieth degree, yet God imputes no more any sinne vnto him. Without doubt they vse strange abstinence in the beginning, but afterwards they take all the delights in the world.

These

A There is another strict rule made by a learned and eloquent man called *Efflward* of Schraward a town in Corafan. There is another author called *Aben Fard*, who put all his doctrine into goodly verites, the which notwithstanding are full of allegories, and it seems they treat of nothing but loue. For this cause one called *Effargam* commented vpon his worke, and made a rule, and the degrees they are to passe. He was so good a Poet, as they of this sect sing no other verites in their feasts, for that no man for these four hundred years hath written so well. These people hold an opionion that the Planets, Firmament, Element, and all the Stars make one God, and that no faith nor law can erre, for that all men think in their soules, and hold for certain that they worship him which desires to be worshipped; and they beleue that the knowledge of God is contained in a man called Elcorb, chosen and partake of God, and like vnto God touching knowledge.

There are fortie other men among them which are called Elauter, that is to say, the Stockes, for that they are of the basest degree, and of the least knowledge. When the Elcorb dies, they create another out of the number of the fortie, and he is chosen by lot out of seuentie. There are also other 765, out of which number they take one to put among the seuentie, wheras any one of that troupe dies. Their law commandeth that they go vnowner throughout the world either like fooles, or great sinners, or the most basest men vpon the earth. It is the onely reason why many men wander about Africke all naked, shewing their priue parts; and they are so dissolute and impudent, as they sometimes **C** have the companie of women publickly, and in the open market place like bruit beasts, and yet they are held of the vulgar for holie men.

We must now see who first brought the impietie of *Mahomet* into Barbarie. This wicked and cursed doctrine entred into Aegypt in the yeare 637, by the means of the conqueft of *Omar*: and a captaine to *Odmar* past first into Africke, in the yeare 650, with eightie thousand men, and defeated *Gregorie Patriarch*. They chased the Romans for ever out of Africke, and the troupes of *Abismacu*, and of *Leo* the Emperour, in the yeare 699, and made themseleves absolute Maisters of Barbarie. But the Arabians increased this mischiefe, first by their armes, and whereas armes could not come and preuaile, they haue advanced it by preaching and traffike.

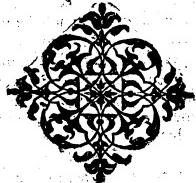
D The heresie of *Arrua*, with which the Vandales and Gothes inhabiting Africke were infected, did much fauour their enterprise. To make their designe easie, they brought in the Arabian language and letters: they built vniuersities and colledges, and added great revenues to the stately buildings, which they made to that end at Marocco and Fez. But there is nothing that hath more advanced the sect of *Mahomet* than the victories of the Miramamolins of Africke, since which time this infection hath continued.

There are Iewes also in this Empire, who haue greatly multiplied in Spaine, past by little and litle into Africke, especially goldsmiths; for this art is forbidden them by the law of *Mahomet*, and practised much by the Iewes, as well as divers others, especially that of smiths, as we see in the mountaine of Seffaua, in the prouince of Marocco. They say, that Ediuet, a place in the realme of Marocco, was inhabited by the Iewes of the race of *David*, (as they affirme) who by little and litle are become Mahometans. The Iewes encreased afterwards in Africke, wheras *Ferdinard* king of Spaine, surnamed the Catolike, and *Emanuell* king of Portugal, chafed them out of their realmes, whereof many past into the countrey of Fez and Marocco, and brought the arts and trades of Europe, which before were unknowne to these Barbarians. At this day the streets are full of them at Belis, Tessa, Elmedina, Tessa, and Segemella.

As for the Christians which are in realmes of Fez & Marocco, (excepting such as live in places held by the Portugals) there are few but slaves, and their number is very great, yea greater than can be imagined. Their estate is worthy of compassion & pittie, not only for **F** the miserie wherein they spend their liues, but also for the danger of their soules, which are daily in hazard to be lost. They spend their daies in perculall roote, and are without rest the greatest part of the night, enduring many blowes, and bearing insupportable burdens. To conclude, they endure more paine among these Barbarians, than beasts doe among vs: they lade them with chaines of yron: they beat them with chaines of oxen hardened,

hardened, and with hoopes, and they bast them with scalding oyle, and with lard. But if A
the paines of the bodie be great, that of the mind is not leesse, for besidest that these mifer-
able creatures haue not any one to preach the word of God vnto them, or to affit them
with the sacraments to liue well, and to die Christia[n]like; it cannot be imagined nor ex-
preſt how many temptations they endure in regard of theſe faith. They haue two ſ�imal con-
folations among ſo many miſeries, whereof the one is of Prieſts which are brought into
flauerie with them; for that theſe doe ſometimes administer the ſacraments vnto them,
and ſometimes preach the word of God as well as they can; by reaſon whereof they are
much honoured, and reſpected by the reſt: the other conforimation comes from religiouſ
men, who imploymēt themſelues for their deliuerie. Wherin Spaine deſerves very great com-
mendations, for that there are two orders of religiouſ men, who haue for their exercise
the redēcning of thoſe miſerable wretches: one of theſe orders is commonly called de
la Merced, which is in Arragon: the other, which is much greater hath the name of the
redēcning of captiuiſ. Theſe two orders gather together yearly ſummes of mo-
ney, with the which they free a great number of ſlaves. They ſend men to Fez, Marocco,
and Alger, who managis this buſineſſe with great diligēce and fidelitie, and they firſt re-
deeme all the religiouſ men and priests, then the younger ſort, beginning with the king
of Spaines ſubiects, and afterwards with the reſt. There is alwaies a religiouſ man at Fez,
who informs himſelfe of the qualitie and neceſſitie of ſlaves, to prepare a way for their
deliuerie the yeare following. But Spaine hath a greater intereſt therein than any other
country, for that moſt of them that are ſlaves in this Empire, are ſubiects to the king of
Spaine. I will conclude that the Moores of the realm of Fez and Marocco differ in many
points from the Turkes, touching the ſal[e] law and religion of Mahomet, and among
other things they ſubiect themſelues to the Calife of Bagadet, leauing him of the great
Caire, to whom the Turkes yeld obedience.

A DIS-



A DISCOVRSE OF THE ESTATE OF THE KNIGHTS OF M A L T A.

The Contents.

- C
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by

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I.

 He knights of the order of S. John of Hierusalem, having beeene put
out of Rhodes by the Turkes, in the year of Grace 1522, vpon
Christmas eue, after that they had held this Island for the space of
212 years, came first into Candie, whereas they remained lome time; then they retired themselues, part to Venice, and part to o-
ther places of Italie. Hauing made some stay at Venice, and in
other places of Italie, they obtained leaue of the duke of Savoy, to
retire themselues to Nisse, and to make it the abode and seat of their order; and the rather,
for that the Turkes and Moores of Africke, and Barbarie, spoyled all the Christians
coasts, and assailed all the sea townes. Afterwards, they resolued to go to Saragofe in Sicile,
being a place neere vnto Greece, for that the common bruit was, That the Turke
would come and inuade Italie, especially the Island of Sicile, and the realme of Naples.
In the end, the emperour Charles the fift gaue them the Island of Malta to live in, as a place
commodious to hinder the Turkes incursions into those countries, and to crosse the suc-
cess of their enterprises. But before I ingage my selfe any farther in this discourse, you
must understand, that in former times there were three places which had this name of
Malta or Melita; whereof one was in Greece neere vnto Marathon; another in Cappa-
doccia, not farre from the riuer of Euphrates, and this whereof we now treat.

II. The Island of Malta lies distant from Sicile about sixtie miles oppit to Cape Passiro, and from Africke aboue sixtie good leagues at Sea, the which hath made many to put it
among the Islands of Europe. It hath about thirtie small leagues in circuit, and the grea-
test length is but twentie miles, and the breth twelve. It stands in the sea of Africke, ha-
uing vpon the North, Cape Passiro in Sicile; vpon the South, Africke, and the towne of
Tripoli in Barbarie; to the West, the Island of Lampadoule; and to the East, the Medi-
terranean Sea. The length extends towards Morea, and is scituated in the beginning of
the fift climat, and the eight parallel, about three and thirtie degrees from the lyne.

This Island hath many ports, but among the rest, two are capable of much shipping,
whereof one was called Marzamufetto, and the other, Marzafirocco. The ports are
made by gulfes which aduaunce into the Island, the which in the beginning are strait,
then they enlarge themselves hausing past the mouth, and make Peninsulas of some parts
of the Island, which stretching faire into the Sea, are joyned to the Island by some little
piece of ground. Moreover, it hath also the ports of S. George, Benarac, S. Paul, Anto-
negge, Mugiar, and that of Marzafal, which are not verie late. There, vpon a point of
land which extends betwixt two little gulfes, (which makes divers others lesse) the E-
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land which extends betwixt two little gulfes, (which makes divers others lesse) the E-

III. The Island of Goza is the same which some Auncients haue called Glaucon, and o-
thers, as Strabo, Gaudos. Her port lies betwixt the West and South, and it is aboue
league from Malta. It hath in circuit about twentie miles: and there is a castle belong-
ing to the knights of Malta. The Turkes carried away three thousand foules out of this
Island, in the year of Christ 1551.

¶ The

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¶ The Qualties.

¶ The soile of this Island is in a maner all stonie, but the stone is soft and easie to worke, IIII.
and the ground lies three or four foot aboue the stone. Yet it beares fig trees, apple
trees, almonds, vines, and other trees, namely, palme trees: yet there are few vines: and
as for palme trees they are barren: and their wheat and wood comes from Sicile. Those
things which this Island beares are excellent, as the cotton, fruits, and flowres, especially,
roses, rime, and fennel, and certaine wild thistles the which are very good, and the in-
habitants doe also burne them for wood. They haue store of sheep, oxen, goats, asies,
mules, conies, and partridges. They also make salt in a place called the salt pits, and they
haue the best honie that can be eaten: as for their flet, it is folt, fine, and exceeding white.
They many times haue haruest twice a year, especially, of barley and cotton. They want
fresh water, as well as that which comes from heauen, as from the earth, and all that they
haue is in a manner reserved of their Winters raine: for their waters are brackish, & they
driue vp in the great heat of Sommer, which makes the inhabitants tawny, and in a maner
like in colour to the Moores of Africke. Wherfore in Winter and in Autumne all things
grow with more chearefull colour, and more readly than in Sommer.

In auncient times this Island was much esteemed for the little dogges which were
C found there, fit for ladies. It is much subject to winds, as well as to heat, as hath beene laid.
It hath this particularite, that since S. Pauls being there, there were never any serpents
seen, although there were some before, as may be gathered by the Acts of the Apo-
stles, and scorpions, which in other places are very hurtfull, and shold be as much or
rather more in this Island by reaon of the excessive heat, doe no harme to them that
handle them. And moreover they say, that God hath giuen force and vertue to in-
fencible things which haue had the happinesse to lodge the Saints, and that the stones
which were drawne out of the caue whereas S. Paul was a prisoner, are carried ouer all
Europe, and haue a great vertue against the biting of serpents, and especially against
the poison of scorpions and vipers; and these peeces of the rocke are called the grace of
D S. Paul.

¶ The manners of the Auncients.

V. ¶ Henas the Romanes conquered this Island from the Carthaginians; the Mal-
tois were esteem'd very happy, by reaon of the Commerce of diuers nations,
and the great number of arts which were practised in this Island: and they made great
account of the cotton cloth which was made at Malta; so as Cicero did never obiect vnto
Pero the excesse and daintinesse of Malta, but in regard of the garments which he
ware. And it is most certaine that the Maltois were wonderful delicate, and their women
E very nice and daintie, and giuen to voluptuousnesse. In this Island king Battus entertained
Dido, and her sister Anna: and Phalaris tyrant of Agrigentum in Sicile was a great friend
to the Maltois, and went often to visit them.

Appian Alexandrinus writes, that the Maltois being revoluted, Cesar vanquished them
by a long and tedious war, for that they held the sea, and made roads into all places, kil-
ling the little children, and exposing the rest to sale. And seeing he had such difficultie to
vanquish them, we must beleue that the Maltois were rich and powerfull, and that al-
though they had beeene subdued whenas the Romans vanquished the Charthaginiens;
yet they had gotten new courage, and finding themselves strong, rejected the Roman
seruitude.

F They worshipped the goddesse Juno, and there was a very auncient temple, whiche
all the neighbour people carred gifts of great price. They had also a temple dedicated
to Hercules, whereof the ruines are yet to be seene: and it is most certaine that they of
this Island were alwaies friends to the Sicilians.

Ecccij

¶ The

¶ The manners as this day.

VI. **T**He people of this Islande are harsh and vniciuile, and sauour something of the disposition of them of Africke : yet they are much affected to the Catholike religion, and do all their best endeavours against the Turkes for the defence of their countrey. They live very poorely, for that the Island is not fruitfull : and they haue all a particular devotion to S. Paul.

The women are faire and louely, and remaine shut vp in their lodgings, according to the ancient custome of the countrey, for that the men are exceeding fulpitious and icalous. **B** They never go without a veale, & most commonly there are many of them very deuour, for they are of a disposition to be extreme in all their actions ; so as if they give themselves to euill, there is nothing so bad but they will undertake it to satisfie their wicked desires.

The language which they of Malta vse is like unto the Africans, at the least there is little difference, and both are nothing but the Arabian corrupted, or the vulgar Arabian, which doth very much differ from that which is printed, the which they speake only about Mecca. There are many Mahometan slaves which are but rude entreated, but not equal to that which they of their countrey make the Christians to suffer that are vnder their power.

The knights who are of diuers nations haue also diuers manners, and it suffiseth to say, that they are very absolute, and that they dispise very freely of all that is within the Island, especially they that haue any authoritie, who giue themselues content when they desire it, and find no great resistance. I will say in a word, that at Shrovetide they invent a thousand honest pastimes : some make maskes, others make parties to runne at the ring, or to fight at barriers, and some make foyts, and haue men to defend them, and others to assayle them. But Lent being come, there can be nothing seene more deuout than all this companie.

Vpon Maundie Thurday, the great maister washeth the feet of many poore men, which done, they are set at a table, and are serued with eightene dishes of feuerl meats, D not accounting the last, which is of a certayne quantite of peeces of siluer or gold which he giues them, so as they haue more than they can spend in the whole yeare : having serued these poore with his owne hand, the knights of the order hauing brought the seruice, he goes to visite the hospital, and carries the sicke meat himselfe, being all serued in vessell of siluer.

¶ The Riches.

VII. **I**f this Island makes any benefit of her cotton and suchlike things, it is disbursed in that which they haue brought from forraigne countreys. Yet the great Maister who enioies the revenues of this Island makes ten thousand duckats yericly, & to the end he may shew himselfe more liberall unto all men, they giue unto him certayne thousands of crownes out of the treasure of the order, and besides, he hath a good Commandarie in every nation, which is of great revenue. Moreover if the Knights get any thing from the enemy, he hath alwaies the tenth part of the bootie ; and it is well knowne their prises are very great every yere.

As for the order it is exceeding rich, considering the good Commundaories they hold in Christendome : and without doubt, the treasure of the order growes great, both by the revenues, and also by the spoiles which the Knights make in their incursions. And seeing they are to maintaine war continually, it is convenient they should enjoy goodly F reueaues, wherewithal they doe come unto them by the bountie of princes : and therefore every yeare, all the Baillifes, Priors, and Commundaunders are bound to give in a certificate of their goods and reueaues to the prouinciall Chapter, and they pay the charges whereunto they are bound to the publicke treasure of the religion, according to the value of

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of

¶ The Forces.

A Of the commandarie, for the which there is a knight deputed by the order to be Receiutor, to whom those duties are payed euerie yeare at the feast of S. John Baptist. You must vnderstand, that no man is received to the profession of this order, but he must p̄y a dutie, which they call the passage of the publique treasure, which amounts to the value of aboue one hundred and fiftie crownes for knights, and a hundred for those that are called brothers seruants, and if after his passage, he hath not giuen them, he that receives them for the order, must make them good, notwithstanding any dispensation, and whereas any one hath satisfied this dutie, they cannot denie him his right of antiquite. The goods of knights dying, come also to the publique treasure, vnlcſe they haue any gold B or siluer vessell which were proper to the seruice of the Church ; for those things are left unto the Church, according to the ordinance of *Dodat de Gozon*. But wheras the officers which follow the great maister, as the Seneschall, Chafelain, & other knights which serue him, die, their goods go not to the publique treasure, but they come to the great maister.

VII.

C **T**he Island of Malta hath all the approaches so well fortifid, as it is not onely a difficult thing, but in a manner impossible to make any decent, or being landed, to aduaunce or gaine any thing. But I esteem more than all these forte, the valour of the knights which liue there, and their ordinary resolution, as also, of the brothers seruants, and of the loulders which remaine there, the which in truth is such, as their small number is able to defeat a great armie, the which they shewed sufficiently whenas they slew so great a number of Turkes before the castle of S. Elme, they being but a handfull. Finally, they are so faire from being assaied in their Island, as contrariwise, they make daily incursions into Greece, towards Rhodes and Barbarie, yea many times they go neare to Constantinople. They haue commonly many galleys, either of which is able to containe five hundred souldiers, and sixtene good pieces of ordnance wherewithal they furnish them ; so as they want no munition of warre. To conclude, they haue made themselves so fearefull, as for a long time they haue suffered them to enjoy their Island with peace.

¶ The Gouvernement.

There are three rankes of them which make profession of this order ; the first, is of knights, which must be of a noble extraction ; the second, of priests ; and the third, are called brothers seruants. After this, the priests which weare the croſſe, are diuided into two ; the one are called Conuentualls ; and the other, of the obedience. And as for the brothers seruants, there are seruants of armes, and seruants of office, whereof the last cannot attaine to the degree of honour of armes, like unto the first ; for the brothers seruants at armes make the lame profession that the knights doe, taking the same oath, and there is no difference betwixt them and knights, but in regard of their gentrie, for that being no gentleman, they are not admitted to the great croſſe, to be Grand Priors, Baillifes, or to haue any other great charge in the order. They haue commundaories, and may be made Gouvernours of places belonging to their religion, and called to the managing of money, and to the visitation of places belonging to the order ; whereas the other seruants cannot be received into the order of knighthood, no more than the priests, be they conuentuall, or of obediſce. The ordinances of the reception are those which follow :

By the ordinances of *Hugh Revel* the great maister, no bastards might be received into this order, without the consent of a general Chapter, or that he be descended from some great familie : And moreover, among the lawfull and noble, no man issud from a Jew, a Marran, or a Mahometan, were he the sonne of a prince, is to be admitted into this compaie. If he that would enter into this order hath formerly made profession of any other, by the ordinances he may not be received : yet this hath not beene alwayes obſerved,

Ecclij

obſerved,

Absorued, for the Chanoins of the holie sepulchre have been joynd to this order by the Pope's authoritie, although they had made profession vnder another than the great maister. Moreover, a man that is much indebted, or maried, may not be admitted,

In like manner, they may not receive a man that hath committed a murther, or any infamous crime. It is not lawfull to give the habit to any one that is not eightene yeares old : yet the great maister may chuse eight children of what nation soever, and make them knights, so as they be gentlemen ; if they be otherwise, he may make them brothers seruants, to excuse them in armes, and dispence with them for all seruices, but they must be at the leaste thirtene years old, and they cannot take from them their right of antiquity, or heretoke of commanderies. He that will be admitted into this order, must be

Brought awell composed of his members, and fit for labour, and before he enters, he must prove that he is a gentleman by name and armes, and that he is of the language and Priuynge whose Auberge or companie he desirous to make his entrie. Auberge signifies as much as a house or lodging, and it is a place whereas euerie nation assemblies at Malta, to eat there, and consult of the affaires of the house. Hauing made his proothes before them that are deputed by the Grand Prior, and by the assemblie of the prouince, into whose language he enters, he is then solemnly admitted, but as for the habit, he must receive it by the sole authoritie of the great maister. The habit of the knights must be a blacke cloake, and a white croffe, according to the auncient statute of the great maister *l'ordre du Pay* ; yet he adds, that according to the time and place they are dispenced **C** without touching the colour ; so as the croffe be according to the order, but this is to be vnderstood of religious men that beare armes, and not of others. He that will be received aproued to fight into this religion, must first of all confess himselfe, then with a long singular robe, without a girdle, prefent himselfe vpon both his knees before the Altar, holding a burning taper in his hand, where he must hear Mass, and receive the Sacrament. Then being presented before the brother that is to receive him, with this reuerence, he humbly intreats him that he will be pleased to admit him into the companie of the brethren of the holie religion of the Hospital of Hierusalem. They then make a discourse unto him of that which he is to doe being received, and having demanded of him, If he hath a will to accomplish all these things ? he answreth, yes ; then he that receiuers **D** him, passeth on, and inquires, If he hath made any other vow ? if he hath promised mariage to any one ? or if he be in seruitude to any one ? for if he be toucht with any of these things, they reject him : but if he be free, that he receiuers him, opens the Mass booke, making him to make these words following : I vow and promise to God, to the blessed Virgin Mary, and to S. John Baptiste, that with the grace and succours of God, I shall be alwaies obedient to the superiours which God and the religion shall give me, and that hereafter I will live chastly, and not enjoy any thing proper to my selfe. After which, he is to present him selfe in the Mass booke, and taking it, carries it to the Altar, which he kissteth, then he takes vp the booke againe, and bringit in ligne of obedience to him that **E** intreated him, wherat the blacke cloake, therby the white croffe to him that is profest, asking him if he doth or not believe that it is the signe of the croffe whereon our Sauour Jesus Christ was fastened for our sakes.

The coniunction, and kisteth the Croffe, then he that receiuers him takes the cloake, and setteth the croffe upon his brest on the left side, and kissing it, saith vnto him : Receue this signe in the name of the Holie Triuicte, of the blessed virgin Marie mother of God, and of S. John Baptiste for the increase of thyne faith, defensce of the Christian name, and fruice of the people. And where he can leye upon this side, to the end thou maist loue it with all thy heart, and that with the right hand thou maist defend it, and having defended it, preserue it whole, for fighting against the enimies of Iesu Christ, thou flyest away, and doest no wrong to the croffe, and his helpe sende, whom shall be justly deprived of this sacred habite, and as a tokene of punishment, fled from his companie. After this, he ties the string of the cloake living, Ressing the yoke of our Sauour, which is sweet and light, and other cloake living. Ressing the yoke of our Sauour. This done, he kisteth him, and so doe all the other brethren, which dist, and they say many prayers, as it is contained in the booke of their

Atheir statutes, by the which it is decreed, that if any one is received against the forme prescribed, if he be a knight he shall be a brother seruant, if a seruant at armes, he shal be of office, and if he be a chaplain, he shall be a brother of obedience, and never be able to hold commanderie, or to attaine to any dignitie of the order, or to the managing of the goods of the religion. As for Priests and Chaplains, no man is received before he hath first serued a whole yeaire, to the end they may know his life and sufficiencie, during which time he is fed at the charge of the treasure of the order. It is not lawfull for the knights to receive of their owne authoritie any other brother than the Chaplains, when there is want in their Churches or Chappells, and also of seruants of office for the seruice **B** of their Commanderies, and thereto must be approued and confirmed by the Provinciall Chapter, to whom they must be represented, with the assignation which they giue them for their liuing and apparell.

There are also fellowes of the same order which do not vow the same things that the brethren do, but they only promise to loue the order, and that which depends thereon, and to defend the good of the religion with all their power, and to discouer vnto the superiours such as shall annoy it or betray it, as much as in them lieth. These contribute to the order according to their devotion, as companions do in a brotherhood, to participate of that which shall be giuen. And yet it is not lawfull for any Priors, Chatelains, Baillies, or any other Commanders and Knights to receive any of these companions **C** that are vowed to the order, without the commandement of the great Maister : and if any doth it, he shall be deprived of his habite, and they that are received shall not be enrolled among the other associats, nor enioy the priuiledges which they doe commonly enioy. These associates do not carrie a whole croffe, as all they doe that make profession, but only three branches, as we see in the habit of the religious of S. Anthoine, whereto the upper part of the croffe is taken away : and if they do otherwise, they shall not enioy their priuiledge.

As for the depriuation of the habit, it is made after this manner. The great Maister or his Lieutenant enquires casfully of the crime wherof any one is accused, and having drawne the proothe, and feene that he must proceed to extremities, he frames a complaint **D** before the assemblie, which come thither at the sound of a bell, and propounds the crime in the presence of the offendour, who is brought thither by the chiefe Vther. The complaint being propounded, the great Maister being present in the Councell, gives charge to the baillies to haue an Elgard (for so they call the judgements giuen in this order) against the offendour, and to proceed according to God and reason, and according to the commendable and auncient customes of the religion.

After this, the great Maister appoints a chiefe of the Elgard, and an vpright man which is his Attorney Generall, to plead the cause before him that hath the Elgard deliuere vnto him, and the prisoner hath power to aunswere and to defend himselfe, and then he must either confess or denie the crime : if he confesseth it, he presently demands grace, and then the Elgard or Judge makes his report to the great Maister and the Assemblie, **E** and demands grace three times for the offendour : if the great Maister will not insist vpon the rigour of their lawes, they proceed no farther, but if he continues to demand justice, then the Elgard retires himselfe into a place a part to consult againe of the matter, and to execute that which is contained in their statutes.

But if the offendour denies the fact, they come to witneses, proothes, and informations, so as being convicted, either by his own mouth, or by proothes, he is condemned in Court to loole the habit. This done, they send for the Attourney Generall, to whom they declare what they haue decreed, and he exhorteth the offendour to follow the Elgard, who goes before the great Maister, and the assemblie, wheras the accused comes full of teares, beseeching them to do him grace, and the Elgard in like manner entreathes the great Maister, and all the Knights that assent. If they will not encline to mercie, but insist to haue the sentence pronounced, after they haue thrice reiterated the commandement to the chiefe bailli of the Elgard to judge according vnto law, he pronounceth the sentencie of degradation in the presence of the offendour, and condemnes him that hath been convicted

wicked of the crime wherof he had beeene accused. The partie condemned, to purchase A *Joint grace*, and to moue them to pittie, castis himselfe vpon his knees before the great Maister, neare vnto him the Vther standes, who doth but attend his commandement, or else of his Lieutenant; and one of them speakes to the offendour after this manner: For that by thy actions thou hast made thy selfe vnworthie of the signe of the Crofle, and of our order, into the which for thy former vertues we had receiued thee; according to our statutes and ordinaunce, for a praise vnto the good, a terrour vnto the bad, and an example to all men, we deprive thee of our habit, and declare thee vnworthie of the companye of our brethren, from the which we expel thee, as a rotten, corrupted, and contageous member.

B Then the Vther attending the great Maister, takes away the offendours habit after this manner: at the first command, he doth only lay his hand vpon the offendours ~~backe~~: at the second, he vnties the string, and opens the cloake before: and at the third, he takes it quite away, faying, Vsing the autoritic which the superiour hath giuen me, Untie this knot, and take from thec the pleasing yoke of the Lord, whereof thou hast made thy selfe vnworthie. This done, according to the statur and ordinance of the great Maister, he leads the offendour to prisone, where he remaynes perpetually, being once disgraced.

C They sic in a manner the like ceremonies against one that is absent, and hath refused to appearre. It is true that they proceed not but with great deliberation and apparent professe: neither are their punishments so seuer, but if they find any one truly repentant of his faulcs they will shew him grace: so as the offendour haing beene long in prisone, and sometyme penitent, and desirous to amend his life, they pardon him, and restore him his habit with this ceremony: The great Maister or the Lieutenant causeth a bell to be rung for the assemblie, whereas the great Maister, Balises, and others being set, every man according to his ranke, the great Maister or the Lieutenant commandeth them to bring the prisoner, who is led in a secular weare by the Vther, who had degraded him of his habit, and sometimes in his bare shirt, with a halter about his necke, according to the qualite of the crime, haing his hands bound, and holding a taper burning, and in this manner the knees before the great Maister, humble beseeching him that he will be D pleased to restore him his habit, and receive him againe into the order and companie of bretheren, promising to liue an honest man, and never to doe any thing contrarie to the rule wherof he hath made profession.

E Then the great Maister auenfers him: although thy offence hath made vs to take thy habit from thee, yet vpon hope of thy amendment, we restore thy habit, pardon thy attisme, and adiuine, thee againe into the companie of our brethren; be therefore an honest man, and do so as hereafter we may haue no cause to vle the rigour of our justice with all extremitie against thee. Then the chiefe Vther puts on his cloake with the like ceremonie, as he had taken it from him; but being thus restored, he doth not enioy the libertie of his antiquite nor residence, according to a law made by the great Maister *Sangla de la Sangle*.

Wherasthey go vpon any enterprize, they are bound to make a declaration of all their goods, as if they did presently leauie them, and this: they call by a proper word dispropoying, or renouncing of that they had: They give all fealed and signed to the Prior of the Church, vpon paine to fast fortie daies, to haue the discipline of the Chapter, and to leauie the fraternitie for one yeare, the which is applied to the profit of the treasure for them that are commandours.

F The knights do not alwaies ware the great cloake of the order, the which they take whenas they make profession; but it sufficeth to haue a croffe sewed vpon their ordinarie cloches on the left side, and also on their cassocks, and coats of armes when they go vnto the warres. Wherasthere are certaine daies when they are bound to ware them, as vpon *Christmas Day* at *Evensong*, on *Christmas day* at *Masse* and *Evensong*, vpon *Saint Iohn Battiste*, the day of the Circumcision at *Masse*, and to be short, vpon all principall feasts of our *Saviour*, of the *Virgin Marie*, of *S. Iohn Baptist*, and of the blessed *Apostles*, whenas

A whens they are to communicate, and at their Chapters, and Asssemblies: and at the election of a great Maister, the Priors, Bailes and Electors must ware the great cloake, vpon paine to undergo the judgement of the fortie.

There is a commauder of the little hospitall, and a register, with two honest men, chosen to visit the sicke, and to see them furnished with all things necessarie, and then take an oath to discharge their places faithfully, and not to deliuer any thing to the sicke, but by the physitians precription. They are also to make an Inventorie yearlye of that which is in the hospitall, be it gold, siluer, or other monieables, and they signe this Inventorie, and cause the ouerfeer of the hospitall to sware, That he shall not suffer any of B them to be lost, nor employ them to any other vse but to the seruice of the sicke: Moreover, the Apothecaries shop must be visited euerie yeare, lefft the sicke and diseased be wronged with old and corrupt drugges.

There are physitians and chirurgions entertained by the order, for the bretheren, as well knighths, clerkes, as seruants, and if they die, they are interred as they ought with their habit and white croffe, and there are foure clothed in blacke, which carries them to the ground, and it is not lawfull for any other to weare a mourning weed, no not at the death of the great maister, according to the ordinance of *Claude de la Sangle*: wherein he would shew, that it was a vanite to mourne for them that were held happie, or else that the pompe of mourning robes was not fitting for them that made profession of Pouterie.

The hospitall of this order serues as a sanctuarie, so as it is not lawfull to draw out an offendour. It is true, they doe not enjoy this libertie in all cases, but they looke whether the fact deserues this freedom. If it meritis, they send the offendour out of the Island by the first ship, and he may no more returne to any place that is vnder the jurisdiction of the order. But this priuiledge doth not auale theues, nor them that spoyle the Champion countrie in the nigh, nor fierers of houset, Sodomites, robbers, conspirators, nor such as haue wilfully slaine or poysoned any man, nor the household seruants to knighths which commit any crime. They also that strike or wound any of the order, or any one of the Judges and officers shall not enjoy this priuiledge, nor they that are indebted, nor D false witneses, forgers of writings, nor Church robbers, nor they that haue committed any crime within the hospitall.

As for the receiuors and proctors of money, they must sweare in the hands of the great Maister, the Prior, or the Conuentuall Baile, that they will doe their dutys in the receipt, and they are bound euerie yeare to carrie their accounts to the prouinciall Chapter, with the names of such as haue payed, and of them that owe.

To the end the accounts may be heard, and a care had of the treasure, there is one who is called the great commauder, and two proctors chosen among the wifell of all the knighths, either of which carries a key of the treasure, and in like manner all the storehoues, be they of armes, munition, or any other thing, are vnder their guard. But the great commauder, must not go out of the Conuent, whilech he is in charge, nor yet the proctors which assit and serue him for the space of two yeares; neither may they leauie their offices all together, but when they change, they alwaies leauie one of the auncient, to the end there may be one that vnderstands the managing of the busynesse.

Moreouer, they haue a conseruator or protector of the treasure, who hath charge to distribute the mony, according to the will of the great Maister, and with the leaue of the great Commauder, and this Conseruator is but one yeare in charge, and is changed euerie yeare in the Chapter, and chosen of any tongue whatsoeuer. But they haue this obseruation, That when any one goes out of charge, they chuse not another of the same tongue within ten years.

XIII. There are also eight knighths, one of euerie tongue or nation, who are as it were auditors of accounts, and haue one day in the weeke appointed to this end. Their autoritic is to see and examine how matters are managed, and when they find any fault which requires reformation, they make report vnto the great maister, and to the ordinarie Counsell. These are two yeares in charge, and they are not to make any payment out of the common

common preside, without their assistance, to the end that so many witnesscs may pre. A
uent all affaires.

11. They give vnto the Conferuator an adjunct, chosen from among the most expert of
the order, and that best understandes matters of accounts, and he assisst at all the reccts of
the Conferuator generall, and also at the giving vp of his accounts ; and of two booke
of the reccts the Conferuator hath one, and he another, setting downe that which hath
been rececued, to the end it might be certainly knowne, and he is in charge as long as it
paleyneth the great Maister, and the ordinarie Councell.

XIII. As for the Chapter generalle of this order, the great maister appoints it, and prescribes
the daye, time when it shall be held. The day being come, and all assembled, before
they treat of any affaires, they go at the breake of day to the Church, whereas Mass is
sing by the Conuentuall Prior, after which, the great Maister, with all the Knights, and
Clergie, go in procession to the place, whereas the Chapter is held, whereas they sing
the Hymne of the Holie Ghoff. This done, the great Maister, the Baillies, Priors, and
Chapellains, having voyce in Chapter sit downe according to their ranke, and then there is a
Sermon made, which being done, they all depart that may not assit, such as the Chapelin
in he. Vpon the first day, they consider who are absent, and whether the excuses which
their Attorneys alledge, be lawfull or no : After this, the Baillies, Priors, and Chafel-
lains, whom they call Emposte, and other commanduers, carrie a purse, in which there are
five pieces of siluer in signe of purchase, and a roll about it which contains the names and
value of their Estates, and offices, and in like manner their aduice touching that which is
to be done for the publike good, and their seale being set vnto it, euerie one goes and
presenta his purse, according to his ranke to the great Maister, kissing his hand, and making
a curteysie. This done, the great Marshall of the order comes in his ranke, to present the
standard of the religion to the great Maister ; and the rolls which be presented, are read
by the Vicechaunceller with a loud voyce ; then they proceed to the election of sixtene
Capitulans, to whom they give charge to determine all matters that shall be propoun-
ded and debated in Chapter. They are chosen by the nations a part, and euerie one chuseh
eth two, who vnderstand the language, and the affaires of the nation, and whenas they
find them not sufficient of any one nation, they chuse another. There take an oath be-
fore the great maister, and the whole assembly, to judge sincerely, and not to be trans-
ported with any priuit passion, of all that shall be to the honour and profit of the order,
and of the great maister, and the rest promise to allow and confirme whatsoeuer they
shall decree. Then they enter into a priuat place, and with them the great Maisters
Proctor generall, who hath a deliberative voyce, but he cannot determine nor judge of
any thing. They decide that which concernes impositions vpon commandaries for the
subuentioun of the order, of the governement of the treasure : the reformation of man-
ners, and institution of lawes ; and finally, of all things which happen, and may concerne
the publike good. In this done, they go forth, and in the presence of all, as well Chap-
elin as others, they publish, by the mouth of the Vicechaunceller, the things which they
have determined, and then the purts are restored, as also, the scales and standard to the
Baillies, Marshall, and commanduers, wha deliuern them into the great Maisters
hands, and so the Chapter ends. Then they retorne in procession to the Church. But
you must understand, that if any one of the sixtene Capitulans finds any matter in que-
stioun that concernes his particular, he may not be present when it is decided: neither
may any man protest against them, nor appealre from their sentencse.

XV. As for the Provinciall Chapters, it belongs to the Baillies, and great Priors, to call
them yearly in their provinces, which be France, and it hath five and fortie commanda-
ries : Aquitaine hath sixtie five commandaries in that governement : Champagne,
two and fortie : S. Giles, fiftie and four : Auvergne, seuenie and seven : Toloufa, fife and F
tweue and fortie : Poictes, nineetene : Pisa, six and twentie : Venice, seuen and twentie : Lombardie,
fife and fortie : Barletie, and Capous, fife and twentie : Messina, twelve : Bis-
cay, and fortie : High Germany, seuen and twentie : Lyon and Castille, se-
uen and twentie : Chalclain of Emposte, fife and twentie : Catalogna, eight and twen-
tie :

A tie : Nauarre seuentene : and Portugal one and thirtie. In these prouinciall Chapters
the baillies or great Priors may not do or say any thing to the prejudice of any knight,
nor trouble the quiet nor right of any of their prouinces. They procede in a manner
like vnto the Generall touching prayers, then they read the rule with a lound voice, to
the end, that all men in generall may be warned to kepe it, and they speake of the ob-
servers or breakers of the same : of the jurisdiction of Priors : of Commandaries and
Commanduers : of visitations and other matters which concerne the profit of the hou-
ses of the prouince.

But for that it is impossible that amidst so great a troupe, so different of humours, of
life, and language, there shold fall out no quarrells nor contentions, they haue also
wifely provided touching judgements : and for that they would not make suits immor-
tal, they haue ordained that they shold not put those controvseries in writing which
fell out among the brethren, neither shold there be any other Advocates or Attor-
neies than the parties themselues, who must deliuer the matter with their owne mouthes
before them that are deputed to heare the cause. True it is, there are some causes, as mat-
ters of debt, wheras writings are necessarie, and they must haue witnesscs to prove them :
and the schedules & depositions must be set down in writing, and the Judges refer them-
selves to the writings which they haue seen. But to understand who they be, and to
whom they commit these judgements, I will set it downe as well as I can.

C The Maltois haue two sorts of Councells, the one is Ordinarie, and the other is called
Accomplly or Perfect. In the Ordinarie, there assit the great Maister, his Lieutenants, if
there be any, the Bishop of Malta, the Prior of the Church of the order, who is equal
to the Bishop in that which concernes his ranke, and the eight conuentuall Baillies, or
their Lieutenantys, the grand Priors of prouinces which are within the Conuent, the
chiefe Tresorur or his deputie, and the great Maisters Seneschal, but he hath no voice in
judgement.

In the Councell of the Accomplly, besides the abovenamed, there are two knights
of every nation, and the Vice-Chaunceller must be called to both, but no other are
necessariely bound to assit, but the Conuentuall Baillies, without whom they cannot hold
D an assembley, and neither these nor any other can keepe a court without leave from the
great Maister. The parties interested, or that feare the credit and fauour of their aduersie
parties, may refuse any Judge whatsoeuer, yea the great Maister, shewing good reason for
his recusation, according to the ordinance of *Baptista Vrsino*.

The parties before they come to the Councell, must go vnto the Chaunceller to de-
liuer their names in writing, and the cause why they contend, and to be inrolld : after
which every one is called in his ranke and order by the Vice-Chaunceller. And for that
they judge definitiuely in this order, it is not lawfull for any other to meddle with the
deciding of any causes which concerne the religious. It is true that secular men which
haue to deal with knights, may haue Attorneys and Advocats to defend them, where-
E as any difference may arise, either in Prouinciall Chapters, or in other assemblies.

They haue also a good order to cast lots whens two pretend for one office, and ther-
in they haue regard to antiquite, vlesse one were of the great Croffe, for then he is al-
waies preferred, and they proceed in their choise after this manner: After an oath taken by
the Competitors, the Vice-Chaunceller takes two vessells in his hands, whereof the one
is white, and the other blacke ; then he goes first to the great Maister, and then to every
one of the Councillors in their order, offering them these vessells, to the end they may
put their lots into which they please: for if they will fauour him that hath moued the
suit, they will put them into the white, and contrariwise into the blacke. This done, they
tell the lots publickly, and the Vice-Chaunceller puts the white in writing, and he doth
the like when there are two or three competitors; then he numbers all the lots, and he
F that hath most, is without all contradiction called to the dignite which he purses. If
there be as many lots of one side, as of another, then the most auncient carries it, or all
shall be referred to the discretion of the Councell, which doth judge of all contentions
whereas the lots are equall.

The knights doe also vse this casting of lots every one in their nation, when there A is any question of graces, or of nominations, and elections of baliwickes, and dignities; for that it is not lawfull to do grace, that is to say, to grant any dignitie to any one of the knyghtes before his ranke, without the consent of all the knyghtes. It is not lawfull for the knyghtes to determine of any other thing in the priuat Councells of their nations, but of possessions, vnes, houres, and such like, which belong vnto the compaines, and not to dispute of the publicke affaires of the religion.

They haue a publicke audience which is held every Friday at Malta, whereas they of the ordene Councell assy, and in like manner the Judges of appeals, the Vice-Chancellor, Captainne of the Iland of Malta, and the Judge of the towne. They do justice B vnto inhabitants of the Iland, and to all other secular men, which are subiect to the lawe of his religion, or which haue to deal with them.

A knight may conuent any one before any other Judge than him of his order for what cause soever, and wholouer doth the contrarie looesth his right of antiquitie, is depryued of all administration in this order for the space of five years, looesth his cause, and may not enjoy that which he pretended, although he had obtained it by sentence. And without doubt they haue reason, for that such appellationis derogate much from the right of soueraintie; and if they suffered such appellationis and sentences to go before other Judges, they shoud in time be depryued of their ancient authoritie, like vnto John others, who could not preferre that which was gotten for them.

C These knyghtes haue also another forme of judgement, which they call Esgard, the which is fit to decide their controviries: spedely which haue not leasure to attend long suits. They chuse a knyght of every language, and they adde a ninth man to this number of what nation soever. This is made President of the Esgard by the great Maister, or by the Marshall of the order, whenas the brethren are of his jurisdiction; and the other eight are named by the Conuentuall Baillies, to whom the Vther giues notice, but with this condicione, that the baillies of nations may not name any other, but such as the parties shall willingly receiuere for Judges. For this Esgard they haue recourse to other judges called the Reaftors of the Esgard, where the number of the Judges is double, and also to the Reaftors of the Reaftors, whereas they take three of every nation D and stedf of one; yet the first President continues still. But whenas the busynesse cannot be ended after this manner, the great Maister addes the Esgard of Conuentuall Baillies, or of the Vice-Baillies: and if it happens that the President be a Baillife, he is dismift, and one of the ancientest knyghtes put in his place; and they haue but one voice a pece, except the President, who hath two. This President demandes of the parties contending, if they suspecche any of the judges? then every one delivers his matter verbally, and they do them summatrice justice according to the order of their lots.

XVII. As for the great Maister, all they of the order, as well clerkes as lay-men are bound to yield him all obedience, and none can attaine to this dignitie, but he that is a knyght, and by consequence of anoble extraction, and come of a lawfull mariage. But notwithstanding that the great Maister be the head and soueraigne of his order, yet he hath not libertie to do all things, and vpon his voyage (if happily he be not at Malta at the time of his election) he may not take more money than the Councell hath appointed the Recciuers to give him, and if he will spend more, he must vse his owne. Moreover his esates, dignitie, and commandementes are void from the day of his election, and the collation belonging to the great Maister go to the Conuent, and to the Assembly: neither may he resigne any thing but the distribution of all those things paffeth by the Councell, although he hath the power to conferre them, being alreadie great Maister. As for the goods of his Predecessor, he may onely pretend to much corne and wine as he shall need from the day of his election, vnto the next feaste of Christmas, and the rest comes to the treasurie of the order. As for his plate, he shall haue to the value of six hundred markes of siluer, and more, with a cup and ewre of gold, if there be any, and the rest is put into the publicke treasure.

There haue beene alwaies a good number of Commandaderies appointed for the great Maisters

A Maisters entertainment, the which are so incorporate to his dignitie, as it is not possible to dismember them, the which is done to the end he may with the more credit entertaine his traine. But he hath power to giue them for a time to what knight he shall like best, or to giue them some pension out of them. The commandaderies are these which follow:

In the great Priorie of S. Giles, the commandaderie of Pezenas is affected vnto him: in that of Tolcuſa, that of Poysubran: in that of Auvergne, the commandaderie of Saſins: in the grand Priorie of France, that of Haynault: in that of Aquitaine, the commandaderie of the Temple of Rochell: in the Priorie of Champagne, that of Metz: in the Priorie of Lumbardie, that of Inueni: in the Priorie of Rome, the commandaderie of Mugnan: in that of Venice, that of Treuſo: in the Priorie of Pisa, that of Prato: in that of Capoua, the commandaderie of Sicilie: in the Priorie of Bari, that of Brindes: in that of Messina in Sicile, that of Polizi: in the Priorie of Cartelonia, that of Madæia: in that of Nauatre, the commandaderie of Calzetes: in the Chafelaine of Empofsta, the commandaderie of Aliaga: in the Priorie of Caſtile, that of Olmos: in that of Portugal, the commandaderie of Coue: in the grand Priorie of Germanie, that of Bucs: and in Bohemia, the commandaderie of Vuladelaunia. To conclude, there is not any great Priorie in Christendome, whereas the great Maister hath not ſome pece.

The great Maister chufeth a Lieutenant whom he pleafeth, and he giues leave to all C the brethren of that which they demand, for (as we haue ſaid) at their entring into the order, they renounce their owne wills.

But you must obſerue, that before that any brother which is accuſed, be condemned, the great Maister cannot giue him pardon for his offence, nor to them that are depryued of the habit for euer, without the conuent of a general Chapter: yet he may change the punishment to one that is lighter: but the Baillies muſt ſift in treat him. And this is done whenas one brother hath hurt another, for that the antiquitie is taken from him that is in the wrong, and giuen to them that are new come, who are called brothers Arnauſ, vnfleſſe he die, or be mayhemed of ſome member, for then they muſt follow the rigour of the law.

D The great Maister may not make any gift of the rights, prerogatiues, and reuenues of the Maiftership, that ſhal prejudice his ſuccēſſour, which if he doe, the graunt is of no force, and ſhall not ſtand good.

As for the Baillies, they were iſtituted to affiſt the great Maister, as Councillors, and Senators. They are called Conuentuall Priors, and they haue alſo the titles of great commander, and marſhall, of which we haue made mention of Hoſpitalier, an ancient title of the cheife of the order of Admiraill, who hath charge of the galleyes, and of all matters belonging to the ſea. It is true, that the Marſhall being in an armie, comandauſ as Generall ouer all the knyghtes and brethren ſervants which bear arms: yet he hath no power ouer Baylifes, as well conuentuall as capitularie, nor ouer Priors, nor Chafelains, who are held as compaſſions to the great Maister.

E There is moreover he whom they call Drappier, which is one of the Baillies whom they now call great Conſeruator; and alſo, one whom they call Turcopolier, which ſignifies Captainne of the light horſe, in the time of the helic warre, and this office did belon to the English nation. It belongs vnto the Marſhall to call and comandaſ assemblies, whereas the grand Prior of the Clergie is bound to affiſt. He alſo makes Gonfalonier, or Standard bearer of the order, whom ſoever he pleafeth, but not without the councell and conuent of the great Maister, or his Lieutenant. But neither the Marſhall, Admiraill, nor any Baylife, may diſplaye any officer which they haue; but this honour is due to the great Maister and the ordinary Councell, who ſhall judge of the crimes for the which they are to be depoſed.

F Viſuals are vnder the charge of the great commandader, who is alſo (as we haue ſaid) Superintendant of the treaſure. The great Baylife of Germanie had in oldtyme charge of the caſtle of S. Peter, which stood in the towne of Halicanasses: but this charge was lost whenas the Turkes tooke Rhodes.

The Marshall hath charge of the tower whereas they put their prisoners, yet he may A not deliver any one but with the consent of the Councill. He is also to see if the visher doth his dutie, and to reape defaults. As for the Hospitalier, he hath charge of the hospital, and to appoint a guardian, who must be of the French nation, if there be any one capable; which if he find not, then may he chuse at his pleasure: and this office of guardian continues onely two years.

The Drapier hath care of their garments that weare the Croffe, who may not make any without his assent. The Bailifes have onely sixtie crownes wages yerely, when as they live in the Convent: but whenas they are absent, they haue not any. As for their Lieutenants, they haue forte to beare the charge of the houses: The Prior of the Church, B sight and forte; and the Treasurer the like summe.

To The Treasurer may not be chosen of any other nation but of that of France, and he is numbered among the capitularie Baylifes, hauing in his custodie the Yron Bull of the order vnder the seales of the great Maister and Bailifes. He assisst at Councill, and at the giving vp of accounts, and is chosen as well of the knights, as of the servants at armes, and Chaplains. True it is, his wages are greater if he be a knight, than if he were of a meaner qualitie.

Then followes the Chauncellour, who makes the eighth Baylife, and he must alwaies be of the Spanish nation: he hath vnder him a Vice-Chauncellor, who makes the dispatches in his absence, and seales patents freely, referring onely the rights whiche are due to the great Maisters Seneschall for those dispatches. All the Bailifes are of the great Croffe, the which notwithstanding they may not take vntill they come into the Conuentuall assembly at Malta. And seeing we haue so often made mention of Bailifes, it shalbe ffito set downe the number, which be these: The Bailifes of the nation or language of Provence, are the great Commaundeur, the Prior of S. Giles, the Prior of Toloufa, and the Baillife capitularie of Monoco: They of the nation of Auvergne, are the Marshall, the great Prior of Auvergne, the Baillife of Lyon, whom in old time they called Lureoil: Those of the nation of France, are the great Hospitalier, the great Prior of France, Aquitaine, and Champagne, the Baillife capitularie of Morea, and the Treasurer general: Of thenation of Italie, are the Admirall, the great Priors of Rome, Lombardie, and Venice, D Pisa, Barri, Messina, Capoua: the Baillife capitularie of S. Eusebia, of S. Stephen next to Monopoli, of the Trinitie, of Venoufe, and of S. Iohannes of Naples: the Baillife of the nation of Aragon, Catalogne, and Nauarre, are the great Conferuator, in old time called Drapier, the Castellan of Emposta, the great Priors of Catalogne, and Nauarre, and the Baillife capitularie of Majorca: Those of the English nation, were in old time, the Turcopoller, the great Priors of England and Ireland, and the Baillife capitularie of Aigle: The Baillife of the nations of Castile, Lyon, and Portugal, are the Chancellor, the great Priors of Castile, Lyon, and Portugal, and the Baillife capitularie of Bouedo. Finally, the capitularie Baillife, the great Prior of the Church of the order, and the commandours of Cypris, and Langon, are common to all nations; but he of Negrepont belongs onely to the E nations of Aragon, and Castile: and all the above named are of the great Croffe, and of the Councill of the Accomplie. The great Prior of the Church of Malta, hath power overall the Chaplains, & others which are of the bodie of the Clergie, except thoſe which ſtē in the great Maisters Chappell: I meane the Chaplains which make their aboad at Malta, for the rest are vnder the great Priors, in the commandaries where they liue.

Hauing spoken ſufficiently of the dignitie, greatness, and power of the great Maister, it ſhall be fit to ſay ſomething of his election, and of that which he doth, that is in charge whenas he finds himſelfe opprest with ſickneſſe. Whenas the great Maister feels himſelfe ſick, he caufeth the Bulls of ſiluer, and of iron, with the priuie Scale, to be hidden in ſome ſecret place, to the end that no man may wrong or abuse them, and if ſo be he F canno doer, then the Seneschall takes the matter in charge. When the Maister is dead, he is bound to carrie them to the ordinarie Councill, whereas all are broken, to the end they may be neuer more vſed. After this is done, they interre the dead bodie with as much honour as may be, and yet without any ſuperfluuite. After which, they chufe a Licute-

A Lieutenant to the deceased, whose dignitie continues vntill they haue named the Commanders whom they call vnto the election. In the meane time they take an inuentory of the goods which are found in the houle of the great Maister deceased; then they prepart to chuse another, and they appoint a day for the election. The day being come, they meet at the church, where maſſe being ſaid, they go to the publike place wheras their afſemblyes are held. The lieutenant propounds the cauſes for which they meet, and commands that the knights and brethren of every nation go and conſult together; and theſe muſt ſwear that they will proceed with all ſincerite to the election of a President, & of the three Electors of the great maister, that is to ſay, a knight, a brother ſeruant, and a B chaplain.

Eight of the brethren choſen out of the nations, go and take an oath for the choice of a knight prefident of the election, & he being choſen, the lieutenant giues ouer his charge. The prefident of the election being in his ſeat, the ſoreſaid eight come before him, and take an oath to name the 3 electors without any fauour: and theſe muſt chufe them to whom the election of the great maister muſt concern. This done, they enter into the conclave, & they ſecretly name among them ſeue 3 electors, & then they name them to the afſembly, and ſo preſently leaue their charge. Then the three electors take an oath in the hands of the prefident of the election, that they will name a fourth which ſhall not be of their nation; and he being received, they ſwear to chufe a fifth, & ſo of the reſt, till they C come to eight, and then to fifteen: ſo as there are two brethren of every nation, among which they may put two chaplains, and three ſervants at armes only; for the reſt muſt be knights. Theſe being choſen and hauing confeſſed themſelues, and received the communion, they go and proſtrate themſelues before the Judge of the election, where beare headed, and upon their knees, they ſwearne one after another with a loud voice, that they will lawfully chufe, and according to the auncient ſtatutes of the order, a head and prince, a good man, and profitable for the order.

This oath being taken, the commaundour of the election and all the affiftants ſwearne also that they will hold for firme and ſtable whatſoever they ſhall do in that reſpect, and obey the great Maister that ſhall be choſen by them. Being thus entred into the conclave, they D begin to ſpeak their opinions freely of the liues and manners of them that are propouned, and for whom any one doth ſpeak. Hauing diligently examined every one of their liues, they put their lots into veffells, & he that hath moſt voices carries it: ſo as the commaundour of the election dares not name any other than him that ſhall be choſen by theſe fifteen electors, by reaſon of the oath which they haue taken. This election being ended, they come before the prefident of the aſſembly, demaunding thrice of the whole aſſembly, if they will allow of their election, and if they ratifie it: the knight of the election, who is one of the three first nominated, (all the reſt bein let) names him with a loud voice that hath beeene choſen great maister, who being preſent, is conduced to the great altare, there to take an oath to obſerue the lawes of the order, to maintaine the priuiledges, and E to do nothing without the conſent of the councell: and if he be abſent they enter againe into chapter to chufe a lieutenant vntill he come; whereas if he be preſent, he makes his owne choife.

During the time of the election it is not lawfull for any knight to weare any armes in the place where it is made, for he ſhould loſe his voice, and if any one ſhould complain, they would take away his habit. As for baillifes, and conuentuall priors, the election is made before the great maister, who diſpoſeth, hauing the ordinarie councell with him, the which is alio obſerved in the election of the prior of the church of Malta.

The knights of Malta haue commonly a procurator, or agent in the court of Rome, who is created at a general chapter, and many times the great maister and the councell may diſmifſe him, and put another in his place, vpon certayne reaſons, making his iuſtificacie knowne. His charge is to defend the graces, priuiledges, and immunitiess of the order, and to maaintaine the grants, donations, and prouifions which are made by the great maister and conuent: and it is his dutie to oppofe himſelfe againſt any of the brethren that ſhall be rebellious and diſobedient, and ſhall blame them, and purſue them.

see them with all rigour, and shall give advice to the great Maister of matres which A
concerne the order, neither may he take any thing but the ordinary fees, the which he
had from the treasure. To conclude, there is not any office in this order but is electe:
as when they are to undertake a ware, and to make a General by land, he must be cho-
sen out of the nation of Italië; if there be any one worthie of that charge: and if
they are to have a common Maister, he must be of Italië; and when there is not any
one sufficient, they wille chose other, yet without prejudice to the nation, or to his an-
tiquite.

xxi

In regarde to Commaderies, it is not lawfull for any knight to hold two at one time, nor for the Grand Priors or Chasteclains to haue any in their prouince. It is true that Priors and Bishops lawfully advanced, may haue Magistrall chambers, which are graunted them or those which fall vnto them by right, by the depriviation of some knight of their prouince which hath offended.

He that before he takes the habit, having been married, hath children, cannot obtaine nor hold any Commandement whiche they live: neither may any man haue a Commandement by grace or by cabinement: that is to say, comming according to the order of his antiquite, if he hath not serued five years at the least, after he tooke the habit, and he cannot enjoy any pension, or any memberie, if he hath not serued three years. To conclude, no man may hold a Commandement either by grace, order, or melioration, if he hath not beene in the conuent, and if he hath not had his antiquite, or expectatiue: and so likewise of these expectatiues must be taken within the year of the execution by the Commandement; and no man may come for a melioration of his benefice, if he hath not serued sacerdoties and copeine media vere in his Commandement.

All purchases and acquisitions made by Commanders, belong vnto the order; if they be immovable, they fall to the Commanderie that is nexter to the purchased lands; and if they be moveable, all come to the publicke treasure. All places where there are nominations of benefices or promotions, or presentations depending vpon fees, of Commanders, the Commander disposed at the custome and priuilege of the place be not repented. And if the said priuileges be fained, bailes and commanders cannot dispose, if those beneficess be sold during the time that the great Maister is vpon the place where this vacancie happeneth, for then it belongeth to the great Maister, although they should come unto it by election, and if the beneficess were assigned by the right of cabiment, or the order of appointment, to some one of the knights, it is precisely forbidden in this order, that no man which hath made prefecion shall deapeare either office, commanderie, or benefice secretarie, in the said order, directly or indirectly from any but the great Maister, the Convent, and religious of this order, who haue the right to dispose of them: and if it chance that any man be excommunicate by any other meane, it is ordained that he shall quit that which he hath obtained, and become is up to the great Master, and if he makes refusall, he shall be deprivyd of his paper and committed to perpetuall prison.

•XXI.

The grand priors, bailiffs, and chaplains, are bound every five year to visite the commanderies which are subject vnto their jurisdiction, or if they be otherwise employed of late, they must send a knight that is a Commander, and a Chaplain, who shall make the commandery to make this visitation, and to see if any thing beill governed, or the house or other things there be any thing that needs reparation. A knight also, for each amercement, shal be sent to the chamberlains and commanderies of grand Priors and Bailliffs, for each amercement.

If the grand visitors according to their descent in that behalfe, they doe by the custome loose their ranke, jurisdiction and preferment of prioritie, and if the visitors deperte by the chancerye the intitlers of the laws, they shall loose one years reuenues of their commandancies.

XXII.

It is not lawfull for Commanders to vle any trade of merchandise, and much leſſ to take any money to interced, neither may they ſell nor engage any thing belonging to the Commander, without expreſſe leave of the great Maiftre, and the confeſt of the General Chapter; and it is forbidden to treat of ſuch alienations in prouinciall Chapters. And

A And if the knyghts haue purchased any thing, it is not lawfull for them to alienat it, without the consent of the Maister and the Chapter, for they haue the vle of it but for their liues. It is not lawfull for the Receiours to rent out the commandaries of any knyghts deceas'd, vnsleſt it be in the Prouinciall Chapter, in the preſence of the grand Prior, & four knyghts of the moſt auncient. It is not lawfull for the brethren of this order to make a will, nor to give any thing, no not vnto their ſeruants, vnsleſt it be their wages. And as for creditors, they muſt declare their debts. Finally, they muſt ſubmit themſelues in all to the will of the ſuperior, who will not ſuffer them to teſteate but of the ſixt part of their moueables, and they the debes of the deceas'd, with ſuch ready money as they found.

B The great Maister himſelfe cannot diſpoſe of his moueable goods, without leauue from the generall Chapter, neither may he doe it but when he is neare his end.

And for that it happens many times that the knights haue great numbers of slaves, Moores, and Turkes, by reason of their prizes at Sea, they are forbidden to infanchise and set them at libertie without the permission of the great Maister, and a generall Chapter.

All knights are forbidden to sollicit for the crimes of secular men which are subject to the jurisdictions of this order, for that they must as ecclesiastical persons leave them to the secular power; and in like manner, in civile causes they may not sollicit neither openly nor secretly. Moreover, if any knight, or other of the Crosse, hath committed an offence. It is not lawfull for any of his friends or companions to interreat for him, until that sentence be given, and then they may sue unto the great Maister to moderat his punishment.

All knights are forbidden to sweare fealtie and homage, or to make a league with any prince, without the leue of the great Maister, or his Prior; and in like manner to make any assemblie without the like permission. This is in regard of the jealousy of princes, in whose countries these knights liue; for if they did follow one more than another, it would hinder the good of the order. It is not lawfull for them of the Croſſe to be waſders vp and downe, and to go out of the limits of their provinces and commanderies, without the exprefte leue of their ſuperior. If they be found thus wandering, and without any leue in writing, all commanders are enjoyed to feife vpon them, and to put them in priſon, and then to aduertife the grand Prior, to the end he may doe justice.

And to take away all meanes to steale from the publicke, the knyghts are forbidden; or any other, hauying any charge, estatute, or office in the order, to armee any galley, or other vessel, to make any enterprize, openly, or secrely, or by any interposed persons; but they must leauie it to priuate men, who dare not haue intelligence with officers, without incurring the punishment of perturcie: And the knyghts may not go to any enterprize without the consent of the great Maister, and leauie from the ordynate Councell; and before this leauie, they must haue serued fve yeares, and they must sweare not to commit any spoiles vpon the landes of Christians, nor in their haunes: And whilst they are in those actions, they enioy the rite of their antiquitie, as if they were at Malta.

E It is not lawfull for any, but the great Maister, and the ordinary Councell, to give safe conductes to pyrats, which may not be done, but upon great neccesitie, neither to fugitiues, nor to bankrupt merchants. None but the great Maister, and the Councell called Accomplie, may make a truce or accord with the Turks, Moors, or other Infidels: And all men are forbidden to draw attillere, poulder, and other munition, out of the Island and hou ses of the order: only the great Maister, and the Councell, may take fach courfes as neccesitie shall require. No knight nor servant at armes may intermeddle with the warres which are among Christianes, nor take any oath, or receiuue pay, vnfleſe the prince of the countrie expreſly commandeu them, for then they ſhall be diſpended withall: but they may not carrie the enſignes of the order, vnfleſe it be for the defence of religion.

F There is a punishment ordained for such as doe not carry the Grosse vpon their clokkes. All quarrels are forbidden them in their houses, and if any one strikes, or proceeds by way of fact, there are punishments appointed as the case requires, and according to the laws of the order.

XXIII. But for that we have spoken of the punishment inflicted vpon knyghts, and others of A the order, I thinke it fit to let the Reader understand the causes for which they are thus disgraced. They receive this infame if they be accused and convicted of heresie, Schisme, theft, robbery, or to haue retired them selues to Infidells, if they haue abandoned the standard of the order, displayed in warre against the enemies of the fauour; if any one dieth from the bataille, and leaueth his companions, or yeelds any fort vnto the enemys: but they proceed herein verie exadly and carefully, least they shoulde condemne a man, and not haue his justifications. False wittnesses and forgers which counterfeit letters of the order, they that forswere them selues, and which attend the spoile only being at the waies, shoulde be deprived for a yere. They that accuse others of these crimes, and B cannot proue their accusations to be true, are subiect to receive the disgrace of the losse of their habite, whereunto they sought to make others subiect. Keeping of common women, and all kinds of disorderd excesse, are particularly forbidden in the rules of this order. And to conclude, there can be nothinng scene better disposed; but if all things be set as they ought, the fault is not in the institution and order, but in the minds of men which are not disposed to doe well.

¶ The Religion.

XXIII. It is suffiently knowne, that the knyghts of this Island are the bulwarkes of the Catholique religion against the Infidells. There is a Bisshop in the Island of Malta, whois vnder the Archishop of Palermo in Sicile. Finally, the brethen of this order are bound by the auncient custome, and by their profession, to say euerie day at once, or at seuerall times, one hundred and fiftie Pater nosteres in stead of the Canonicall houres: but the Priests, Deacons, and others of the Clergy, rebound to say the seruice euerie day, according to the order and custome of the Churche of Hierusalem. They are all bound to fast thevme of Lent, from Ashwesday vnto Easter, at the Rogations, S. John Baptiste, S. Mark, at Whitsontide, the fore Ember weekes, the Apolites euers, S. Lawrence, at the Assumption, Nativitie, Conception, Purification, and Annunciation of our Ladie, at the feast of all Saints, and nativitie of our Sauour. They are in like manner bound to communicate at Christmas, Easter, and Whitsontide. Whenas they go to any enterprise, D they must confessel them selues, which they may not doe but vnto their priests, but if there be not any, then they may in that needfull confesse them selues vnto another, with the leave of the Prior, or Subprior, in the absence of their head. The knyghts being in the Content, are bound to assit at diuine seruice, and procession, euerie morn in his ranke, and according to his antiquite, and no man may presume to sit in the place of Priors or Conunciuall Baillies, nor of their Lieutenant, to the end they may obserue the honour which is due vnto the Clergy. They say for euerie brother deceased, thirtie Masses, at the first of which, all the brethen that assit, go & offer a wax candle, and a denier, which must be given to the poore. Euerie Priest doth owe vnto the deceased a Mass, the Deacons, E and Subdeacons, a Platier, and the servants the office of the dead, or one hundred and fifteene Pater nosteres. It is ordained, that there shoulde be a learned man feed to instruct young Clerkes, and to teach them the Latine tongue, and another to teach them to sing, and no man shall be admitted a Subdeacon before the age of eighteene years, nor a Deacon before he be twentie, and euerie Priest must be six and twentie yeares old; and they must all haue made profession of their order.

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THE NAMES OF ALL THE GREAT MAISTERS OF THE ORDER
of S. John of Ierusalem, commonly called at this day great
Maister of the Knights of Malta.

B Aung discoursed of the knyghts of Malta, and of their orders and government, I hold it necessarie for the readers satisfaction to speake something of the first institution and beginning of this order, and of the severall names and titles whiche they haue carried, according to the places of their aboad, and withall (obseruing my authours method) to let downe the names of all the great Maisters successively in order as they haue governed, and the memorabile explots which they did during the time of their governement. The Sarazins being Maisters of Ierusalem, and of the holie Temple which they ruined. About the yeaire 1048, certaine gentlemen and Italian merchants vised to frequent the ports and maritime townes of Syria and Egypt, who (for that they C brought merchandise which was pleasing into those countries) were well entertraied not onely by the governour of the towne, but by the Galife of Egypt: these Christians going often to Ierusalem to visite the holie places, and haing no place of retreat within the citie, they obtained leaue to build a Church, a Pallace, with certaine Monasteries for the lodging of Pilgrimes: but in the end they caused an Hosptiall to be built for the receiwing of all sorte of Pilgrimes bothe sick and whole, and inlike manner a Church which was dedicated to S. John Baptiste. And these were entertraied by the care and charge of those which had founded them, vnto the time that the Christian princes had conquered the citie from the Infidells, and that Godfrey of Bouillon was chosen king, which was in the yeaire 1099.

D 1. Whenas the citie was taken, Gerrard was rector or governour of the hospital of S. John, who (during the Christians siege) was ill critreated by the Infidells, who kept him long in prison, for that they feared he had lone secret intelligence with the Christians, who besieged it: but the Christians being Maisters, he was set at libertie, and governed the hospital of S. John carefully, persuading Christian kings and princes to endowit, the which they did bountifullly so as in France, Itale, Spaine, and other countries of Christendome, the hospitall of S. John had in short time great possessions. In the yeaire 1113, Pope Paschall the second received Gerrard, and the Knights of S. John into the protection of the Apostolike See, and gaue them great priuiledges, ordaining that after the decease of Gerrard they should procede canonically to the election of another Rector E and Gouvernour, who from that time was called great Maister of the order of S. John of Ierusalem, a name which hath continued five hundred yeres till this day, and the knyghts were called hospitaliers, or knyghts of the hospital of S. John of Ierusalem, afterwards they were called knyghts of Rhodes, and now knyghts of Malta. Gerrard died in the yeaire 1118.

F 2. Raymond du Pay or Padio succeeded by election: in his time the order of the Templars began. He called a generall Chapter in Ierusalem with the aduise of the knyghts, where he made the statutes of the order, and instituted the rule and forme of life which the knyghts shoulde vise: he was called great Maister of the order, and qualified himself by his titles, Servant of the poore of Iesu Christ, and gardian of the hospital of Ierusalem. His rule was confirmed by Calixtus the second, and his successors, who ordained that the knyghts should live according to the rule of S. Augustine. This great Maister seeing the reuenues of the hospital to encraele dayly, and that he could not better imploy it than in making war against the Infidells, he offered himselfe with his religious men, and all their forces to the king of Ierusalem, carrying in their ensignes a Croffe Argent in a field Gules,

Of the great Maisters of S. John of Jerusalem.

Guelus, by the order of Pope *Innocent the second*, in the yeare 1130. From that time the A
brethren and religious men were distinguished into three degrees, some were knights,
others chaplaines, and the third seruants, whereas in the beginning there was no distinction,
but that some were priests and clerkes, and others lay-men. From that time there
was no enterprise in Palestina against the Infidells, but the great Maister was present in
person with his knights and religious men. They grew to be in great credit and reputation,
and had the managing of great affaires. In the yeare 1153 *Raymond* the great Maister
continued the siege of Alcalon, which the Infidells had defended about fiftie
years against the Christians, and in the end tooke it in the yeare 1154, for which worthie
pope *Pope Anselme* the fourth, gaue great priuiledges to the order of the hospitall
of S. John, and freed them from the jurisdiction of the Ecclesiastical Prelats of the East,
wherewithch bred great troubles betwixt the Bishops of that countrey, and the knights of
the order, who were alwaies supported and fauoured by the See of Rome, and the Car-
dinals. Some hold that *Raymond* was a Florentine, but the most certaine is, that he was
a Frenchman boore in Dauphine of a noble familie, called *du Pay*. He died in the yeare
1160, being reputed a religious, wise, and valiant man.

3. *Auger* of *Baldem* was chosen great Maister in the place of *Raymond*, in whose time
there was nothing done worthy of memorie, but that *Baldoun* the third, king of Ierusalem
died, who was much lamented by the Christians, yea by the Infidells, who said that
the Christians had great cause to complaine for his death, haing lost a prince, who had
nothig equal in all the world. *Auger* hasing governed the order in peace about three
yeares, died in the yeare 1163.

4. *Arnold* of *Comps* succeeded him: he was a man of great valour and councell, who
soon after his election entred into Egypt with *Amalz* the new king of Ierusalem, who
had warre against the Calife of Egypt, for that he refused to pay the yearely tribute,
haing bound himselfe to *Baldoun* the third to pay it continually to the kings of Ierusalem.
This *Arnold* haying governed fourteene years with great wil dome and valour, died in
the yeare 1167, and there succeeded him.

5. *Gilbert* of *Assylor Sallie*, who was of a great courage, and so liberall, as he enclined
to prodigallitie, especially to foulders; so he exhausted all the treasure of the reli-
gion, and was forced to borrow money vpon interest, vpon condition that if he tooke
from the Infidells the towne of Balbeis, sometimes called Pelusium, it shoulde remayne
to the order, the which he happily effected, the third of November 1168, in which
year he held a general Chapter in Ierusalem, and leving himselfe much indebted, and
that he had charged the order with aboue one hundred thousand crownes debt, giveng
that all his enterprizes succeeded not to his desires, he resolued to renounce the great
Maistership, the which he did, in the yeare 1169.

6. *Graf* of *Castel* was chosen great Maister by the resignation of the other, of whom
there is nothing found memoriable, his government being so short; for he died in the same
year of his election.

7. *Loubert*, a very religious man, was his successor, who in the yeare 1176, joyned
with *Philip* Earle of *Flanders*, who was come into Syria to succour king *Baldoun* the
fourth, against *Saladin*, who had a mighty armie defeated by the Christians being few
in number, in the yeare 1177. In the end *Saladin* retired out of the countrey of Damas
in the yeare 1179, wheras *Loubert* Maister of the hospitaliers died, being very chari-
table and bountifull vnto the poore diseased: some write that greeuing to see the affaires
of Christendome go manifistly to ruine in Syria, and the dishonourable and prejuidice
of all truce which was made by the king of Ierusalem, and the Earle of Tripoli, with
Saladin, it shortned his daies, haing governed the order of S. John ten yeares or there-
abouts.

In his place *Roger* of *Molins* a man of great valour and judgement, was chosen in
the same yeare 1179. In his time there grew great dissencion betwixt the prince of
Antioche and the Patriarch of that place, and *Roger* was chosen mediator of a peace and
accord betwixt them, in the yeare 1181. Soone after, *Roger* with *Eteracius* Patriarch of
Ierusa-

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A Ierusalem, and *Arnold* of *Troge* Maister of the Templers, were sent Embassadours by
the king of Ierusalem into the West, to demand succours of Christian princes; who
were well received by the Pope, Emperour, *Philip Augustus* the French king, the kings
of England, Sicile, and Hungarie, and then they returned into Syria, only the maister
of the Templers dyed vpon the way. In the yeare of our Redemption 1187, the Earle of
Tripoli entring into league with *Saladin*, he gave him passage, and relieved his armie
with victuals, who beforeg the towne of Ptolemaide, the knights of S. John, and the
Templers, put his armie to foot, and *Roger* the great Maister fighting valiantly, dyed,
his horse falling vpon him, being bruised with the weight of his armes, and troden on by
the enemies horse, his bodie was found among the dead, and buried with much griefe:
notwithstanding the losse, the knights woon the battaile; there being 15000 Sarazins
slaine vpon the place, after whom

9. *Garnier* of Naples in Syria (which was the auncient towne of Sichem in Canaan)
was chosen great Maister, in whose time a bloudie battell was giuen betwixt the Chris-
tians and Infidells; in which *Osy* of Lusignan king of Ierusalem was taken prisoner, with
the chiefe in his realme, and the true Crofle which the Christians carried in battell, was
taken by the Infidells, and almost all the knights of S. John, and the Templers, were slaine,
some in the battell, and others were beheaded in cold blood, and *Garnier* the great Maister
fighting valiantly, and being wounded mortally in many places of his bodie, escaped
by the swiftnesse of his horse, and fled to Alcalon, where he died within ten dayes after,
vpon the fourteenth day of the moneth of Iulie, haing been great Maister two moneths
and six daies.

10. *Ermengard* of Aps was chosen great Maister by the knights that were in Ierusalem,
in the yeare of our Lord God 1187, the same year, vpon the seconde of October, the ci-
tie of Ierusalem was made subiect to the power of *Saladin*, eightie eight yeares, two
moneths, and seueneteen daies, after it had beeene taken from them by *Godfrey* of Bouillon,
from whence all the Knights, Hospitaliers, and Templers, with all the Christians Latins,
were cheched, the Hospitaliers redēeming one thousand captives with their owne money
from the Barbares. After the losse of Ierusalem, the Hospitaliers were alwaies in
D armes, shiffting faithfully the Christian princes, which had crost themselves for the recov-
erie of the Holie Land, and they did worthy exploits at the siege of Ptolemaide, the
which after a long siege of three years was recovered by the Christians, in the year of
our Salvacion 1197, and in this towne the knights of S. John made their residence, and
ordinarie abord, and the same year the Christians obtained a famous victorie against
the Infidel and *Saladin*, wherein they were much assited by the knights of S. John, and
the Templers. The yeare after, in Winter, in the year of Christ 1192, the great Maister
of Aps died in the citie of Ptolemaide, and in his place was chosen

11. *Geoffrey Duflon*, in his time there was a truce made for fiftie yeares betwixt the Chris-
tians and *Saladin*, wherupon many noblemen and gentlemen of diuers nations, which
had gotten great possesions in those parts, returned into their countreyes, and gave their
goods to the religion of S. John, the which did much augment the reuenues, and after
the decease of *Henrie* Earle of Champagne, the Hospitaliers, and Templers, remayned
gouvernours of the realme of Ierusalem, or at the least of that small part which remayned
to the Christians, who chose *Amaulty* of Lusignan (who had succeeded in the realme of
Cypres) king of Ierusalem, with the consent of the Patriarchs, Prelats, and Barons of the
realme, in the year of Grace 1194, and soone after the great Maister died, to whom
succeded

12. *Alphonso* of Portugal, a knight of the order, issud from the house of Portugal,
but it is not knowne for certaine what kings sonne he was; notwithstanding, he made ve-
ry worthy and commendable statutes, whereof some are inuisiblie kept at this day; and
for that he was of great courage, and too seuerie, he purchased the hatred of most of the
knights of S. John, which made him renounce the Maistership, and to imbarke for Portu-
gal in the same year that he was chosen, which was in the yeare 1194, where he died, in
the yeare of Christ 1207.

13. *Geoffrey*

Of the great Maisters of S. John of Jerusalem.

15. *Geoffrey le Roi*, who was grand Prior of France, was chosen great Maister by the A representation of *Alphonso*; and *Saladin* died, to whom succeeded his sonne *Noradin*, lord of *Chastepo*: In his time, *Symon*, earle of *Montfort*, was sent by king *Philip Augustus* with an armie into Syria, where finding great disorders, he made truce with the Infidells for many yeres, in the year of our Redemption 1198: during the which, there was great dissencion betwix the Hospitaliers and Templers, the firste complaining that the Templers had attempted upon their jurisdiction, and contemned them, which quarrell, after many and numerous encounters, was pacified and reconciled by the meanes of king *Amurilus*, and other Christian Princes and Prelats, by the intercession of *Antioch* and *Jerusalem*, and other Christian Princes and Prelats, which them referre to Pope *Innocent the third*, the which was the cause of B discord, for next vnto God, the onely hope and support of the affaires of the Holie Lande depended vpon the loue and concord of these two militarie orders. In the yeare 1200, the great Maister le *Roi* died, to whom succeeded
16. *Guerin of Montagu*, of the nation of Auvergne, who with the knights of his order C and the King of Armenia, against the Barbarians, who had invaded his realme, and had taken the towne of *Sale*, with the castles of *Camard* and *Charente*, & their dependances, and recommended him selfe, with his heire and realme, to the knyghts of the Hôpital of S. John, which gift was confirmed by Pope *Innocent the third* about the year of our Salvation 1209, whereas *John of Brienna* and *Marie* his wife, being to the realme, were crowned King of Hierusalem: The same Pope confirmed and augmented the fature and priuiledges of the order of S. John: Soon after, by the per- furation of Pope *Honorius the third*, the king of Hungary, and the Archduke of Austria, crost themselves, and were recommended by him, to the great Maister *Guerin*, and the knyghts of S. John to assit them in the recouerie of the Holie Land. Andrew king of Hungary roght to his palace, and intrated them to receiu him into the number of the knyghts of their religion, giuing them five hundred markes of yearly rent, the whiche he assigned vpon the Salt-pits of his realme. In the year of our Redemption 1222, the great Maister *Guerin* pacified a great discord betwix *Isabel* Queene of Cypres, and king D *Henrie* her sonne, and the Lords and Barons of the realme of the one part: and the Arch- Bishops, Bishops, and Prelats of the realme of the other, in regard of their tenthes and pos- sessions. In the year of our Salvation 1230, the great Maister *Guerin* died in the citie of P *Polemaide*, who for his wildeome and great valour was much esteemed by the Christian princes, and greatly lamented by the knyghts and religious of his order, in whose place C was chosen
17. *Bertrand de Texi*: during his governement the Christian affaires depended wholly E upon the Hospitaliers and Templiers, who althoughe they had great quarells among vpon the Hospitaliers and Templiers, who althoughe they had great quarells among themselves yet they agreed well, for that which concerned the good and aduancement of the Christians against the Infidells. In the year of our Lord God 1240, *Bertrand* died at *Polemaide*, soone after the arruall of *Richard* earle of *Cornwell*, brother to *Henrie* king of England into Palestina, with an armie of fortie thousand men, to whom succeeded by election
18. *Gerin*, whose surname is not knowne; he gave to the earle of Cornwall a small portion of the bloud of our Lord and Sauiour Iesu Christ, the which was kept in Ierusalem by the Maister of the Hôpital of S. John, the which he brought into England. The great Maister *Gerin* fighting valiantly against the Corasmins Infidells, was taken prisoner, and seprate to the Souldan of Egypt, where he ended his mortall life, in the year of our Lord God 1244, in whose place the knyghts of S. John did chuse for their great Maister
19. *Bertrand de Comps*, who being in a furious battell which was giuen against the F Sarrazins, who spoyle the countrey about Antioch, in the year of our Redemption 1245 received many deadly wounds wherof he died in whose place, in the citie of Prolemaide, was chosen
20. *Geoffrey of Villebride*, in whose time S. Lewis the French king came into Syria, with many Princes and Prelats of France, and besieged Damiette, where being assited by the Hospi-

Of the great Maisters of S. John of Jerusalem.

- A hospitaliers and templiers, the towne soone yeclded to the king. In the year 1250, the Souldan of Egypt gaue bataille to the Christians, whereas king *Lewis* was taken priso- ner with his brethren *Charles* and *Alphonso*, and the king of Cypres, with the great Maister of S. John, and Templiers, and the greatest part of their knyghts: wherupon there was an accord made betwixt the king S. Lewis and the Souldan, and the knyghts of S. John lent S. Lewis money to pay his ranfone. In the year 1251, the great Maister *Villebride* died in the citie of Ptolemaide, to whom succeeded by election
21. *William of Chasteau-neuf or Castelnau*, of the nation of Auvergne, who was a great obseruer of justice. In his time the Christians of the holy Lande lost all hope to berclie- B used by the Christians of Europe. He died in the year 1260, and there succeeded
22. *Hugh Renaud*, in whose time Pope *Urban* the fourth gaue unto the knyghts of S. John Mount Tabor, in the yeare 1261, and soone after they tooke the Castle of Lilion from the Sarrazins, & defeated two of their colonels, which made the Souldan of Egypt resolute to ruine the knyghts of S. John, so as in the year 1265, he tooke from them the Castle of Assir, at the which there were ninetie knyghts of the order slaine. This did much weaken the religion of S. John, and in the year 1267 the hospitaliers and templiers were defeated in bataille by the Sarrazins neere to the citie of Polemaide. In the year 1270, the Souldan tooke the Castle of Crac by assault from the hospitaliers, whereas all the knyghts were put to the sword. Some hold that the great Maister *Renaud* assited the C king S. Lewis in his voyage towards Tunis, where he died of the plague. In the year 1278, the great Maister ended his daies, haing held fiftie Chapters of the religion of S. John, where there were goodlie statutes made for the gouernement and reformation of the order.
23. *Nicholas Lorgue* was chosen after him, who not to yeld to his predecessor, knowing that nothing did more ruine commonweales and states, than discord and dissencion, he laboured in such sort, as he reconciled the knyghts of S. John, and the templiers, and made them good friends. In the year 1282, the knyghts of S. John obtained a famous victorie against the Sarrazins, who were come to besiege the Castle of Margar, which was their chiefest fort, the which moued the Souldan to besiege it in the year 1283; but D it was valiantly defended by the knyghts, who in the end yeclded it by composition, and retired to Polemaide with their enigmes displeased. In the year one thousand two hundred eighteene and eight, the great Maister *Lorgue* died of griefe, to see the Christians af- faires to decline in the holie Land.
24. *John of Villiers* of the nation of France was chosen great Maister. In his time the towns of Tripoli, Sydonia, Barut, and Tyre were taken from the Christians, and reduced vnder the power of the Souldan, with whom the Christians of Ptolemaide made a truce, and in the meantyme the great Maisters of S. John and of the Templiers, came to Brundifum to sollicite Christian princes to undertake the conquest of the holie Land. In the year 1291, the Souldan came and besieged Ptolemaide, the which was valiantly E defended by the knyghts of the Hôpital and Temple, who made many fallies, and the great Maister being wounded did long withstand the assaults of the Barbarians, but in the end it was taken the eighteenth of May the same yeare, and with this losse the Christians were drisen out of the holie Lande nineeteene yeres, ten moneths, and three daies after that *Godfrey de Bouillon* had conquered it. The great Maister with the rest of the knyghts retired by sea into the Island of Cypres, where they were well entertained by the King, who gaue to them & the templiers the towne of Limisson, which is a sea port to dwel in, whereas the great Maister called two general Chapters, one in the year one thousand two hundred nineene and two, and the other was in the yeare following, where he made new statutes for the order: and in the yere 1294 he died at Limisson, and there F succeeded him
25. *Odo des Pins* of the nation of Provence. He incurred the hatred and disgrace of the knyghts of his order, who had an intent to deprive him by reason of his negligencie and couetousnesse, but it was staled by Pope *Boniface* the eighth to avide scandal, and in the end he was cited to appere personally at Rome to aunswere the complaints of the hospi-

Hospitaliers, but he died vpon the way before he came into Italie in the year 1295. A
 24. The knyghts hearing of the death of their great Maister des Pins, chose William of
 Prouence, and prior of Saint Giles, where he was at the time of his election; but
 being aduertised thereto, he went prently into the realme of Cypres, and gured
 in this charge very wifely. In this time Vlcam Cefan king of the Tattarians became a Christ-
 ian, and recovered the citie of Ierusalem, in the year 1300, into the which he put the
 knyghts of the hospital and temple in Garrison, but it was soone taken againe by the In-
 fidelis, and the knyghts returned into Cypres, whereas the great Maister past to a better
 life in the year 1308, having held five general Chapters at Limisson, and leue the totall
 name of the knyghts of the temple.

25. Folquet of Villaret, of the same nation of Prouence, was chosen in his place, being
 a man of aquicke spirite, and of great courage. Seing himselfe aduanced to this soueraigne
 dignite, he reflored to put in execution which had beene often treated of in his
 predecessor for time, but could not be effected, which was to retire out of the Island of Cy-
 pres, and dwell in some other place, the which he brought happily to passe: for in the
 year of his election, being 1308, he made a voyage to Constantinople, and afterwards
 into France, wheras the Pope gaue him the Island of Rhodes, the which he conquered
 with his knyghts, in the year 1309, and seuen Islands neare vnto it, into which was trans-
 ferred the abord of the order of S. John; so as they were afterwards called the knyghts of C
 Rhodes. Presently after Ottoman, who was the first Emperor of the Turkes, came and
 besieged Rhodes with a mightie armie, the which was relieved by Amadeus the fourth,
 Earle of Sauoy, and Ottoman was forced to rafe the siege. The templars haing beeene
 supprest by a general Council held at Vienna in Dauphine, most of their possessions
 were gaiven to the religion of S. John by Pope Clement the fifth. In the year 1314, the
 knyghts of Rhodes conquerred the Island of Lango, and other Islands of the Archipelago,
 and in the year 1317, the great Maister Folquet pleasing himselfe in his victories and
 conqueires became glorious and proud, which purchased him the hatred of the religion,
 and the knyghts of the order revolted against him, and had seised vpon his person if he
 had not fled into Caffe, but not being able to take him, they deposed him of his digni-
 tie, and chose in his place.

26. Maurice of Pagnac, wherof Pope John the two and twentie, being aduertised,
 he was much troubled, deputing two prelates to go to Rhodes, and to informe themselves
 of the fact, and to cite the great Maisters of Villaret and Pagnac to appear personally
 at Auignon, wherunto they obeyed, and the Pope in the meane time created Gerard des
 Pins, lieutenant general of the order of S. John; in whose time Ocreane, Emperour of the
 Turkes made preparation to besiege the Island of Rhodes, of whom the knyghts of
 Rhodes obtained a wonderfull victorie in the year 1321, where there were ten thousand
 Turkes cut in peeces. In the meane time Maurice of Pagnac died at Montpelier, in the
 year one thousand three hundred twentie and two, and Folquet of Villaret was restored
 to his dignite of great Maister, who seeing himselfe hateful to the knyghts, he renounced
 it in the year 1323, and lived as a priuat knight vntill the first of September 1325,
 when he died, and was interred at Montpelier.

27. The yere of his renunciation the knyghts of Rhodes presented vnto Pope John, Eliot
 of Villeneufe of the nation of Prouence, and prior of S. Giles, to be their great Maister,
 wheras his holynesse, and all the Cardinals, and Knights of Rhodes were much conten-
 ted, for that he had the reputation to be honourable, vertuous, and honest. This great
 Maister held a generall Chapter at Montpelier, in the year 1330, and going towards
 Rhodes, he fell very fiske at Marseilles, but he recovered his health in the year 1332,
 and came to the end to Rhodes, and the same yere he held a generall Chapter, where F
 ther were good statutes made: vnder his government the order not only freed it selfe
 but also grew rich; so as many enuyed it, and persuadid the Pope in the yere
 1343, to divide it into two militarie orders, the which tooke no effect. In the yere 1343,
 there was a league made bewixt the seigneurie of Venice, the religion of S. John, and the

A the king of Cypres. The great Maister, in the yere of our Lord God 1346, haing pur-
 chased the name of happie Gouernour, died at Rhodes, haing in his life time inclosed
 the great Maisters palace with walls and towers, and divided the nations, bayliwicks, and
 dignites of the order.

28. Presently after the death of Villeneufe, Deodate of Gozon, a knyght also of Pro-
 vence, was chosen great Maister. About fourteene years before he was aduaunced to this
 soueraigne dignite, he had fought with a monstros Dragon, which afflicted the Island of
 Rhodes, and had slaine it, for the which he was so much honoured, as his memorie wil
 be for euer commendable to posterite. In the yere 1347, he relieved the king of Arme-
 nia against the Soulidan of Egypt: Pope Clement the sixth did so esceeme the knyghts of
 Rhodes, as in a maner all the forte which the holie See did hold in Italie were governed
 by them; and, in the yere 1353, the sonne of John Cantacuzen, emperour of Constan-
 tiople, came to Rhodes to demand succours of the great Maister, who haing gouerned
 the religion of S. John feuer years, six moneths, and ten daies, died, in the the yere 1353,
 and was buried in the Church of S. John of Rhodes, haing caused the pere there to be
 built, and the bourough of Rhodes to be walled about: He had held two generall Chap-
 ters, one in the yere 1346, and the other 1362.

29. Peter de Cornilain, Prior of S. Giles, of the nation of Prouence, was chosen great
 Maister, the which he held but a year, eight moneths, and seuentene daies; for falling
 sicke in the towne of Rhodes, he died, in the yere 1355. He was a man of an exemplarie
 C life, and so feuer, as he was called the Corrector of manners: He held a generall Chapter
 at Rhodes, in the yere of Christ 1354, where many good and profitable lawes were
 made.

30. After the great Maisters decease, according to their accustomed forme, Roger des
 Pins, of the nation of Prouence, was chosen great Maister. In his time the Pope per-
 suaded the religion of S. John to purchase the principaliarie of Achiaia of James of Sauoy,
 Prince of Piedmont; and there was a generall assemblie of the knyghts of Rhodes in the
 towne of Auignon, to treat of this purchase, and to reforme certaine abusives which were
 crept into this order. In the yere of our Lord God one thousand three hundred sixtie
 D fine, the great Maister died, and was much lamented, especially of the poore, to whom he
 was verie charitable.

31. Raymond Berengiar, of the same nation of Prouence, was chosen great Maister, ha-
 ving beeene before commandour of castle Sarrazin: He presentely sent his Embassadour to
 Auignon to the Pope, to yeild him obedience and fealtie. In his time, the king of Cy-
 pres, and the religion of S. John, made a league together, and tooke the towne of Alex-
 andria in Egypt by force, the which they spoyled, and burnt; and in the yere of our Re-
 demption 1361, the Pope wrote to all Christian Princes, persuading them to succoure the
 religion of S. John, and the king of Cypres, giuing great indulgences to such as shold
 relieve them. The Armenians being expellid their houfes by the Sarrazins, were chari-
 E ably receyved by them of the religion into the Island of Lango; and at the same time,
 the towne of Tripoli in Syria was taken and spoyled by the king of Cypres, and the
 knight of Rhodes. In the yere of our Redemption 1371, the great maister was chosen
 Nuncio of the Apostolique See, to pacifie the diuisions which were in the realme of Cy-
 pres, whither he went in person, and supprest all dissensions by his autoritie and wi-
 dome. In the yere 1373, the great maister had a will to resigne his place, to the which
 end, he sent a daigne his kinsman to the Pope to demand leave, the which Pope Gregorie
 the eleuenthe would not graunt, but comauanded him to continue in that charge for the
 good of Christendome. Soone after, he died, haing gouerned the order about eight-
 teyne yeres and a halfe, during the which he had held two generall Chapters at Rhodes,
 F where many good laws were made, according to the necessite of the time.

32. Robert of Iuliac, or Iuli, great Prior of France, was chosen great Maister when
 he was in the governement of his Priorie, who hearing the news of his election went
 presently to Auignon to kisse the Popes feet, wheras he was verie well entreated, and
 much honoured; and there he held a generall assemblie of the order, and the Pope
 gaue

gave the government of the towne of Smyrne to the order of S. John, commanding the A great Maister to accept thereof vpon paine of excommunication, who, in the yere 1374, embarked for Rhodes, where he arriued happily, and by his prelence pacified all rumors and disorders which had growne by his absence. He died in 1376, to whom succeeded

33. *John Fernandes de Heredia*, of the nation of Aragon, borne at Valencia, who had been Prior of Cattalogne, and Chastellain of Emposta, and had beeene twice married, who being a widower, tooke the habit, and was made knight of Rhodes in the time of the great Maister of Villeneuve; being a simple knight, with the leauue of the great Maister, he went to visit the holie Sepulchre. When he was great Maister, he went towards Rhodes, in the yere 1377, and being required by the Generall of the Venetian armie to B joyne with him, and to go into Morea, in the yere 1378, they besieged the towne of Patras, and tooke it with the castle, and the great Maister fighting bodie to bodie with the gouvournour of Patras, slew him, after which he was taken prisoner in an Ambuscadore of Turkes, and knowne by them, so as to recover his libertie, they restored to the Turkes, Patras, and other places which they had conquerred, and yet they carried him away into Armenia, and detained him capiuine three yeres: He was redeemed in the yere 1381, and returned to Rhodes; the yere following, he held a generall Chapter, where it was resolute, That the great Maister shoud go into France, who coming to Auignon, Pope Cle-
ment the seuenth was acknowledg'd by him, and the whole order of S. John, for the true Vicar of Iesu Christ: wherupon, Pope Urban the sixt, who liued then at Rome, deprived C him of his dignitie of great Maister, and subrogated in his place *Richard Caracolla*, a Neapolitan, in 1383; but the order would never acknowledge him for great Maister, who died at Rome, in the life time of *Heredia*. In the yere 1395, *Baizet*, emperour of the Turkes, made some preparations to besiege Rhodes; whereupon, *Philibert of Naiiac*, prior of Aquitaine, was sent from the Couenant of Rhodes, to the great Maister, being at Auignon, with letters to demand succours against *Baizet*, from whence he returned to Rhodes in 1396, in which yere the great Maister *Hereda* died, and was buried in Caspe.

34. News of the great Maisters decease being come to Rhodes, *Philibert of Naiiac*, of the nation of France, and grand Prior of Aquitaine, was chosen great Maister, in the yere D 1396. He was intreated by *Sigimond*, king of Hungarie, to succour him against *Baizet*, in the which he did in person, in the yere 1397: and there was a battaile giuen at Nicopolis, whereas *Baizet* had the victorie, from the which the king of Hungarie escaped, and retired himself, with the great Maister, to Rhodes, whither the Emperour of Constantinople sent his most pretious jewells to keepe, fearing least *Baizet* shoud take Constantinople, but he was hindered by *Tamerlan*, who defeated *Baizet*, and tooke him captiuie; and the siege of Constantinople being raised, the great Maister sent backe the Empour's jewells. After the defeat of *Baizet*, the great Maister failed with an armie into Caria, where he built an inexpugnable fort, which he called the castle of S. Peter. In the yere 1399, there was warre betwixt the king of Cypres and the Genevois, the which was pacified, and they reconciled by the authoritie and widsome of the great Maister of E Naiiac, to whom the Souldan of Egypt sent an Embassadour to demand a peace. During his time there were diuers general assemblies held, and he died in the yere 1421, in whose place was chosen

35. *Antonius Fluviano, or Riniere*, of the nation of Aragon. In his time there was a generall Chapter held at Rhodes, in the yere of Christ 1430, where there were Embassadours depited by the order of S. John to assit at the Councell of Basil. In the yere of our Lord 1434, the Souldan of Egypt grown proud with the victorie which he had gotten at Cypres, brake the truce, and made great preparations with an intent to besiege Rhodes, but hearing that the great maister had made good prouisions to defend himself, he gaue ouer the enterprize, so as the order liued in peace. In the yere 1437, the great Maister died, having gouerned the order with much wisdome about sixteen yeres and a halfe.

36. *Nicholas of Lastic*, of the nation of Auvergne, was chosen great Maister in his place, who at the time of his election was absent, and remayned in Auvergne; where he

A he was prior: before his going to Rhodes, he held an assembly at Valencia, and came to Rhodes in December 1438. In the yere of our redemption 1440, the Souldan of Egypt comming neare vnto the Iland of Castelrouge, which did belong vnto the religion, with an armie, and turning from thence towards Rhodes, he was chased by the armie of the knyghts, who had but eight galleys; and in the Souldans armie there were eighteene: in which fight ther were but feuen hundred Sarazins slaine, and a great number hurt, which did so incense the Souldan, as he made a league with *Amurath* Emperor of the Turkes, with an intent to take Rhodes, and to chase away the knyghts: and in the yere one thousand four hundred fortie four, he came to besiege Rhodes, the which was valiantly defended by the knyghts, and in September the same yere there was a generall assembly held at Rhodes, to supplie the necessarie of the order. The next yere following, the great Maister made a peace with *Amurath*, and in the yere one thousand four hundred fortie and six, there was a peace concluded betwixt the religion and the Souldan. In the yere one thousand four hundred fiftie and one, a generall Chapter was held at Rhodes, where the government of the treasure, and conuent was giuen to the great maister, who, in the yere 1452, after the death of *Amurath*, renewed the peace with *Mahomet* the second, his sonne. And the yere following, having taken the citie of Constantynople, he grew proud of this happy successe, and sent word to the great maister, that he shoud pay him two thousand duckats tribute yearly, otherwise he meant not to entertaine the peace which he had sworne, to whom the great Maister made a C courageous answere, that neither the religion, the Iland of Rhodes, nor he were subject to any but to the Apostolike See, and that he would never pay him any tribute, being resolute rather to die, than in his time to suffer the religion to be subiect and tributarie, hauing beeene alwaies free; whereupon he deperte Embassadours to the Pope and the Christian princes to haue succours from them against peruerred *Mahomet*: and in the yere 1454, the great Maister died, haungi valiantly governed the religion sixteen yeres, six moneths, and thirteen daies.

47. *James of Milly*, of the nation of Auvergne, wherof he was prior, succeeded him, being in his priorie at the time of his election, whereof his neple *George of Boisfond*, brought him the first newes, whereupon he went presently to Rhodes, where he held a generall Chapter. In the yere 1456, the Iland of Rhodes was much afflidte with pestilence and famine; so as it was halfe desart: for the repeopling whereof, there were generall citations sent to all the knyghts to repair thither within a certayne time. In the yere 1457, *Mahomet* besieged the Iland of Lango, and the Castle of the Iland of Apes, but he was valiantly repulsed, and the knyghts woon a famous victorie: and the same yere *Charles the seuenth*, the French king, gaue sixteen thousand crownes to the order. In the yere of our saluation 1460, there was a generall Chapter held at Rhodes, to the which there were many Priors, Baillies, and Commanders of the order, cited for the defence of the religion; and the yere following, the great Maister died, having governed the order seuen yeres, two moneths, and fifteene daies, with great widsome, in a very turbulent and troublesome time. He was much lamented, for that he was mild, affable, and courteous, and desirous to entertaine peace and vnitie among his religious.

38. *Peter Raymond Zaccota*, of the nation of Arragon, Chastellain of Emposta, was chosen great Maister, being then absent in Spaine, from whence he paried in the yere one thousand four hundred sixtie and two, and passing by Rome, he came to Rhodes, where he held a generall chapter, during the which, the eighth tongue ornatior of Castile and Portugal was erected in the order, there being but seuen nations, which were France, Auvergne, Prouence, Italie, Arragon, England, and Germanie. In the yere of our redemption one thousand four hundred sixtie and four, the Venetians armie besieged Rhodes, but the siege was soone raised, and the Venetians returned home againe, the warre being pacified by the widsome of the great Maister, who caused the towre of Saint Nicholas to be built at the mouth of the port of Rhodes, in the same place, whereas in old time did stand that great Colosse of the Sunne, numbered among the wonders

wonders of the world : towards which building *Philip* duke of Bourgandie gaue ten thousand crownes. In the yere 1463, the great Turke sent Embassadours to Rhodes, to mediate a peace betwixt the knights and him, but it was refused by them of the order, who in the presence of the Embassadour denounced war against the Turke. The yere following the Pope transferred the celebration of a general Chapter to Rome, whither the great maister came in person, and died there in the yere 1467, hauing governed five years, six moneths, and ten daies. He was buried in S. Peters Church.

39. *Baptista Orsino* prior of Rome, of the nation of Italic, succeeded him, and was advanced to this dignite by the Pope, for that it was void in the court of Rome, but it was with the aduise and consent of all the religious of the order of S. John which were then in Rome, and the great maister did prelenty take an oath in the Popes hands, and then went to Rhodes, where in the yere 1469, hauing had certaine intelligence that the great Turke prepared a mighty armie to besiege Rhodes or Negrepont, he sent for a great number of knights that were absent to come to the defence of the Island, and he made a league with the leigeneurie of Venice against the Turke ; but in the yere 1470, *Mahomet* tooke the towne of Negrepont by force, where he committed horrible cruelties, killing all the Latins in cold bloud, and proclaiming warre against them which were of the order, by the sound of a trumpet, vpon which occasion the great maister sent to demand succours from the Pope, and the Rhodiens began to fast, to make voves, prayers, and publike processions to implore the aide of heauen, making all the preparations they could to defend themselves against the Turkishe armie. And in the yere 1471, the great maister held a general Chapter at Rhodes, where there was some quicke against the procurators of the treasure, which was cnded by the Legate of Pope *Sixtus the fourth*, who came to Rhodes to that end. In the yere one thousand four hundred seuentie and six, the great maister died of a long and tedious sicknesse which had held him a whole yere, hauing governed the order with great authoritie, gracie, and wisedome, nine years, three moneths, and three daies.

40. *Peter of Aubusson*, prior of Auvergne, and of that nation, and capaine of the towne of Rhodes was chosen great maister, who swore solemnly, according to the custome, to keepe the statutes of the order, sending an Embassadour to Rome to aduertise the Pope of his election, and to yeld unto him due obedience. In the yere one thousand four hundred seuentie and senen, he went to visite all the Island of Rhodes, and made very great and extraordinarie prouisions for the defence therof against the Turkes armie, citting many priors, commaunders, and knights to assist at a general Chapter, and the defence of the Island, and he renewed the peace with the Sculdan of Egypt. The same yere king *Lewis the eleventh*, obtained a Lubile in France of the Pope, in fauour of the knights of Rhodes, (wherby they raised great summes of money, the which was wholly employed in the fortification of the Island. In the yere of our saluation one thousand four hundred seuentie and eight, the great maister held a general Chapter, where the administration of the treasure was giuen him, and the religion of the holie Sepulchre of Ierusalem was vnit to that of S. John. The yere following, it was resolued in *Mahomet's Council*, that Rhodes should be besieged, whereof, the great maister being aduertised, he sent prelenty aduice vnto the Pope, and demanded succours, and in the yere one thousand four hundred and eightie, the great Turke came before the towne of Rhodes with a mighty armie : at this siege there were many fallies made, and the Turkes were sti repulld, hauing in their armie one hundred thousand fighting men, and one hundred and sixtie falle : the great maister was relieved by *Anthoine of Aubusson*, vicount of Montelis, his brother, who was a great soldiour, and was made general of the armie of the besieged. The Turkes had in few daies discharged three thousand and seuen hundred canon shot against the walles, and gaue a furious assaule with 40000 men, who were valiantly repulld, in which the great maister received ffe wounes, wherof one was held mortall ; but in end the Turkes, after eightie and nine daies siege were forced to rife, and to retune with a great losse and shame, to Constantinople. In memorie of this victorie, there was a Church built at Rhodes, and it was dedicated to our Ladie

of

A of victorie. After this siege, *Mahomet* the second resolued to come in person to Rhodes, and there was a generall assemblie made of knyghts, but the death of *Mahomet* disappointed this designe, and his children, *Baizet* and *Zizime*, were in warre after their fathers decease, the which gaue some ress to the knyghts of Rhodes ; yea *Zizime* fled to Rhodes to the great Maister for ayd, in the yere of our Lord God 1482, where he was receiued with much honour, and so conducted into France. In the time of this great maister of Aubusson, the statutes of the order were reformed, and reduced into one volume, and a peace was concluded betwixt the knyghts of the order of S. John, and the great Turke *Baizet*, the Pope haung given the great maister power to treat. He was made a Cardinal Deacon by Pope *Innocent the eighth*, in the yere 1488, who sent him a Cardinals hat, and made him his Legat in Asia ; and in the yere 1500, Pope *Alexander the six* made him Legat and Generall of the armie of the league against the Turke : Finally, he died at Rhodes, in the yere 1503, full of honour and reputation, and was interred with a great funerall pompe : He had liued eightie years, three moneths, and foure daies, and governed the order seuen and twentie yeres, and xix daies. In his time there were ffe general Chapters held at Rhodes, in which many commendable statutes were made.

41. There were 387 knyghts assemblid at Rhodes when he died, who chose to succeed him *Emery of Amboise*, brother to *George of Amboise*, Cardinal and Legat in France, and Archibishop of Rouen. He was of the French nation, and great Prior in France, where he was at the time of his election. In the yere 1504, he made a sollemne entrie into Rhodes, where he was receiued with much joy, the kings of France and Spaine haung written letters of commendation to the Convent in his fauour. Prelenty after his arniall, he held a general Chapter, where it was ordained, That ther shalbe a sumptuous sepulchre made for the deceased Cardinal and great maister, and in the yere 1510, he held another general Chapter, in which year the knyghts of Rhodes obtained a famous naual victorie against the Sculdan of Egypt, by the condeut of *Philip of Villiers of Lille Adam*, a French knyght, who was afterwards great maister. In the yere 1512, the great maister died, hauing governed nine years, four moneths, and three daies, beynge aboue seuentie eight yeres old.

42. The knyghts of the order being assembled to the number of foure hundred and ten, chuse for their great maister *Gny of Blanchfort*, Prior of Auvergne, nechew to the deceased great maister of Aubusson, being resident at his priorie the time of his election. In the yere 1513, the great maister of Blanchfort imbarkeing himselfe at Nice in Provence to go to Rhodes, he was surpried with sicknesse vpon the way, wherof he died a yere and two daies after his election.

43. *Fabriko of Careto*, a Geneuois, of the nation of Italic, was chosen to succeed him in a generall assemblie held at Rhodes, where ther were ffe hundred and fiftie knyghts, *Careto* himselfe being present, hauing before beene Admirall of the order. The bodie of the deceased great maister of Blanchfort was brought to Rhodes, and honourably interred in S. Johns Church. In the yere 1514, a general Chapter was held at Rhodes, after which, *Philip of Villiers of Lille Adam*, Seneschal to the great maister, was sent into France with ffeouaigne authoritie ouer all the priories of the realme, with the qualite of Visir, Corrector, Lieutenant, and Embassadour to the great Maister and Convent. In the yere 1516, a peace was made betwixt them of the religion of S. John, and *Tomombey* Sculdan of Egypt, successor to *Campion Gauri*, who a litle before had beeene slaine in bataile by *Selym* Emperour of the Turkes ; but *Tomombey* was vnsafortunat, for in the yere 1517, he was taken and hanged in one of the gates of the great Caire, by the commandement of *Selym* : Vhercupon, the great maister fortifid the Island of Rhodes, and sent Embassadours to the Pope, and Christian Princes, to aduertise them of *Selyms* victories, and to craue aid : but, in the yere 1520, *Selym* died, and Sultan *Selymon* his sonne succeeded him ; and the yere following, the great maister of Careto ended his daies at Rhodes, hauing governed feuen yeres, and six and twentie daies, leauing great store of prouision and munition, wherof his succellour had afterwards need.

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44. *Philip*

44. *Philip of Villiers*, of Lisle Adam, grand Prior of France, where he was at the time A of his election. During his absence, *Gabriel of Pomeroux*, great Commandeur, was chosen Lieutenant to the great Maister, whom he presently aduertised of the death of *Caestzo*, and that he had succeeded him by election, entreating him to come presently to Rhodes, where he arrived soone after, and made a solemne entrie, swearing to obserue the statutes of the order. The same year of his election, Sultan *Solyman* resolued to besiege Rhodes, and to execute the last will of his father *Selym*, whereof the great Maister of Villiers being aduertised, he made all the preparations he could to defend himself against the Turkes enterprises, fortifying the towne of Rhodes with all speed, and sending an Embassador to Pope *Arian* the sixt, to congratulat his election, and to de- B mand succours, the which he could not obtaine, by reasoun of the warres which were betwixt king *Francis* the first, and the Emperour *Charles* the first. In June, in the yeare of our Lord 1522, began that memorable siege of the towne of Rhodes, before which there was an armie of two hundred thousand Turkes, the which was afterwards increased to 300000: They defended themselves most valiantly, and there were braue exploits of warre done, especially by the great Maister, who was continually armed: The enemie was repulsed in many assaults, in one of which there were twentie thousand Turkes slaine vpon the place, and *Solyman* was resolued to raise the siege, but there were traitors which stlayed him, and those were punished; yet in the end, the great Maister hauing no succours, was forced to yeld the towne by composition, the fourteene and twentieth of December, in C the yeare of our Saluation 1522, the Turkes hauing lost aboue one hundred thousand men. *Solyman* would needes see the great Maister, whom when he saw, teares fell from his eyes for compassion. Vpon the first of Ianuarie, in the yeare of our Redemption 1523, the great Maister parted from Rhodes with fiftie saile, and bent his course towards Candie, after that the Island of Rhodes had beeene in the power of the knights of the Hospitall two hundred and thirteeen yeres. After the losse of Rhodes, the great Maister and his knyghts had no certayne abroad, vntill that the Island of Malta was gien them by the Emperour *Charles* the first: for they retired first into Candie, from thence they came into Sicile and Italie, wheread the Pope did furnish them with the towne of Viterbe, in which they held a general Chapter: Afterwards, they stayed some time at Cornette, and then D at Villefranche, and at Nice, from whence the great Maister made a voyage into England, and from thence into France, and being at Lyon, he fell verie sicke, but after his recoverie, he went to Chambery to chyrchen prince *Philibert Emanuel* sonne to *Charles* duke of Savoy, and so returned to Nice, from whence he parted with the armie of the religion, and all the Convent, to go to Malta, where he arrived the sixt and twentieth of October, in the yeare of Christ 1529, and there he built a palace in the castle of S. Angelo for him and his successours, where, hauing made a solemne entrie, he caused another palace to be built in the old citie of Malta; and finally, hauing governed the religion thirteeen yeres, and seven moneths, being feuentie yeres old, he died at Malta, the one and twentieth of August, in the yeare 1534, and was buried in a Chappell which he had caused to be built E in the castle of S. Angelo, and there succeeded by election.

45. *Pierres* of Pont, borne at Aix, of the nation of Italie. Before the taking of Rhodes, he was gouernour of the Island of Lango, and after the losse thereof, he parted with all the knyghts of his gouernement, and came and joyned with the armie of the religion in the Island of Candie. He was made Seneschall to the great Maister, and Bayliffe of Lango, and was sent in embassage to the Lord of Lautrec: He was chosen Bayliffe of S. Eustachia in the Convent of Nice, where remaining, he was chosen great Maister, after the decease of his predecessor, the which he much lamented, shewing little joy of his election: He embarked in the galleys of the religion, and came to Malta the tenth of November, the same year 1534. In his time, the Emperour *Charles* the first went in person to Tunes of F Africke, where he was assysted by the galleys of the religion, the knyghts doing great exploits of armes, especially at the taking of Golette, which was held inexpugnable. This warre being ended, the great maister died, in the yeare 1535, being feuentie three years old,

A old, hauing governed but fourteen moneths, and two and twentie daies, and was buried neare to his predecessor *Villiers*.

46. *Dyder* of S. Iaille of Tolosa, prior of Prouence, was chosen great Maister: being in his priorie at the time of his election, and being aduertised therof, the good old man lifting vp his hands to heaven, said, God, God, if it be necessarie for thy people, I will not refuse this paine and toile; and soone after he began his journey to go to Malta being very old, and comming to Montpelier, he fell exceeding sicke, whereof he died the sixt and twentieth of September 1536, and was buried with great honour in the Church of the Commanderie of S. Gilles without the gates of B Montpelier, being much lamented, for the great opinion they had of his justice, bountie, and valour. The religion being aduertised of his decease the eighteenth of October, proceeded preferently to the election of

47. *John of Homedes*, of the nation of Arragon, who was then in Spaine, from whence he parted, and came to Malta in Ianuarie 1538, where he was received with great ioy; but he was discontented, for that they had not sent the gallies, nor the carracke of the religion to conduct him, whereupon he cauled the great carracke to be disarmed and broken, for the whiche there was some complaints made against him. He discoursed willingly of the siege of Rhodes, to let the world know that he had lost an eye there. He made a parke for beasts, and a goodly garden in the Island of S. Michael, which ministred occasion to murmur against him, saying that he was forgerfull of the government of the commonweale; yea he was taxid of negligence and littel care to provide for the Island of Malta against the Turkes armie, for that he relied too much vpon the Castle of S. Angelo. In his time the towne of Tripoli in Bararie, was taken by the Turkes from them of the religion, wheread he was much amased. In the yere 1552, *Lo Srazz* prior of Capoue made an enterprise vpon the Island of Zara, the which succeeded ill, for there were many knyghts slaine of all nations, especially French, Auvergnas, and Prouencials, wherof the great Maister being aduertised, he was much grieved, saying that it was the greatest losse that came to the religion since the taking of Rhodes. He caused the forte of S. Elme, and S. Michael to be built, and being eightie yeres old, he died in the yere 1538, hauing governed fixteene yeres, ten moneths, and fiftene daies, and was interred in the chappell of the great Maisters.

48. *Claude de la Sangle* was chosen great Maister, at whose election there assysted about four hundred knyghts and religious men which were then in Malta: he was of the nation of France, and Embassador at Rome for the religion, where he received news of his election, whereof he aduertised the Pope, and yelded him personall obedience: soone after, divers knyghts were sent expelye vnto him, to accompane him to Malta, where he arrived in Ianuarie 1534. He governed the order very wifely by the aduise of sute worthy knyghts his houehold officers, the which were his Seneschall, Steward, Esquier, Receiuor, and Secretarie, so as the Estate of the order was very happy during his government, hauing obtained a privilege of Neutralite from *Henry the second*, the French king, and the Emperour *Charles* the first, who were in armes: he was very religious, and governed the reuenues of the order frugally, leaving a great treasure, being sixtie and three yeres old, he died of a Catharre in the yere 1557, hauing beene great Maister three years, eleven moneths, and feuen daies, to whom succeeded

49. *John Valette* called *Tarifot* of the nation of Prouence. This election was most pleasing to all the order of S. John, for that he was generally beloued of all the nations, and desirid as moyst worthy of that great charge and dignitie. In lesse than two yeres, he was generall of the gallies, baillife of Lango, great commander, prior of S. Gilles, and lieutenant to the great Maister, and in the end came to the great Maistership. He folowid F his order, as after the time he tooke the habit, he would never returne into his countrey; so as having made his continual residence in the conuent, he past through all the offices and degrees of honour of his profession, shewing himselfe in all his actions to be of a rare judgement, of perfect integrity, and great valour. Being advanced to this soueraigne dignitie, he resolued to build a new towne vpon the mountaine of S. Elme, knowing that all the

Of the great Maisters of S. John of Ierusalem.

the other forts were not able to withstand the batterie of a powerfull enemy, but this defeigne was deferred to an other time. He caused the castle of the Island of Gozato be fortified, and leaving the castle of S. *Ange*, he came to dwell in the bouthough of Malta, the which he defended most valiantly against the siege of the Emperor Sultan *Soliman*, where he was grieuously wounded in the leg, in the year 1565; but the siege being raised to the shame and confusion of the Turkes, he fortified the Island of Malta, began to build the new citie, which was called by his surname Valette, whereof the first stone was solemnly laid by him vpon the eight and twentieth of March 1566, and by his care they continued still the building, yea vpon festiuall daies, for the which Pope *Pius* the fift gave a dispensation to the workemen, being to the number of eight thousand; B
yea he sent a commissarie to aduance the building, paying ffeue thousand crownes monethly to the workemen, which charge he continued seuen moneths. In the year 1568, the great Maister died, the same day he had beeene chosen, haing governed the order eleven whole years. He was much lamented by all his religious, and in like manner by the Pope, and all Christian kings and princes. In his time there were two generall Chapters held at Malta, where there were many new statutes made for the government of the religion:

50. After the obsequies of the great Maister *Valette*, they proceeded to the election of a successor, which was *Peter de Monte*, of the nation of Italie, being then prior of Capo-*ua*. Presently after his promotion, he caused the bodie of his predecessor to be brought C
into the new towne, and to be buried in the chappell of our Ladie of victorie, haing deferrued the name of the father of souldiers, the buckler and defendour of the Catholike faith, and the scourge of Infidels. The new great Maister, before he came to this souereign degree, had shewed his wisdome and valour in many other honourable charges; raigne of all he had beeene patron of the admirall galley of the religion, then lieutenant to the generall of the galles, chasteilain or governour of the castle of S. *Ange* at Rome, he was admiral, then generall of the galles, and embassidour for the order to Pope *Pius* the fourth, and Pope *Pius* the fift: comming from Rome to Malta, he was soone after chosen great Maister, where he caused the new citie to be finished, refolwing to transfer the conuent thither; for this good old man thought to winne as much glorie in caufing D
the new towne of Valette to be inhabited, as his predecessor had done in causing it to be built; so as vpon Sundae, the eighteenth of March 1571, the great maister made his leavemane entrie with the conuent and knights of the order. In his time the memorabile nall battaille of Lepante was fought, and a victorie gotten of the Turkes, in which the knyghtes of the religion did braue exploits of warre. This great maister was very subiect to choller, and soone pacified; so as the knyghtes were not very obedient vnto him, and to grew careleſſe to execute his commandments: whereupon, he began to grow weary, and to haue a will to resigne the place, writing to Pope *Pius* the fift, to that end, and beseeching him to suffer him to retire to mount *Cassin* there to end his daies, the which he could not obtaine, but soone after he died at Malta, in the yere one thousand five hundred seuenten E
and two and there succeeded him

51. *John l' Eveque* of *Cassiere*, of the nation of Auvergne, who before his election had shewed his valour in many goodly charges; for at the enterprise of Zoara, he was enigne bearer to the religion, whose standard he defended valiantly, and carried it backe to Malta, haing cast himself therewth into the sea, and recovering one of the gallies of the religion, after that he had fought long against the Infidells. He was afterwards chosen capitaine generall of the horſe, commissarie of the fortifications, and marshall of the order, and in the end he came to the soueraigne degree of great maister, where he liued very religiouſly, there passing no day but he did affit at diuine seruice, and fed thirteen F
poore folkes with his owne hands: he caused the church dedicated to S. *John Baptifi*, in the new citie of Valette, to be built with his owne money, and endowd it with a thouſand crownes of yearly rent, and he caused a goodly sepulchre to be built for the bodies of the great maisters his predecessors. In the end of his daies, he fell into a great inconuenience, for being hated by ſome diſcontented knyghtes, he was by their practiſes ſuspended

Of the great Maisters of S. John of Ierusalem.

A ded from his charge, and a guard ſet vpon him in the castle of S. *Ange*, the ſixt of Iulie 1581, the which he endured verie patiently and vertuously, and complaing to Pope *Gregorie* the thirteenth, and to Christian kings and princes, the Pope ſent *Gasper Visconte*, Auditor of the Rota, and afterwards Archbiþhop of Milan, to Malta, to gouerne the religion in the abſence of the great Maister, whom he ſent for to Rome; but the knyghtes had choſen *Matthew* of Escut, called *Romeus*, a Frenchman, to be lieutenant to the great Maister, who excused himſelf, for that he had accepted this charge by force, and againſt his will. *Visconte* being come to Malta, the great maister embarked in the galleyes of the religion, being accompanied by ſoure of the great Croſſe, and two hundred knyghtes, and B
entering into Rome, he was recceuied with much honour, and lodged in the palace of the Cardinall of Eſt at Montecuccollo; after which, he went to ſalute the Pope and Cardinall, and was viſited reciprocally by them: In the end, either for griefe, or being wearie with ſo long a journey made in the extremitie of his age, being ſeventie eight yeares old, he fell ſick, and died in the yere of our Redempcion 1581, haing governed almost ten years. His bodie was layed in the Churche of S. *Lewis*, where his obsequies were made, and his funerall oration pronounced by *Antonius Muret*; his heart was interred there, and his bodie carried to Malta, and buried in the new ſepulchre which he had made for the great maisters. After his death, the Pope declared the ſuſpencion of the ſaid great maister to be void and vnjuſt, and ordained, that the decree ſhould be inrolld in the Regifters of the religion.

52. *Hugh of Loubeux*, Verdale of the nation of Prouence, was choſen great Maister, in the yere of our Saluation 1582, who had joynd learning to armes from his youth: He was verie young when he was made a knyght, and was at the enterprise of Zoara, where, haing fought valiantly, he escaped, and afterwards paſt many honourable charges. He was deputed Embassidour to Pope *Gregorie* the thirteenth, whereof he discharged him ſelfe verie worthy, and was ſo pleasing vnto the knyghtes, as they joyntly choſe him great Maister, haing news of the deceaſe of *Cassiere*. He ſoonē pacified the diuisions which were among the knyghtes, and gouerned the order with much wifdom. Pope *Sixtus* the fift made him a Cardinal Deacon, in the yere of our Lord God 1587, and returning to Malta, he builte a Conuent of Capucins, fortified the Island, reformed the ſtatutes of the order, cauſed the historie to be written in Latine by *James Bosius*, and freed it of debt, which amounted to aboue two hundred thousand crownes; yet he was accused to Pope *Clement* the eighth, to haue gouerned the treaſure ill: whereupon, he ſent his nephew to Rome to purge hymſelfe of this imputation, but the matter being vndecided, the great maister and Cardinal *Verdale* died at Malta vpon the Ascention day, in the yere of our Redemption 1595, being ſixtie four yeares old, and haing gouerned thirtene yeares, three moneths, and one and twentie daies, leauing in the publicke treaſure a great maſteſe of money: He was buried in the Cathedrall Churche of S. *John*, with great honour and funeral pompe.

53. *Martin Garze*, of the nation of Aragon, was choſen to ſucceed him: He was a knight of great bountie, and generally beloved and respected, who althoſh he had paſſed the age of ſixtie yeares, yet was he of a ſtrong and vigorous complection. He ſoonē pacified the diſorder of the knyghtes which had banded againſt his predecessor: He abolished the imposiſons which had beeene imposiſed, and forbade all the officers of the religion to give any new forme to their gouernments, and that which was moft pleasing vnto the knyghtes, he did expreſſly prohibit any knyght, yea the great maister hymſelfe, to haue any particular galley or vſell at ſea to make any enterpriſe to his owne profit: and in the end, haing gouerned the religion ſix years, and nine moneths, he died at Malta, in the yere of our Lord God 1601, and was buried in the ſepulchre ordained for the great Maisters.

54. After the deceaſe of the great Maister, the knyghtes assembled to chufe a new, and on the tenth of Februarie, in the yere of our Redempcion 1601. *Aloph of Vignacourt*, of the nation of France, was inſtalled in this ſoueraigne dignitie: He came to Malta, in the yere of our Saluation 1566, with many other French gentlemen, vpon a bruit that

that the Island shoulde be sieged by the Turkes armie, where he tooke the habit A
of the religion vnder the great Maister of Valette: After which, he had great charges
wherein he shewed his bountie, valour, and wiadome; and amongst others, hauing been
captaine of the towne of Valette, and soone after, great Hospitalier of the religion: his
vertues and good fortune haue aduanced him to this supreme dignitie, in which he
now liues with much honour and reputation.



B

THE BEGINNING OF MILITARIE ORDERS, AS WELL

*Regular, which haue beeene allowed by the holie See, under
any rule and discipline, as Secular, instituted by Emperours,
Kings, and Christian Princes, with their Blazons,
and other devises.*

Having discoursed in the former treatise of the religious order of the knights of Malta, it is now fit to speake somethinge of the orders of knighthood, as well Regular as Secular; who like unto other Macabases haue laboured to fight the Lords fight, and who by their true valour, haue by the strength of their armes & great courage, most commonly terrified the enemies of their Redeemer, and of his holie religion, how powerful and fearfull souer they were; to the end that if the others did fight against invisible enemies in their Cloisters, these defeated and did cut in peeces the visible in open field, both tending to one end, that is to say, to give peace to the Church, and to make the Sauiour of the world to be acknowledged.

He then, to whom all power was giuen both in heaven and earth, meaning to haue the effects of his triumphant victories scene, as well of spirituall as corporall things, prently after the birth of his Church, and that the bloud of Martyrs had cimented a good part of the building, he not onely made peacefull and quiet spirits to vow their whole liues to holiness; but also, the most warlike dispositions to consecrat their valour and armes to holiness; for as the monarchs, the encraepe, protection, and defence of the Catholique religion: so as the monarchs, and most mightiest potentates of the world, marcht under his standard, against whom a little before they had made cruell and bloudie warres: witness *Constantin the Great, Julian the Thessalonian, and Theodosy*, with many other Emperours, who began to carrie the Crofse in their Blazons and Armories, yetall of diuers colours, some white, some greene, some red, and in a manner of the same forme that it appeared to *Constantin the Great*. And for that there are few realmes or commonwealths, but haue some order of knighthood, it was fit there shoulde be some companie which should take the order of the king of kings, and vow it selfe particularly to his seruice. It is therefore held, That in the time *Constantin the Great*, the order of the knights of the holie sepulchre of our Sauiour began: for *Saint John the Baptist*, his mother going to Hierusalem to find out the holie Crofse, and Sepulchre, and

having

A hauing found them by a diuine reuelation, she caused a stately temple to be built, in the honour of the glorious resurrection of Iesus Christ, the which in time was made a monasterie of regular Chanoincs of S. Augustine. But at that time the guard of the holie Sepulchre was committed to certaine gentlemen of her traine, who were the first knights of this order, which was continued in that place, so as, even when the Saracins and Turkes had besieged upon all the East, and particularly of Palestina, tyrannising the Christians in Ierusalem, against whom they vsed all sorts of crueltie: thefe were tolerated, paying a yearly tribute; yet feeling of the common miseries of the faithfull, these Barbarians crossing them all they could. Their chiefe charge was to guard the holie Sepulchre, to make warre against Infidells, to redeeme captives, to haire masse dayly, hauing opportunitye, to recite the houres of the Crofse, and to weare fife red crofes in remembrance of the ffe woundinges of our Sauiour. Some refer their beginning and institution to the Apostle S. James Bishop of Ierusalem, who suffered death for the faith, in the yeare 63: and it seemes that in consideration thereof, the knights of this order are vnder the obedience of the patriarch of that citie.

*The order of the knights of S. Maurice, and S. Lazare
among the Saujards.*

C Some hold that the order of S. Lazare began in the time of the great S. Basil, by the report of Gregorie of Nazianzen, which S. Basil built an hospital under the title of S. Lazare, which afterwards gaue name vnto this order: whereof so many lazars houses dispersed into all parts of Christendome serue to beare witnesse. But this first institution hauing beene as it were smothered in the cradle, by the incursions of Barbarians and other injuries of those former times, it seemed to reuiue and spring vp againe in that happy age, whens Christian princes vnitid into one holie league, tooke from the Saracins the citie of Ierusalem, and other places of the holie Land. The knights of this order receiving charitably into their hospitals the faithfull which did run from all parts of Europe to so glorious a conquest, yea furnishing them towards the charge of this happy enterprise, which good office was the caufe that Christian princes gave them many houses and possessions, in the yeare 1154, which donations were confirmed by the bulls of Pope Alexander the fourth, Nicholas the fit, Clement the fourth, John the two and twentieth, and Gregorie the tenth.

D They make professeion of the rule of S. Augustin, and beare for the blazons of their order a greene Crofse, which *Emanuell Philibert* duke of Sauoy being confirmed their great Maister by Gregorie the thirteenth, and joining this order with that of Saint Maurice, enuironed it about with a white border, in the midift of the which, that of S. Maurice was inclofed.

E As for the order of S. Maurice, the auncient Aunalists of Sauoy say, that this was the beginning: *Amadee* duke of Sauoy (who, after his promotion to be Pope, tooke vpon him the name of *Felix* the fit) hauing abandoned the world, he confined him selfe to Rypalle neare to the lake Leman, being accompanied by ten knightes of noble families, where he embrased a Hermites life in a monasterie built by his auncestors in honour of S. Maurice, being attired in a long robe of an ashe colour, hauing a girdle imbrothered with gold, with a cloake vpon it of the colour of his robe; vpon which was sewed a crofse imbrothered with gold. *Francis Modius* in his Pandectes, affirms that these Hermites, whom he calls knightes of S. Maurice, affisted in this habite at the coniection of *Felix* the fit, their founder, in the yeare 1440, shewing thereby what their religion had beeene, and what ordinarie apparel this new bishop had worn in former times.

F

The order of the dogge and the cocke in France.

A Vthors haue written nothing certaine touching the institution of these two orders; yet they do attribute them to the house of Montmorencie, both for that they of this house

Of the beginning of Militarie order.

house carrie a dogge vpon their crest, as also for that *Philip Marcus* in his tables of the armories of France, writes that *Baudard of Montmorency* came to the court to *Philip the first*, king of France, being followed by many other knights, every one of which did wear a collar full of flags heads, whereat did hang the image of a dog, to signifie the fidelity and sincere affection which they had, and would alwaies carrie to the feniue, protection, and defence of the Christian commonweale, and especially of France, and also to note thereby their auncient nobilitie, the dog having beeene the Symbole with all nations, as *Lipius* hath obserued in his foure and fourtie Epist. of the first Centurie.

As for the order of the knights of the Coccoe, all that can be said is, that they which haue written the genealogie of that famous houle report, that one *Peter of Montmorency* was a knight of this order: whosoeuer it be, it is very like that this order tooke a cooke for their Blazon, for that it is the most martiall of all other soule; and the auncients call it *Mars* his bird: it hath beeene sometimes taken for an Hieroglyfike of victorie and vigilance; these knights inferring thereby that they were warlike, vigilant, and victorious.

¶ The order of the knights of the Genette in France.

He who made the vse of rings most common in France, was *Charles Martel* that great and valiant prince, who in his time raised the languishing scepter of our kings, making both Rebels and Infidells to feele his redoubted valour. As this prince was naturally inclined to armes, so he instituted an order of knighthood, which he called Genette, by reason of his wife, as *du Haillan* writes, for that her name being *Jeanne*, he commonly called her *Jannette*, commanding them shal all carrie a figure of a Genette or Wezell upon their armes: but *du Belay* is of another opinion, and holds that this invincible prince hauing defeated the Sarazins in that memorable battaile, neere to the citie of Tours, in the yere 738, to eternize the memorie, and to let future ages know the valour and courage of the French nobilitie, by whence he was particularly affisted, instituted this order, and gaue the surname of Genette, for that he had ruined that nation which did inhabite that part of Spaine, which was so called, by reaon of the multitude of such like beasts, the which is a kind of wezell, or rather fox, hauing the skinne pied, white, and afe colour, with a goodly mixture of white and blacke spots. This order was maintained vnto the raigne of *S. Lewis*.

¶ The order of the knights of the Lillie in the realme of Navarre.

During the raigne of *Garcia* the sixth, king of Nauarre, surnamed *Nugere*, a place memorable for the birth, breeding, ordinarie abroad, and buriall of this prince. The auncient Historians of Spaine write, that the image of our Ladie which is in the Church of the roiall monasterie of that towne was miraculously found, and that in honor therof, this good king and *Tiennette* his wife, issued from the houses of *Foix* and *Candelle* built of a monasterie to *S. Bennet*; but that *Garcia* alone instituted the order of the knights of the Lillie, carrying for their Blazon a pot of lillies, vpon the which was painted the image of our Ladie, ordaining that the robes of these knights shold be very rich and stately. The infants of the roiall blood entred into this order, with many great noblemen, both French, Nauarrois, and strangers.

The knights of this order are bound by the ordinance of *Garcia* their first founder, to maintaine and defend the faith against all the enemies thereof, and to encratre it with all their power, and they must repeat dayly certaine prayers, with a certaine number of *Pater noster*s, and *Ave Maries*. *Ferdinande* of Arragon, who was called the Infant of Anti-quera, in the yere 1403, entred into this knighthood with some others, who were not so commendable for their noble extractions, as for their vertues, and tooke the order solemnly in our Ladies Church in the towne of Metymne. This devise was a lillie pot, and a griffin.

¶ The

Of the beginning of Militarie orders.

A

¶ The order of the Knights of S. John of Hierusalem, called of Malta.

The beginning and first institution of this order is attributed to diuers, but chiefly and more likely to one *Godfrey*, who, before the time of *Godfrey of Bouillon*, being come to visit the holie places of Hierusalem, moued with an extraordinarie devotion, and assisted by some other gentlemen who had the like designe, they began to build the Hospital of S. John of Hierusalem, and to gaue beginning to this order of knights, who were called by the name of their first aboad, *Hospitaliers*. Pope *Galacius* the second did first allow of this institution: Their garment was a robe, vpon the which was fewed a white Crosle, with eight points, for a marke of their puritie, and of the eight beatitudes whereunto they did aspire, by the concession of Pope *Honorius* the second. The dutie of their profession was, to receive with all charite such as came from any part of the world to visit the holie places, to assist them vpon the way, and to secure them against the Arabians and all other Infidells, against the which, with the affluite and succour of Christian princes, they haue raised whole armies, and encountered them happily. They conquered from them the Iland and towne of Rhodes, the which they held aboue two hundred yeres, during the which, they were called knights of Rhodes; but in the end, *Solyman* the second Emperour of the Turkes, dispossessed them. Since, the Emperour *Charles* the fifth gave them the Iland of Malta, the which they haue alwaies valiantly defended, especially during two sieges which the Turkes haue laid before it, the one vnder *Solyman* the second, and the other vnder *Selymus* the second, both Monarchs of the Turkes, and haue forced their enemies to rise with much losse and dishonour. They are at this day called knights of Malta, of the name of the Iland. No man may come to this degree vntille he be of a noble extraction. Their first great master was *Raymond de Pado*, who afterwards composed and published the constitutions by the which the knigthes are now governed. They obserue the rule of S. *Augustin*, and say certayne numbers of *Pater Nosters* in stead of the Canonical hours, and they promise faith, obedience, and chastitie. They carrie armes in the honour of God, and of S. John Baptist (whom they hold for their patron) for the defence of the Christian faith.

¶ The order of Knights called Templers.

The expedition of the holie warre, hauing beeene as happily performed, as it was religiouly undertaken vnder the victorious conduct of *Godfrey of Bouillon*, the order of the knights of the Temple, or Templers (whose institution is referred to the time of *Galacius* the second) was created by the princes of France, to preferre that which they had conquered in the Holie Land, from the Sarazins. The two first Authors of this institution were *Hugon of Payennes*, and *Godfrey of S. Amaud*, knights. And for that king *Baldwin* appointed them a certaine place neere vnto the Temple for their aboad, the knights of this order were called the brethren of the warfare of the Temple, and most commonly Templers. Afterwards, the king, and the chiefe of the realme, with the Patriarch *Grandmont*, who did then govern the Church of Hierusalem, assigned them certaine lands and reuenues for their entertainment. They were bound by the Patriarch and the Bishops, that for the remission of their finnes, they must keep the wayes free from theueues, for the safetie of Pilgrims, whom they were to guard. After this first institution, they continued nine yeres in a secular habit, the which the people gaue them of chaunce and almes. But afterwards, in a Councell held at Troyes in Champagne, there was a rule given them, which somwhat was set downe by S. *Bernard*, without any Crosle, by the ordinance of Pope *Honorius*, and of Stephen Patriarch of Ierusalem. They continued nine yeres in this habit, after which they began to multiplice, as they grew rich. In the time of Pope *Eugenius* the third, and by his authoritie, they began to weare a red Crosle on their cloakes, to be knowne from others, and to shew that they haue consecrated their bloud for the protection of the Holie Land, and other places of Christendome against infidells. H h h h

This

Of the beginning of Militarie orders.

This Crosie had eight points, like vnto that of the knights of S. John; but *Jerosme Rota*, a Spaniard, maintaines that it was double, such as the Hungarians did carrie in their armes. This order in the end grew so powerfull, as they did equal great kings in wealth. And whenas Hierusalem was taken by the Infidells, in the year of our Lord God 1187; yet the Templers did still fight valiantly for the religion. Notwithstanding, in the year of our Redemption 1211, it pleased Pope Clement the fift to abolish this order of Templers for the foule crimes, and great offences which they said they had committed: Their possessions were distributed to diuers orders of knightes, as to them of Rhodes, of S. Iames, of Calatrava, and Alcantara in Spaine.

B ¶ The order of the Teuton Knights, of the Hospital of S. Marie in Hierusalem, otherwise called Porte-Croix, or Marianes.

A Bout the same time, *Frederick the second*, at the instance of Pope *Gregory the seventh*, hauing conduced an armie into Syria, to aduaunce the progresse of the holie warre, he was the meane to institute this order, and to instal it in the Hospital and Church of S. Marie in Hierusalem; the which was confirmed by Pope *Celestin the third*, vnder the rule of S. *Augustin*. These, with the Knights of the Temple, and S. John, aspired to one end and intent, being as it were associated in one profession, differing in nothing but their blacke Crosie, which they weare vpon their cloakes, being white. *Henrie Walpot* was their first maister: Afterwards, they added the Rosarie, or our Ladies Psalter, to their scatchions, the which did enlour the Crosie. Thereupon, they were called Marianes, and Porte-Croix. After the taking of Hierusalem, being retired to Ptolemaide, the Emperor *Frederick* transported them into Germanie, and placed them in the Province of Prussia, being at that time enemie to our religion, to the end they might conquer it, and make it subiect to Christianisme, the which was done by the authorite of *Gregorie the ninth*. In the year of our Salvation 1279, this prouince hauing beene subdued, they were called Teutoniks and Prussians. This conquest was made vnder the conduct of *Herman Salze*, who first planted the ensigne of the Crosie in this prouince, the which purchased them the loue and fauour of all Christian princes. Afterwards, they had great warres against the Lituanians, Polonians, and Tartarians. The priests, and knights of this order, weare vpon their cloakes a blacke Crosie, imbroidered with siluer. *Maximilian of Austria* is now their great maister, who carries the armes of Austria, quartered with them of the order. And although that Prussia be now subiect to the king of Poland, yet they chuse a great maister, who with his knights enioyes the reuenues which they haue in Germanie.

¶ The order of the knights of S. John of Accon, and of S. Thomas.

E N imitation of the aforesaid orders, they haue instituted many others, amongst the which was that of the knights of Accon, and of S. Thomas, of whose beginning and institution although we find nothing certaine, yet we find that in the beginning they imployed themselves to affit them charitably with all needfull things that came to visit the holie places: but in time they added armes in imitation of the knights of S. John; for which cause they haue beene inserted among militarie orders. *Jerosme Romain* saith, That they flourished in Spaine during the reigne of *Alfonso*, surnamed the Wise, and that this King bequeathed unto him all his moueables, with a certaine summe of money. But *Toft* vpon *Iesus* faith, That there is scarce any memorie left of them. As for the order of S. Thomas, which marched vnder the rule of S. *Augustin*, it was united with the former by *Pope Alexander the fourth*.

Palestine hath also giuen vs some other orders, as that of S. *Blesfe*, of S. *Marie*, and that of the Repentance of holie Martyrs. *Jerosme Romain* affirmes, That he had seene bretheren of this last order, who carried a red Crosie, and held the rule of S. *Augustin*.

¶ The

Of the beginning of Militarie orders.

A

¶ The order of the knights of S. Sauour in Arragon.

A bout the yere 1118, *Alfonso* king of Spaine, Navarre, Arragon, Castile, and Toledo by his wife *Vrraca*, desiring to root out the Moores of Saragossa & Arragon, and seeing how well the neighbour prouinces had preualied by the militarie orders which they had made, he instituted the order of the knights of S. Sauour, in the towne of Montreal, after the taking of Calatrava, promising to fauour, and be a support to thole that shoulde carrie themselues most valiantly in the war, which he pretended to make against the Infidells: which succeeded so happily, as in the yere 1120, he forced them to leauethe countries which they held, wherupon the king gaue vnto this order rich pofessions.

¶ The order of the knights of Mont-Ioy in Syria, which in Castile they call of Monsac, and in Catalonia of Mongia.

VV Henas the Christian princes conquered Syria, the order of the knights of Mont-Ioy was instituted, who tooke their name of a mountaine so called neere to the citie of Jerusalem, as the Bull of their approbation, giuen by Pope *Alexander the third*, in the yere 1180, and kept in the records of Calatrava, doth witness. This order received great fauours and advancements from Christian princes, in regard of the assistance which they had given them in the recouerie of the holie Land.

Jerosme Romain makes mention of another order of knights, which he calls of Truxillo, hauing taken this name of the towne where they began this order, the which was inricht with many great gifts by king *Alfonso*, who in the yere 1233 gaue vnto them the townes of S. Croix, Zuforle, Cabume, Albate, and some others.

¶ The order of knights called Port-Glaie, or men at armes of Christ in Liuonia.

D Etwixt Prussia, Lithuania, Russia, and Muscovie, lies the prouince of Liuonia, the potentates whereof hauing allied themselues with the Teuton knights, of whom mention haeth beeene made, in their imitation they haue made an order of knighthood, confirmed by *Innocent the third*, taking for their blazon two words of a red colour, in forme of a S. Andrews crosse, the which they did sew vpon their cloakes. Their first great maister was called *Vnus*, with whom they did great exploits, and conquered many places in Russia. Afterwards they joined themselues vnto the Teutons: but there falling great quarrells betwixt them, they seperated themselues againe in consideration of a good summe of money which they paied, about the yere 1348. In the end, the profession of *Luther* coming into this prouince, this order was quite extint, hauing flourished three hundred fiftie and steuen years.

¶ The order of the knights of S. Iames in Spaine.

T He Sepulchre of the Apostle S. Iames, hauing, as they write, beeene discouered in Spaine, and the fame of the miracles which were done daily in that place, spread ouer all, it caused great devotion not onely in the people of Spaine, but in others of remote prouinces. But for that the way by reason of the rockes and barrennesse of the soile was very difficult, and that the Moores did robbe and spoile the Pilgrimes, the feare of daunger kept many from undertaking the voyage. This was the cause that made the regular Chanoinis of Saint Eloy, whose aboad was neere vnto Compostella, to build many lodgings vpon the way comming from France, for the lodging of Pilgrimes, and to defend them from daungers: the principal and most excellent was that which was built in the suburbs of the towne of Leon, vnder the name and title of Saint Marke, the which did purchase them such loue generally, as many kings and princes sent them

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great

great presents in requitall of that good deed. Soone after, in imitation of thise Chanoins, many gentlemen of Castile desired to doe the like: and the better to effect their deffignes, they made a flocke of all their wealth, that they might vse it in comm on.

Thele gentlemen then by the care and diligence of Cardinal *Iacynth*, basing taken a resolution to ioine with the said Chanoins, they propounded to set downe a course of life, such as they desired to obserue afterwards, according to the rule of *S. Augustin*, the which these Chanoins followed, and they sent it to Pope *Alexander the third*, making *Peter Fernandez* of Pont Eucalate, chiefe of this Embassage, who obtained a Bull from the Pope, dated the fift of Iulie 1175, with a rule of life which they shold obserue. Their first great Maister was this *Fernandez*, and the house of *S. Marke* at Lyon was given to thefe knights for their ordinarie abroad. Their badge or marke of honour, is a red Crofse, made in forme of a sword. This is according to the opinion of *John Mariana*, in the feconde booke of his historie of Spaine: but others hold this order to be more auncient, drawing the beginning from the time of king *Alfonso the Chat*: others referte to the yeare 848, whenas *D. Ramire* king of Castile, defeated sixtie thousand Moores neere vnto Clusige, for that in this battaile the souldiers cryed, *God and S. James helpe us*, whom they saw on horsebacke, carrying a white banner charged with a red crofse. But the Ball wheroun on the ground, which was given to the Nunneres of the cloister of the holie Ghost in Salamanca, is not autentick, as the said *Mariana* hath obserued: and *Francis Rados Dan-dada*, who hath written the Chronicle of the three orders of *S. James*, Calatrava, and C Alcantara in Spanish, saith, that this order was institutit in the yere 1170, in the realmes of Leon, & Galacia by *D. Ferdinand* king of the said countries: and that long before, there had beeene a companie or brotherhood of knyghts of *S. James* without any forme of religion. He saith moreover, that this order was brought into Castile by *D. Alphonso the ninth*, and approued in the yere 1175: so the founders of this militarie order, are this king *D. Ferdinand*, and *D. Peter Fernandez* the first great maister. *Onofrius Panurus* in his Chronicle refers this beginning to the yere 120. The statutes of this order are newly printed by *Plantin* at Antuerpe.

¶ The order of the knyghts of Calatrava in Spaine.

C Alatrava hauing beeene taken from the Moores by king *Sancio* the third, surnamed *D the Desir*, in the yere 1183; it was deliuere unto the hands of the Templers, that by their fortifications it migh be made as it were a bulwarke against the Infidells: but the Templers being aduertised that an infinit number of Moores were comming against them, they deliuere vp the place into the kings hands, and left it, holding it too weake to endure a siege; and there being no nobleman in the realme, that would undertake the defence thereof, two monkes of Cisteaux making then their abode at Toledo, one called *Raymond Filere* Abbot of Pisorius, & the other *Didacus Valescens*, both valiant, hauing lefft the profecion of armes: yet for the seruice of God, they resolute to enter into this place, and to defendit with all their power: the which being imparted to king *Sancio*, he was well satisfied, as also *John Archibishop of Toledo*, who furnished them with men and E meanes, perusing by his authoritie & iurisdiction both noblemen and others, to vndertake the defence of this place, with these two religious men, for the good of Christendome: wherupon men of all condicions came to succour them; so as the town was wel fortified as the enemie durst not besiege it: this was the happie beginning of this order: for the king gaue this place in recompence to these two men, and to their companions, in the name of the Virgin *Mary*, patronesse of the order of Cisteaux. The Abbot gaue to his companions the habit & rule of Cisteaux. The Blazon of this order was first a red crofse, adyn two shakles vnder it, wherto in time were added 4 flowers de Luce by *Benet de L. Alexander* in the yere 1264, approued this institution by his Bull, and their first great maister was called *Garfe*. When thefe knyghts are in any assemble they weare a white robe, and E on it, as also on their breasts, a red crofse, as hath bin said. The Pope in the yere 1306, gaue them leaque to marrie once, but they migh not take a second wife, for in old time they were bound to huse like religiouse men in perpetuall chastite: so as you may see that the first institutors of this order, were *Sancho* king of Castile, & *Raymond* Abbot of Filere.

A

¶ The order of the Gensd'armes of Jesus Christ, instituted by *S. Dominick*, against the Albigois.

T He counties of Toloufa and Lunel barie being in a manner all infected with the opinion of the Albigois, *S. Dominick* preached against them, where he profited in such sort, as they say he conuerted one hundred thousand persons, chusing certaine devout men to root out them by the materiall sword, that would not believe his spiritual doctrine: To thefe he ordained a certaine rule to liue by, more spirituall than the common sorte of secular men, but not so strictly as Monkes. They were called in those times the brethren of the warfare of *S. Dominick*.

The Albigois being rooted out, they which had dedicated themselves to that end, continued this course of life vnto their death, and their wifes (runnynge them), they liued contynently, and the men did the like if they fawnd their wifes. Some time afterwards, people married or not married, embrased this order, and in the end, they were called the brethren or sistren of the penitance of *S. Dominick*. *Innocent* the sixt approued their rule, in the yere 1360.

¶ The order of the Knights of Alcantara, in the kingdom of Lyon.

C *Gomesius Ferdinand*, a knyght, and great lord among them of Lyon, vnder the raigne of *Ferdinand* king of that realme, and of Galicia, instituted this order agaist the Moores; which in the beginning had the name of *S. Iulias* of Pirario, for that the first house they had, was in a borrough of that name. The king declared himselfe protector of this order, by his letters patens, in the yere 1175; and Pope *Alexander the third* approued it; and, in the yere 1183, Pope *Lucius* the third exempted it from the jurisdiction of the Diocesains. Their armes were a greene Pear tree in a field Or, vntill that *Alphonso* the eight gaue unto the knyghts of this order, Alcantara, a place feittuated vpon the banckes of the riuer of Tagus, (remarkable for the artificiall structure of the bridge) by the incorporation which he made with them of the order of Calatrava, to whom this place had beeene first given: but by reason of State, was left unto these last; yet upon condition, that they shold be subiect vnto the other, in signe whereof, by the ordinance of their great Maister, were added two schakles, which were in the others device; and they were afterwards called knyghts of Alcantara. Finally, in the yere 1411, the knyghts of this order obtained of Pope *Bennet* the thirteenth, who called himselfe Pope in Spain, to carrie vpon their breft, towards the left side, a greene crofse made like a lillie. They liue vnder the rule of *S. Bennet*, and promise in their profecion, obedience to their Superiors, conjugal chastite, and to liue as holie as they can all the daies of their liues. Pope *Adrian* the sixt did afterwards, in fauour of *Charles* the fift, who had bin his scholler, annex thefe three orders of *S. James*, Calatrava, and Alcantara, to the crowne of Castile, and Lyon forever.

¶ The order of the knyghts of the glorious Virgin Marie in Italie.

JN the yere 1233, *Bartholomew* of Viceney, of the order of the Preaching Friers, was the Author of thefe knyghts, the which he instituted to purchase a peace in the townes of Italie, and to root out all discord and euilision. Pope *Vrban* the fourth, in the yere 1262, approued it. Their habit was a white robe, and a russet cloake, and they carried for their device a purple Crofse in a field Argent, with certayne staves ouer it. Their dutie was to take widows and orphans into their protection, and to procure peace and concord among others. They were called the joyfull brethren, for that they liued quietly and contentedly in their houses, with their wifes and children, as *Sigonius* and others reports.

A ¶ The order of the Knights of Montese, in the realme of Valencia.

The knightes of Manes were so called of the chiefe place of their aboad, haung been institutid at the same time that the Templer were supprest; so as all the possessions which they held in the realme of Valencia, were giuen to them of Montese, vpon condition to defend and keepe the frontiers of Valencia against the Moores. Their order was approued by pope the threenth, and Martin the fift. They ware a white habit, and vnaues blanche hood. Crosse.

B

¶ The order of the Knights of Iesu Christ in Portugal.

¶ **B** Ensigne Iamessus Pericus, king of Portugal, nephew to Alfonso the tenth, king of Castile and Lyon, instituted this order, commonly called of Portugal, or of Christ. Blazon shewed, that their Blazons should be a blake robe, and a blake Crosse cut vpon one of white. Pope Iacobus the two and twentie, in the yere of our Redemption 1321, prescribbed them the rule of S. Bennet. Their duetie was to make warre against the Moores which did inhabit Beatica. By their vertue, the Portugals empire hath extended it selfe farre into the East, into Africke, Brasil, and other parts of the West.

C

¶ The order of the Knights of la Banca, and la Scama in Spaine, and of la Calza at Venice.

In the yere of our Lord God 1332, Alfonso the eleuenth, king of Castile, before he came to the crowne, instituted the order of the Knights of the Band, in the towne of Vitoria, so called, for that vpon the day of their creation by the king, as great Maister, he hung about them a red Band, four fingers broad, baudricke-wile, from the top of the right shoulder under the left arme. The children of noble men, except the eldest, were admittid into this order, haung serued at the leastien years in the warre. It was sometimes much esteemed, but in the end, to shew the inconstancie and alteration of humaine thinges, it was decayed. As for that of la Scama, John the second, king of Castile, was the Author, and it was much honoured during his raigne, by the report of Ieronimo Romain, who saith, That he could never truely understand what la Scama was, notwithstanding any search which he had made.

In imitation of the Knights of the Band, the Venetians instituted at the same time them of la Calza, in a maner with the same lawes. No man might be received by the Duke, or Senat, vniles he were of a noble extraction. This order was renewed, in the yere of our Salvacion 1362, and was favoured with new priuiledges. Andrew Etten, excellent in an Apothecarie and phisicke, and well studid in all sciencies, doth not finde they had any other armes, but a collar of Gold, at which did hang the image of S. Marke, or winged Lyon, with this Motto, Pax tibi Marce, and this he speakes but by conjecture, grounding it, for that the Duke and Senat of Venice, desirous to give some worthie recompence to many great personages among them, which had bound the commonweale by some notable iurisces, they made them Knights, and gave them this collar of Gold with this device.

F

¶ The orders of the Knights Auefensi, commonly called of Anis, in Portugal.

¶ Christians being masters of the towne of Ebora, famous in Portugal for the ordene aboad of their kings. King Alfonso finding that both for the scituacion and strenght it was fit to make warre aginst the Moores, he made it the chiefe aboad of the Knights which in the realme of Castile are called of Calatrava, and in Portugal of Auis, who

A who in the beginning were called Eboriaces, of the name of Ebora, a towne which some hold had beeuen given them by Ferdinand Monteiro, their first great maister, in the honour of the virgin Mary, patroneesse of the order of Cisteaux, to the end that by their continual incursions vpon the Barbarians, they should force them in the end to leue the country.

The third great maister, who was called Alfonso Auenis, hauing conquered the caſle of Auisin; he gaue it to the compaie which he tranportid thither, to the end they might be nearer to their enemies, and annoy them more, since which time they haue retained the name of this caſle. This order was confirmed by Pope Innocent the third, in the yere 1204. Finally, Rodriguez Garcia the eight, great maister of Calatrava, hauing inricht thes knyghts Auefensi with many great reuenues, they submitted themselves to the lawes and reformations of this order, vnder the government whereof they continued vnto the time of John their great maister, who was base sonne to Peter the eight, king of Portugal; for this king at the instance (as it is credidle) of his sonne, diuidid this order of the Auefensi from that of Calatrava, ordaining that they shold carrie in their Blazons a greene crosse vpon a long flocke, haung taken away the Peare tree to distinguish them from the knyghts of Alcantara; yet before they carrie a red crosse like the knyghts of Alcantara, as may be seene in the auncient feale of the order, where, at the foot of the crosse (as Francis Radofius saith) were two little birds. They follow the rule of Cisteaux: but howsoeuer, Radofius confoundeth these two orders of Auefensi and Calatrava; for that in tract of time they are made but one: whereas contrariwise, Volateranus is deceitid, who ioines them with the knyghts of Alcantara, as Ierosme Roman, and Consulare Argotes de Melina in the first Booke, chap. thirtie and two, of the nobilitie of Spaine haue obserued.

¶ The order of the knyghts of the round Table.

They say, that Arthure king of England hauing chosen foure and twentie of the most warlike gentlemen he could find, and best experidenced in armes, he made them D knyghts, and as being equall in vertue, he loued them equally: and to take away all subiect of enuie, meaning to fauour one as much as another, he caused a round table to be made, whereas they did commonly eat, there being no difference of places; so as no man could say, he was fift or last, nor more or less honoured than his companion: wherupon they were called knyghts of the round table. The common people of England belieue that this table is kept in the Castle of Winfor, and that the names of those that were of this knighthood are grauen thereon. Maister Camden holds this institution to be of a latter time, and refers it to a custome which they had to make tourneys, and to exercise themselues in armes; for to the end the fift or last places shold give no occasion of quarell to great men which did assyde, they seld round tables, where they did sit indifferently, not obseruing who was fift or last.

¶ The Order of the knyghts of the Garter in England.

Edward the third, king of England, instituted this order of the garter, in the yere 1350, to purge the supition which some had of the countesse of Salisburie, whom he loued honorably, hauing taken vp a blaw garter which fell from her in dauncing, and he added for his motto, Honi soit qui mal y pense, for that the gentlemen which were present began to laugh, saying, that he would make that garter honour them that shold wear it; the which happened by the institution of this order of knyghts, to whom he gaue the F name. Others say that this order tooke the name of a band or garter which Edward the third gaue vnto his knyghts for a perpetuall memorie of the victorie which he had gotten at Poictiers against the French king. They weare this band or garter vnder the left knee, the which is fastned with a buckle, in signe of the loue and concord which shold be in this societie, whereon was grauen his motto: vpon their cloakes they weare a S. Georges

Of the beginning of Militarie order.

George croſſe is a ſtetchion. The great collar of their order which they vſe to ware vp. A on the day of their creation, and of all other ſtatutary daies, is nothing but the garter doublid many tyme together, with the which are intermixt white and red roſes, whereat deſtinating the image of S. George, whom he would haue their patro, in whose honour he had buil a ſtately Church in the caſle of WInfor. Vpon ordinariye daies these knigths wear a blaue ſheen about their necks, with the image of S. George hanging theron. Others referre this ſtandard to the order to Richeard the first, and lay, that Edward did but renew it; but the contrarye. The foldemaries of this order are celebraed yearlye vpon S. Georges day, being head and president.

And then cometh the order of the Knights of the Bath in England.

Being founded vpon the 15th of March, 1348, by King Edward the third, in the yere of our Lord God 1347. In behauing certayne of theſe knigths, but that Henry the fourth, king of Englyſh, ſent vnto the day of his coronation in the towne of London, created ſix and fortie knigths, knigths hauing watched the night before and bathed themſelues, giuing them ſpoures geuered ſcarf, with long ſleeves hanging downe to the ground, and a furred ſabatone which was fastened vpon their left ſhoulder with a double cord of white ſilk to the ſabatone.

Conſidering times two of the nobilitie, who had not receiued knighthood, were choſen to be admittid into this order with much ceremonie. Theſe knigths were made vpon the day of their coronation, or at the mariage of kings and queenes, or whenas any of their children were inuelved in ſome duchie or earldome: for the day before, they were attired in gray gownes, alaſt like Hermites, with a hood, hauing linnen caps, and they were booted; in this equepage they heard Maſſe devoutly: night being come, they ſupped all together, every one hauing two esquires, and a footman to attend him. After ſupper they retired themſelues to their chamber, whereas every one had his bed prepared with red curtaines, whereto were ſet the armes of their houſes, and neare vnto every one was a barding of ſell covered with ſheets, wher haung recommended themſelues to God, and boundid to put them in mind, that they ſhould for euer afterwards keepe their bodies and mindes cleane. The next day early in the morning, they were ſaluted by many muſiſt, instruments, and they attired themſelues as the day before. Then the conſtable of Englyſh a marshall, and others deputed by the king, came vnto them, and calling them in order by their names, they propounded vnto them the oath which they ſhould take, which was, "To ſerve God aboue all, to defend the church, to honour the king, and defend rightes, to take in to their protection, widowes, virgins, and orphant, and to maineſtan them with all their power. Hauing ſworne to theſe articles, they were conducted to ſommering prayer, the kings muſicians and heralds going before them. Seruice being ended, they were carriid backe vnto their chambers, whereas they diſrobed themſelues, and tooke a ſkinne courſored mantle of veluet or satin, to ſhew that their martiall heat ſhould be all ceſſefull, and they ware a white hat with white feathers, and gloues which they faſtened to their mantle with a little white ſtring: then they went to horſebacke, their ſaddles being of blacke leather mixt with white, and a white croſſe faſtened vpon the horſe forehead. Their footmen marched before them, carriing their ſwords, and ſpurs hanging thereon all gilt, and their esquires were on horſebacke of either ſide: and in this pompe, they came before the king, the trumpets ſounding before them. Being come after this manner into his preſence, they were conducted by two auncient knigths, then their footmen gaue their ſwords with their hangers to the lord chamberlaine, who preſented them to the king with great reverence to gird the new knigths, the which he did: then he comandid the auncient knigths to put on their purreeſ; and then were they in old time (the ceremonie being ended) to kiff their knees, wifhing them all f

Eſtateſſe. Then new knigths being thus made, they were accustomed in old time to couer the kinngable, and to digne there altogether, being ſet of one ſide. The houre of Euenſong being come, they wen to the chappell, and there offered their ſwords vpon the altar, the which

Of the beginning of Militarie orders.

A which they redeemeid for a certaine ſumme of mony; returning, the kings maſter cooke met them, and preſenting his knife vnto them, threatened to cut off their ſpurs ignominiously, if they did not ſhew themſelues faithfull and good fouldiers. Vpon the day of the kings coronation, they did accompane him in pompe in their rankes, weaing their ſwords and ſpurs, with their blaue mantles, fastened before with a ribbon of white ſilk, tied like a Croſſe, hauing a hood hanging vpon the left ſhoulder. Thus much Maſter Camden ſets downe particularly touching theſe knigths. The Blazon of this order, is three crownes Or, in a circle of gold, with this deuice, *Tria in unum*, hanging at a carnatiſon ribbon.

B

C The order of the Knights of the Starre in France.

Iohn of Valois, the French king, in the moneth of October, in the yere of our Lord God 1352, inſtituted an order of Knights, in remembrance of the Starre which conduced the Kings of the East to Bethlehem, to worship the Sauiour of the world newly borne, who were called the brethren of our Ladie of S. Andree, for that that the place of their refiſce was fo called, which was a league from Paris, and was in former times called the palace of Chieley, and was giuen them with all the dependances. In the beginning, they did not a dymit any into this order but the greateſt of the realme. Their Blazon was a Starre, hanging at a collar of gold, or faſtened to the hood of their robe, or vpon ſome other apparent place, with this deuice, *Monſtrant regibus aſtra viam*. But whenas many base and vnworthie perſons had crept into this ſocerie vpon falſe ſuggeſtions, it foone loſt her beaute; ſo as Charles the fonne of John, ordained, That his guards ſhould weare the enigmes to make it more conteſtible. At this day, the archers of the watch of the citie of Paris, haue a Starre vpon their caſtlockes.

D The order of the Annonciado in Sauoy.

Amedee the ſixt, Earle of Sauoy, having inſtituted this order, he made it famous by the great and rich reuenues wherewith he endowed it. He would have this order compofed of four thin plates of gold, faſtened to little chaines of gold, being tied one vnto another with little knots, which they call the ſnares of loue, and on either of the plates was grauen the ſoule letters, F. E. R. T. The image of the Virgin Marie, and the hiftorie of the Annunciation hanging in the middeſt, of which this order tooke the name. As for the four letters, they ſignified, *Fortitudine eius Rhodium tenuit*, the which was ſpoken in honour of Amedee, who as the Annales of Sauoy ſay, tooke this towne from the Turkes, and conquered it to leſus Christ, or rather defended it againſt their forces: ſo as after that time, the Knights of Rhodes tooke the armes of Sauoy, the which were quartered with them of the dukes of Saxonie, for that the firſt princes of this duche are deſcended from that houſe, the whiche they added to the Croſſe Argent of their order, in a field Gules, that is to ſay, whenas the Iland of Rhodes was giuen them by the Emperor of Conſtantinople: And this deuice, F. E. R. T. remained to Amedee, and his ſuccelours, in remembrance of his valour. The ceremonys of this order were celebraed yearlye vpon the day of the Annunciation of the blessed Virgin Marie, and thole were made Knights whome the prince did chafe. As for Count Amedee, he was not content to inſtitute this order, but he would be alſo himſelf enrolled with fourteene of the chiefie noblemen of his countries, with the which he made fifteene, in honour of the fifteene myſteries of the holiſt Virgin.

E The order of the Knights of the Golden Fleece, in the houſes of Bourgondie, and Austria.

Filip, furnaide the Good Duke of Bourgondie, for the loue he bare to nobilitie, in the moneth of Iuanuarie, in the yere of our Lord God 1430, creēed this order vpon the

the day of his mariage with *Elizabeth*, daughter to *John* king of Portugal, to the glorie A of God, and of his holie mother, and of S. *Andrew* the Apostle; and the more to stir vp their hearts to vertue, and to the aduancement of the holie faith: He gaue to this order, the title of the Golden Fleece, making an allusion to *Gedem* flesce which was found in the aire, which was full of dew on the one side, and drie on the other, as we may see in the tapefries of his time, which are hung vp at the seale of S. *Andrew*, a day dedicated to the solemnities of this order: It is true, that some say these Knights had their beginning from the *Thessalian* Legion: but that is too obscure to ground any good foundation. Duke *Philip* having created this order, he declared himselfe great Maister, and gaue vnto these new Knights, a robe of scarlet, the which his sonne *Charles* the Hardie chaunged B into silke, at a Chapter held at Valenciennes, and a collar of gold, where was interlaced anyron, which seemed to strike fire out of a flint, the Embleme of his deceased father; at the end of which collauching the Golden Fleece, they being bound to restore it againe to the order when they died, to be giuen to them, that shoulde defere it. *Paradis*, in his Symboles, interpretas the Blazon after this manner, to the yron, he giues this deuice, *Ante ferit quam flamma miserit*: And to the flesce, *Pretium non vult laboris*. The first dignities of this institution, are the Chancellor, the Treasurer, the King at armes, and Register, who judge without appeal of all controuerfies that fall out among them, and of crimes, if there happen any. *Philip*, in the beginning, made but five and twentie, but three years after, he added fix, so as they were one and thirtie. Afterwards, *Charles* the C sixt by reaon of many prouinces where he commanaded, augmented the number to one and sixtie: and fince, in a Chapter held at Gant, by the authoritie of *Gregorie* the thirteenth, it was graunted to *Philip* the second, king of Spaine, and confirmed fince to *Philip* the third, by *Rope Clement* the eighth, that they might create Knights out of Chapter when they list. These Knights must bee of such houses as in Spaine they doe call Grandes.

Richard of *Vlaiffbourg*, in his Antiquities of *Belgia*, makes mention of the auncient Knights of the Swan, instituted by one *Salmus Braban*, of whom (as some hold opinion) *Brabant* took the name; giuing them this bird for an Hieroglyphe, of the loue and cord he wold haue among them. D

¶ The order of the Knights of the Porcupine, in the house of Orleans:

C *Charles*, Duke of Orleans, in imitation of *Philip* Duke of Bourgondie, erected the order of the Knights of the Porcupine, carrying vpon their baudicks or belts, the figure of this beast, with this Symbole, *Cominus & Emissus*, as *Paulus Iohannes* saith. No man was inrolld into this compانie, vntlesse he were of a verie noble extraction, and of great perfection in armes. Afterwards, *Louis* the twelfth, the French king, duke of Orleans, and Earle of Bloys, as his heire, tooke the deuice of a Porcupine crowned, with this inscription, *Hinc tuos Troles*. He also cauied that figure to be grauen vpon his coyne, the E which, with that of the *Wolfe*, were the auncient armes of the Earles of Bloys. *Charles* tooke this for his deuice, for that the Porcupine defends hymselfe neare and far off against dogges, dawng forth his prickes like arrows; and to shew that he was resolute against all the crosses of fortune, and alwaies ready to defend hymselfe against any that shoulde wrong him, he gaue it for a blazon to the knights.

¶ The order of the Knights of the Thistle, of the Virgin Marie, in the house of Bourbon.

F *Edouard* the second, Duke of Bourbon, surnamed the Good, sonne to *Peter* the first, who F was slaine at the bataile of Poictiers, which king *John* lost against the enemies. Having serued king *Charles* the fifth, and *Charles* the sixt, against that nation, and being returned from Africa, whither he had conducted an armie against the Infidells, whenas by the factions of the houses of Orleans and Bourgondie, the realme seemed to be in a man-

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A ner ruined; the Bourgondian hauing instituted the order of the golden Fleece, and the duke of Orleans, that of the Porcupin: he crested the order of the knights of the Thistle of the Virgin, the better to countenance his authoritie and power, which he imploied wholly to affist and protec *Charles* duke of Orleans, *Philip* Earle of Eureux, and *John* Earle of Angolesme, pupils to *Lewis* duke of Orleans his nephew, against the Bourgondian, who had miserably flaine him. The colour of this order was of gold, woun with flowers de Luces, with the which were interlaced the leues of thistles by equal distancies, at which did hang a croſſe, and about it this deuise, *Esperance*. This prince honoured thole gentlemen with this order, which had done some notable seruice to the house of Bourbon, and he declared hymselfe great maister. In signe whereof, he addēd the collar vnto his armes, which was all poulder with flower de Luces in a field Argent, and Gules on a scutcheon Aucre, with this inscription *Esperance*. As for this Embleme composed of lillies and thistles, duke *Lewis* would thereby signifie his confancie against all croſſes that migh happen, and that he did hope for better fortune: the thistle by his pricking leues, signifying affliction, and the lillie whose leues are alwaies greene, hope, whereof it hath beeene cuert the Hieroglyphe among the ancients.

¶ The order of the knights of S. Andrew, of the Thistle, and of the Rue, in the realme of Scotland.

C *Hengw* king of Scotland, being readie to give battaile to *Athelstan* king of the Englissh, here appeared vnto him in the firmament a bright shining croſſe, in forme like unto that whereon *S. Andrew* died a Martyr for the faſt of Christ: the which he hauing taken for a good signe, he charged his enemie, vanquished him, and cut in a manner all his armes in pieces. In memorie of which victorie, the king wold that this croſſe shoulde be grauen vpon his armes, and painted in the enſignes which they vſed in their armes, the which the kings of Scotland obſerue to this day. Hence the order of the knights of S. Andrew (famous in that realme) took his beginning, being commonly called the knights of the Thistle. The kings armes and coine are enuironed with the collar of this order, being full of thistles, with this motto, *Nemo me impune lacessit*: for that no man can handle a thistle, but he ſhall prick himſelfe. This collar is made of gold with many knots, in the which are graſted the flowers of thistles, whereat doth hang the image of *S. Andrew* holding before him the croſſe of his Martyrdome. The armes enuironed with the collar, are a Lyon Gules, the auncient and firſt Blazon of king *Fergus*, in a mantle Azure, fringed at the borders with two lines red, and two rankes of lillies one oppofite to another vpon a filer of gold, which *Charlemagne* ioined to thofe armes, in testimonie of the alliance which he had treated with king *Achaeus*, and the Scottish men, as they beare it at this day, for that if the Lyon be the armes of that realme, the lillie is of France, whereof this Emperor was king, who notwithstanding, the better to conſirme the league and friendſhip which he had ſworne, he added to the circle of the crowne of Scotland fourte lillies of gold, with fourte croſſes of the fame equallitie diſtant one from another; yet the lillies were ſomewhat more elevated, to the end that all the world might know that this nation did at that time excell in the obſeruation of Christian religion and integritie of faſhion. Some referre the institution of these knights to *Charles* the feuenth, the French king, who renewed the auncient league with them of Scotland; and that in recompence of the ſuccour which they had giuen him in his moft deſperate affaires, he encreased their armes with thofe of France: but the firſt opinion is more certayne.

Among the Scottish men, hath alſo flouriſhed the order of the knights of the Rue: their marke was a collar made of two branches of rue or of thistle, whereon did hang the Image of *S. Andrew* with his croſſe: but there is nothing found certayne of their beginning.

the day of his marriage with *Elizabeth*, daughter to *John* king of Portugal, to the glorie A of God, and of his holie mother, and of S. *Andrew* the Apostle; and the more to stir vp their hearts to vertue, and to the aduaancement of the holie faith: He gaue to this order, the title of the Golden Fleece, making an allusion to *Gedon's* fleece which was found in the airc, which was full of dew on the onefide, and drie on the other, as we may see in the tapestryes of his time, which are hung vp at the feast of S. *Andrew*, a day dedicated to the solemnities of this order: It is true, that some say these Knights had their beginning from the *Hieban Legion*: but that is too obscure to ground any good foundation. Duke *Philip* having erected this order, he declared himselfe great Maister, and gaue vnto these new Knights, a robe of scarle, the which his sonne *Charles* the Hardie chaunged B into silke, at a Chapter held at *Valenciennes*, and a collar of gold, where was interlaced anyron, which seemed to strike fire out of a flint, the Embleme of his deceased father; the end of which collar hung the Golden Fleece, they being bound to restore it a going to the order when they died, to be giuen to them that shoud deserue it. *Paradin*, in his *Symbologie*, interpretes the Blazon after this manner, to the yron, he giues this device, *Ante ferit quam fumma mifet: And to the flesce, Prehsum non vile labors.* The first dignities of this institution, are the Chancellor, the Treasurer, the King at armes, and Register, who judge without appeal of all controuerfies that fall out among them, and of crimes, if there happen any. *Philip*, in the beginning, made but fift and twentie, but three years after, he added six, so as they were one and thirtie. Afterwards, Charles the C fifte by reaon of many prouincies where he commanaded, augmented the number to one and fiftie: and since, in a Chapter held at *Gant*, by the authoritie of *Gregorie* the thirteenth, it was graunted to *Philip* the second, king of Spaine, and confirmed since to *Philip* the third, by Pope *Clement* the eighth, that they might create Knights out of Chapter when they list. These Knights must bee of such houses as in Spaine they doe call Grandes.

Richard of *Vuiffelbourg*, in his *Antiquities of Belgia*, makes mention of the auncient Knights of the Swan, instituted by one *Salmus Brabon*, of whom (as some hold opinion) *Brabant* took the name; giuing them this bird for an Hieroglyphike, of the loue and concord he wold haue among them. D

¶ *The order of the Knights of the Porcupine, in the house of Orleans.*

Charles, Duke of Orleans, in imitation of *Philip* Duke of Bourgondie, erected the order of the Knights of the Porcupine, carrying vpon their baudricks or belts, the figure of this beast, with this Symbole, *Commiss & Enmiss*, as *Paulus Iouis* saith. No man was inrolled into this companie, vntel he were of a verie noble extraction, and of great perfection in armes. Afterwards, *Lewis* the twelfth, the French king, duke of Orleans, and Earle of *Bloys*, as his heire, tooke the deuice of a Porcupine crowned, with this inscription, *Probus Avis Trota*. He also cauied that figure to be grauen vpon his coyne, the E which, with that of the *WVolle*, were the auncient armes of the Earles of *Bloys*. *Charles* tooke this for his deuice, for that the Porcupine defends himfelfe neare and far off against dogges, darting forth his prikes like arrows; and to shew that he was resolute againt all the crosses of fortune, and alwaies ready to defend himselfe againt any that shoud wrong him, he gaue it for a blazon to the knights.

¶ *The order of the Knights of the Thistle, of the Virgin Marie, in the house of Bourbon.*

Louis the second, Duke of Bourbon, surnamed the Good, sonne to *Peter* the first, who F was slaine at the battaile of *Poictiers*, which king *John* lost against the enemies. Having serued king *Charles* the first, and *Charles* the first, against that nation, and being returned from *Afrique*, whither he had conducted an armie against the Infidells, whenas by the factions of the houses of *Orleans* and *Bourgondie*, the realme seemed to be in a man-

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A ner ruined; the Bourgondian hauing instituted the order of the golden Fleece, and the duke of *Orleans*, that of the Porcupin: he erected the order of the knights of the Thistle of the Virgin, the better to countenance his authoritie and power, which he imploied wholy to affist and protect *Charles* duke of *Orleans*, *Philip* Earle of *Eureux*, and *John* Earle of *Angoleme*, pupill to *Lewis* duke of *Orleans* his nephew, against the Bourgondian, who had miserably slaine him. The colour of this order was of gold, woun with flowers de Luces, with the which were interlaced the leaues of thistles by equal distances, at which did hang a croffe, and about it this devise, *Esperance*. This prince honoured those gentlemen with this order, which had done some notable seruice to the house of *Bourbon*, and he declared himselfe great maister. In signe whereof, he added the collar vnto his armes, which was all poundered with flower de Luces in a field Argent, and Gules on a scutcheon Azur, with this inscription *Esperance*. As for this Embleme composed of lillies and thistles, duke *Lewis* would thereby signifie his confiancie against all crosses that might happen, and that he did hope for better fortune: the thistle by his pricking leaues, signifying affliction; and the lillie whose leaues are alwaies greene, hope, whereof it hath bene cuer the Hieroglyphike among the ancients.

¶ *The order of the knights of S. Andrew, of the Thistle, and of the Rue, in the realme of Scotland.*

C *H*engw^z king of Scotland, being readie to give battaile to *Athelstan* king of the English, there appeared vnto him in the firmament a bright shining croffe, in forme like unto that whereon *S. Andrew* died a Martyr for the faith of Christ: the which he hauing taken for a good signe, he charged his enemie, vanquished him, and cut in a manner all his armes in peeces. In memorie of which victorie, the king wold that this croffe should be grauen vpon his armes, and painted in the ensignes which they vfed in their armes, the which the kings of Scotland obserue to this day. Hence the order of the knights of S. *Andrew* (famous in that realme) tooke his beginning, being commonly called the knights of the Thistle. The kings armes and coine are enironed with the collar of this order, beeing full of thistles, with this motto, *Nemo me impune lacessit*: for that no man can handle a thistle, but he shall prick himselfe. This collar is made of gold with many knots, in the which are grafted the flowers of thistles, whereat doth hang the image of *S. Andrew* holding before him the croffe of his Martyrdom. The armes enironed with the collar, are a Lyon Gules, the auncient and first Blazon of king *Fergus*, in a mantle Azure, fringed at the borders with two lines red, and two rankes of lillies one opposite to another vpon a fillet of gold, which *Charlemagne* ioined to those armes, in testimonie of the alliance which he had treated with king *Achias*, and the Scottish men, as they beate it at this day, for that if the Lyon be the armes of that realme, the lillie is of France, whereof this Emperor was king, who not content therewith, the better to confirme the league and friend ship which he had sworne, he added to the circle of the crowne of Scotland foure lillies of gold, with foure croffes of the same equallite distant one from another; yet the lillies were somewhat more elevated, to the end that all the world might know that this nation did at that time excell in the obseruation of Christian religion and integritie of faith. Some referre the institution of these knights to *Charles* the seuenth, the French king, who renewed the ancient league with them of Scotland; and that in recompence of the fources which they had given him in his most desperate affaires, he increased their armes with those of France: but the fist opinion is more certaine.

Among the Scottish men, hath also flourished the order of the knights of the Rue: their marke was a collar made of two branches of rue or of thistle, whereon did hang F the Image of *S. Andrew* with his croffe: but there is nothing found certaine of their beginning.

¶ *The*

A
¶ The order of the knights of S. Marie, or of the Elephant.

IN Denmarke hath flourished the order, which they say had beene instituted by the Father of *Chriflfern*, king of that realme, their blazon is a collar poul dreed with elephants, hauing their couerts and caftles vppn their backs, with spurres interlaced, hauing hanging at it, the image of the Virgin *Mari*, enuironed with Sunne beames, and to it is joined a little medal of gold, whereon are grauen three nailes, repreſenting those wherewith our Sauiour was faffen to the croſſe. The armes of these kings which are three Lyons Verte in a field Or, pouldred with teares of blood, or the hearts of men, are enuironed with this collar.

The kinges of Denmarke haue giuen the title of Elephant to this knighthood, and haue adorneid their armes; for that these beaſts ſeeme to approach nearely to the nature of man, and to ſhine in a manner in all vertues, as militarie force, prouidence, religion, pietie, and royall clemencies; to the end that they which ſhould be honoured with this order, ſhould labour as much to exceed thofe beaſts in the perfection of these vertues, as the nature of man is more excellent than theirs.

C

¶ The order of the knights of Cypre.

THe house of *Lusignan*, which hath furniſhed Chriftendome with ſo many kings and princes, especially Icrſalem, Armenia, and Cypre, gaue beginning to this order, but the certayne time is not knowne. The enſignes was a collar made of a cord of gold interwinded with S, in great characters, and beneath did hang a word, hauing the blade ſiluer, and the handle gold, with this deuice abouit it, *Pour loyante mainenir*, to teach them that were of this order, that they ſhould never loſe any occation to ſhew themſelves generoule and valiant, carrying the ſword to that end, and that they ſhould maintaine concord and friendſhip among themſelves for the defence of their countrey, the letter S D ſignifying ſilence, among the auncient Romans. The armes of the house of *Lusignan* are compaſſed about with this collar.

¶ The order of the knights of the Doue, and of the Reaſon in Caſtile.

John the first, king of Caſtile, to encoage his courtiers and gentlemen to vndertake ſomething worthye of the ranke which they held, inuented this order in the year 1390, their Blazon was the figure of a Doue, enuironed with Sunne beames, the which did hang vpon a collar of gold, which collar (being at Segobia, wheras they did celebrete E the feaſt of Saint James) he diſtributed many of them in the Cathedral Church, taking them away from the Alar, with great ſolemnite, and giuing them vnto thoſe which he would make of that order, with a booke of the conſtitutions which he deſired ſhould be obftruē.

This king inſtituted another order which he caſted of the Reaſon, leſſe noble than the firſt, to the which he admitted gentlemen of meane qualitie, but yet ſuch as carried themſelves valiantly in militarie exerciſes.

¶ The order of the Dragon among the Germanes and Hungarians, of the Tyſin in Bohemia, and of the Discipline in Austria.

The Emperor Sygismund diſhew ſo great zeale to the aduancement of Christian religion, as he not only gaue many battailes to the Turkes, and wcon great victories, but

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A But alſo by this meanes there were two generall Councils held; the one at Conſtance, the other at Baſile, for the rooting out of hereties and iſchimes, which at that time did much affiſt Chriftendome, as he thought, eſpecially in Bohemia and Hungarie. And to make ſhew of his deuotion, he creſted the Militarie order of the Dragon, ſo caſled for that the Knights carried for their deuice, a Dragon caſt downe headlong, to witneſſe that by this meanes iſchime and heretie (the deuouring Dragons of religion) had beeſe vanquished and ſupplanted.

Ierosme Roman faith, That in the time of king John, and of the Emperours Sigismond and Albert, there were three famous orders in Germanie, and that one caſled *Moyses Didate*, co. of Valero, a Spaniard, for his force and valour obtained all three, that is to ſay, that of the Dragon, of Albert, as King of Hungarie, that of the *Tafin*, as King of Bohemia; and the collar of the order of the Disciplines, enrich with a white Eagle (which are the armes of the Kings of Poland, in a field Gules) as Duke of Austria. In the Historie of Hungarie, mention is made of thofe Hungarian Knights, whos badge was a greene Croſſe fetvpon a cloake of ſcarlet. *Ierosme Megerius*, Historiographer to the Archduke of Austria, in the treatie which he hath made of the three kinds of Knights, faith, That this order was inſtituted two hundred yeares ſince in Hungarie, to oppofe them againſt the Turkes, who fought to inuade it.

C

¶ Militarie orders in the realme of Suetland.

THe care which the Kings and Princes of the Gothes had in former times to eternize the honour and glorie which they had gotten by armes, is obſcured in their armes, enſignes, blazons, and targets, which they haue left grauen in many places of South Flanders, in the ſtately Port of Angoa, a towne, wheras the kings of Suetland held their conſultations both of peace, and warre. There are alſo to be ſeen vpon roches grauen by Alphabetical order, the auncient armes of the worthieſt men which haue liued amonſt them. These Kings had in old time for their deuice, two Virgins crowned, attired in cloth of gold, and imbracing one another mutually in a greene foreſt, as glorying at the faire nymphs and goddesſes which frequented that prouince: yet after ſome ages, the Princes of Suetland tooke for their armes three Crownes in a field Azure, by reaſon of the great extent of their dominion, their worthie expeditions in warre, and the abundance of mettals which are found in thofe countries. Being conuerted to the faith, they inſtituted Militarie orders in imitation of other Christian Princes, whereof the one had for blazon, a collar of Gold made of many Cherubins, and Seraphins, fastened one vnto another, and intermixed with Patriarchall Croſſes, at the which did hang the image of our Sauiour.

D

¶ The order of the Knights of the Sword and Baudricke in Suetland.

There was another order in Suetland, caſled Porte-Eſpes, or Carrie-Swodys; for that their collar was made of ſwords of gold, joyning together with a belt or baudricke, the which did ſeeme to ſhocke one againſt another with their bloudie points, as a Symbole of justice and armes, the two pillars of an Elacie. Their blazon was a shield of gold, which had a ſeddish Bosſe, whercon was painted a yellow Lyon rampant, and about it three royll Crownes, with many red Belles: vpon this shield was a Helmet, with a murall Crowne Argent, couered with a greene feather, out of the which came two enſignes Argent, whercon were painted two red Cockes: but ſince this countrey changed their religion, this order hath beeſe wholly extincē.

A ¶ *The order of the Knights of the Eare of Corne in Britanie.*

Francis, first of that name, Duke of Britanie, sonne to *John* the fift, and grandchild to *John* the fourth, surnamed the Conquerour, who first transported this Duchie to the hont of Montfort, descended from that great *Euerard of Montmorency*; in the year 1450, instituted the order of the Eare of Corne, as well to honour the memorie of his grandfather, as to grace the Nobilitie. He gaue to them which he admitted a collar of gold made of staves of Corne, and tied together with loue knots, being in a manner like to *Crownes*. At this collar did hang by two little chaines, an Ermine vpon a greene **B**ayl with this device of *John* the Conquerour, *Amara*: a symbole of a pure and generous soule. This beast, as *Plinius* writes, doth so delight in cleaneesse, as if he be purfied by hysmen, seeking to lue himselfe in his clapper, if he finds the entry soule and beastly, he had rather be taken, than to enter and scifie himselfe. *Anne*, daughter to *Francis* the second King of Britanie, and to *Marguerite of Foix*, daughter to *Gaston of Foix*, and to *Ellis*, Queene of Navare, tooke in a manner the like deuice, which was, *Pluofl mourir*, as you may see in the castle of Blois. This order of the knights of the Eare ended wheras the duchie of Britanie was vnted to the crowne of France by the mariage of the said *Anne* to king *Charles* the eighth, and after his decease, to *Lewis* the twelvth, French kings.

C ¶ *The order of the Knights of the Creffant, or halfe Moone, among the Angevins and Sicilians.*

Rene, Duke of Anjou, and King of Sicile, Naples, and Ierusalem, instituted this order, in the Cattched Church of St. Maurice at Angers, and gaue to them he admitted, a collar of gold, at the which did hang a Creffant with this deuice, *Los en croiffant*. No man was admitted into that order, if he had not first given some notable prooef of his valour. It doth well shew at how many combats he had assyld, by certainte little sticke which were bound together by a riband, and did hang about his necke by a riband. **D** ¶ The first that were honoured with this order, were *John* eldest brother to the said king, wheras Duke of Lorraine and Calabria; the Viscount of Ballora, *Engist Bertrand* Lord of *Angers*, and others, whose names are recorded in the said Church of St. Maurice at Angers. These knights were bound to participar equally one with another's fortune, were it for honor and charably, to aid and assyld in all necessities, & not to wrong one another dyvernes. The familie of Anjou being extyct by the death of this king, this order ended, to beginn againe in Sicile.

E ¶ *The order of the Knights of the Ship, or of the Cockle.*

The French were in old time verie expert mariners, as *Pacatus*, *Apollinaris*, and *S. Regulus* report, giving themselues with such affection to nauigation, as they resolued that in what country soever they shold build a towne for their aboad, they shold give the *sea* for a name. These men say, That they might well haue learned this experiance from the *Scipio*, who in former times held all the German Ocean; so as in the end they grew so expert, as they exceeded al other nations in gallant expeditions beyond the sea, and in shippes. And then was a certaine order in France, whose knights carried on their shippes two shippes, double saune shield Or, made of cockle shells, in the which were two *Cordians Gules*, in remembraunce of so many victories which the kings of France had gotten of the Barbarous of the East, and of their ensignes which they had takn from them, marked with the figure of this right *Smal*, which is the Turkes ensigne, as the Eagle was of the Romans, hauing taken it from the ancient *Bizantium*, whose blazon it was, as *Zapis* saith he had obserued in *Busbec*, and in certaine auncient Medallis, vpon the backe whereof there was a halfe Moone, with this inscription; *Bizantium*.

F The**A** ¶ *The order of S. Michael in France.*

Lewis the eleventh, transported from the Romanes to the French, saith *Gagin*, the custome which great men had to weare a collar of gold, wheras vpon the fift of August, in the yeare 1469, he insturled the order of S. Michael at Amboise, the which he augmented with new constitutions at Pleissis neare Tours, giuing for deuise to those which shold be admittid to this knighthood, a collar of gold wounen with cockle shells, fastened one vnto another like unto those which the Romane Senators did sete weare vpon their armes, with this deuise: *Immensi tremor Oceani*, being moued therunto by the example of his father *Charles* the seventh, who had in his ensigne the image of this Archangel, wheras he mad his entrie into Rouen, for that as they say by a speciaill myracle he had beene feene vpon the bridge at Orleans, defending that towne agaist the English, at an assault which they gaue. In the beginning, the number of those knights were but thirtie of the noblest and most vertuous of the whole realme, whereof the king would be great Maister. They that were admittid to this compaニー, were bound by speciall promise, to obey the king, and might not be degrated but for heretic or treason, or when they had left their rankes in bataille, and fled for feare. Wheras any of them died, they were to chuse another in his place, the which was not done by voices and suffrages, but with little notes signed, putting them into a bafyn, which being numbered by the Chancellor, he that had most was receyved by the prince in his place that was dead, with these words: The order holds thee for a brother and companion, & therefore I give thee this coller; God grant thou maist weare it long. After this, in signe of loue he kisteth all the knights. This order hath a Chauncellor, a Treasuror, a King at armes, called S. Michael, and a Regester, who inrolles the names and braue exploits of the knights. The French kings did also honour forraigne princes with this order, in testimonie of their loue, who if they would declare themselves their enemies, sent backe their order to be free from their oath.

D ¶ *The order of the knights of S. George of Carynthia.*

Rodolphus of Habsburg, who was the first of the house of Austria which came vnto the Empire, instituted the order of S. George to defend Hongarie, Stiria, and Carynthia against the invasions of the Turkes, who seemed to threaten them with ruine, giuting to the great Maister and Generall therof the towne of Carynthia, of a goodlie scituacion, there to make his ordinarie aboad, and he honoured him with the dignitie of prince. He would also that the bishop of the citie, being come from Austria, shold depend of him touching the temporalies, with his Chanoines, who for that caule were transported into the fort, and they did weare a red croffe in the armes of their houses. And to the end there shold want nothing for the honouring of this new order, the Emperor transferred vnto them the castles and demesnes of the *Toparchs* of Cranchberg, newly faine with their families, that is to say, the lands of Trautmansdorff, Scharfeneck, and S. Petronilla.

E Bernard of Luxembourg, in his booke of militarie orders saith, that the order of S. George was institutid by Pope Alexander the sixth, and the Emperor Maximilian, against the Turkes, whose Blazon was a croffe Or, with a crowne in a ring of gold.

F ¶ *The order of the Bourgondian Croffe in the realme of Thunes.*

Charles the fift, Emperour and king of Spaine, hauing restored *Muleaffe* king of Thunes to his realme, from whence he had beene expellid by that notable Pirate *Barbarouſe*, he entred in pompe like a conqueror into Thunes, weareing a cloake wheron there was a Bourgondian croffe, the which he had beene accustomed to weare in the war. As he was of a noble and generous courage, so he deferte to purchase the loue of all men, wherof

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wherefore to acknowledge the valour of such as had assisted him in this conquest, and A in memorie of that famous victorie, he instituted the order of the Bourgondian Croſſe vpon *Mary Magdalens* day, in the yeare 1533; to which croſſe he added anyron which ſtoke fire out of a flint, with this inscription, *Barbaria*.

¶ The Order of the knights of S. Stephen in Tuscany.

Cofmo de Medicis, firſt duke of Florence, in the yeare 1561, iuſtituted the order of S. Stephen, Pope and Martyr, on the ſixt of Auguft, vpon which day he had woone the battealle of Mariano: and the ſame yearre Pope Pius the fourth confirmed it, granting B them all the priuiledges which they of Malta enjoy under the rule of S. Bennet, vpon condtion that all that would be of this order ſhould make a vow of charitie, conuinciall chaffitie, and obedience, not admittinge any one vnilef he were noble, and borne in lawfull mariage, a Catholicke, and without note of infamie. They weare a white chaſmet robe with a red croſſe vpon the left ſide, as well vpon their cloakes, as their ordinarie garments, and they are bound to carrie armes for the defence of the Christian faith both by ſea and land, redeme Christian prisoners, and helpe the poore, and to lay dayly one hundred *Pater noſters*, and as many *Ave Maries* for their ordinarie ſeruice, and vpon certaine ſolemne daies, double the number: and whenas any of the compaie dies, every one is bound to ſay one hundred *Pater noſters*, and as many *Ave Maries* for his ſake, or elſe the office of the dead. The duke of Florence is their great Maiftre: the forme of their croſſe is like unto that of Malta: they haue alſo Priests, and brothers ſervants among them.

¶ The order of the knights of the Holie Ghoſt in France.

Henry, the third of that name, king of France and Poland, for a marke of eternall pietie, and to acknowledge the benefits which he had receiuied from God, vpon the day of the ſending downe of the holie Ghoſt, hauing beene that day chosen king of Polonia, ſucceeded to the crowne of France, by the death of king Charles the ninth, his brother; D and hauing beeene alſo borne the ſame day, iuſtituted the order of knights of the holie Ghoſt, in the yeare 1579, the firſt of Ianuarie at Paris, in the church of the Hermites of S. Augustin. This order being iuſtituted for the rooting out of heretie, and for the encreafe of the Romiſh religion: he wold that at the ceremonie, euerie knight ſhould haue a mantle of blacke velvet pouldred and imbroidered with lillies and flames of gold and filuer, and weare a collar of gold interlaced with lillies and flames, whereon doth hang a croſſe of Malta, hauing a dove in the middeſt of it. There is a particular booke written of this iuſtitution.

¶ The order of the knights of the ſacred blood of our Lord Iefus Christ as Mantoua.

E

Vincenç de Gonzague the fourth duke of Mantoua, and ſecond of Montferrat, iuſtituted this order in the yeare 1608, at the marriage of Francis his ſonne with Marguerite of Souoy, for the defence and encreafe of Christian religion, making to the number of twentyne knights: which order hath beeene confirmed by Pope Paul the ſixt. And for that they of S. Andrews Church in Mantoua hold, that they haue a part of the ſprung of our Sauour, and three drops of his bloud, which they ſay, haue beeene gathered vp by S. Langis a Centenier and Martyr: he therefore erected his order vpon that ſubiect, with this iuſcription, *Nihil iſto triste recepto*. He cauſed the collar to be made of little rods of gold bound together, and ſire on the top of them, yet intermixed with others, where these words were written, *Domine probasti me*, teaching them of his order by this Cymbole, that manner greatest aduerſaries they ſhould keepe their faith, and liue in perpetuall loue and concord together.

¶ The

Of the beginning of Militarie orders.

A

¶ The order of the Knights of our Ladie of Mont Carmel, and of S. Lazare in France.

JN the beginning of this treatie, mention hath beeene made of the reunion of the two orders of S. *Aduarce*, and S. *Lazare* in Sauoy, but the Knights of S. John had alſo obtained from Pope *Innoſent* the eighth, that it ſhould be united vnto their order, in regard of France: the which they held vnto the time of *Amarus* the Chrift: who being a knight of S. John, and maiftre of the order of S. Lazare, laboured to haue the lands which did belong vnto his brethren, reforted vnto them. His death hindered the effect of his deſigne: but in our time, *Philibert* of Nereflan, endowēd with as great pietie and courage, as force and modeſtie, tooke his predeceſſors couſe, althoſe he were no Knight of S. John; and to this end he went to Rome to Pope *Paul* the ſixt, where he obtained what he deſired; and moreouer, that from that time the French Knights of S. Lazare, ſhould call themſelues Knights of our Ladie of Mont Carmel, and of S. Lazare, and for their blazo, they ſhould weare about their necks a violet Croſſe, whereon ſhould be the image of our Ladie, and another ſhould be ſewed vpon their cloake, of the ſame colour and forme.

¶ Knights iuſtituted by Popes.

C

The Bifhops of Rome haue iuſtituted many orders of knighthood, as the Knights of Iefus Christ, of the Holie Ghoſt, of S. Peter, of S. Paul, of S. George, of Pope *Pius*, of *Lorette*, of S. *Anthomie*, of *Julio*, and of the Lillie. Of which knights ſome are ſecular men, and ſome of the Clergie, all petitioners to the Pope, diuiningly choiſed one from another by their Croſſes of diuers colours. The knights of Iefus Christ carrie a red Croſſe, in a manner like to that of the Knights of the ſame name in Portugal, hauing a border about it of gold. They were iuſtituted by Pope John the two and twentie, as *Francis Tarafe* affirme, and *John Corſettius*, in his collection of the priuiledges of beggieng Friars.

The knights of the Holie Ghoſt, called at Rome the brethen of the Hospital of the Holie Ghoſt, carrie a white Croſſe vpon their robes or cloakes. *John Azores* ſaith, That in Saxonie there is alſo an order of the knights of the Holie Ghoſt. *Leo* the tenth iuſtituted the order of S. Peter againſt the Turkes, as *Alphonſo Ciaconius* writes, in the Historie of Popes and Cardinals, the which Pope *Paul* the third confirmed. They of S. George were made by *Alexander* the fourth, and Pope *Pius* the fourth, in the yeare of our Lord God 1560, creted the which carrie his name, whom he wold haue precede all other orders made by Emperours and other Princes, yea the knights of Malta themſelues, for that they were of his houſehold, and did eat at his Table. *Sixtus* the ſixt, in the yeare 1586, iuſtituted them of *Lorette*. This is briefly all that can be ſpoken of the orders of knighthood which haue beeene of any note in Christendome. As for their ſtatutes and particuler conſtitutions, the Reader may recue more ample iuſtruction in thofe Authors which haue beeene quoted in this little treatie, the which would not allow of a larger discourse.

Iiiji iiij

¶ A DIS-



A DISCOURSE OF ALL THE RELIGIOVS ORDERS

*which haue beeene in the world, unto this day, wherein is briefly
set downe, who haue beeene the Authors, in what Province, vnder what
Popes and Emperours, and at what time they were instituted.*

Iasing discoursed at large of all the Monarchies and Kingdomes of the earth, and of their governemens and religion : I hold it not inconuenient to speake somethong of all the Religious orders which haue beeene in them, and of their first institution. But I must crave pardon if I haue not hercyn directly followed mine Author, who, without just ground, makes *Enoch*, the Patriarchs, and Prophets, Christ, S. John Baptist, and the Apostles, the first Instituutors and Founders of an Heremiticall and Monallitick *religion*. Wherefore, leauing this question to the learned Diuines, I will come to three kinds of Monkes, which he propoundts to haue beeene among the Iewes, whereof the first were called

Monachall or
Monkis.

Pharisees,
Monkes a-
mong the
Iewes.

Saduces.

Pharisees, whom *Alexander*, the mother of *Hircanus*, and *Aristobulus*, did much honour, for that they were held to excell all others in the knowledge of the holie Scriptures, and in integrity of manners ; for they were diligent interpreters of the law, from whence many hold they took their name ; for that *Pharisen* signifies a Doctor or Examiner ; yet some are of opinion they were called so of *Phares*, that is to say, Separation, for that they would be distinguished in their habit from other profane men, whose living and apparel they held vngaine, and their lutes polluted withal, they would seeme great offenders of the law ; yet they held many errors in the chiefe points of diuine doctrine : for as they held one true God, so they believed there was but one Person, and they accused Christ of blasphemie, for that he did affirme himselfe to be the true sonne of God, and verie God. They did believe that the Messias shold onely haue a humane nature, and that he shold before the earthly kingdome of the Iewes. They held also that it was immane free will to fulfil the law of God, which made them to contemne the grace and mercie of God, and to relie vpon their owne merite and justice. They were strict obseruers of outward ceremonies, to purchase an opinion of holynesse with the ignorant. These, with many other errors, they held, which for breuitie sake I omit.

The second order of Lewish Monkes were the Saduces, who had purchased vnto themselves a stately name from justice. As the Pharisees had charged men with vncreasonable ceremonies, so these sought to give them some libertie : They denied the chiefe points of faith and religion, the prouidence of God, the immortalitie of the soule, and the resurrection of the bodie : They held that the good had no retribucion for their good works, F. nor the wicked any punishment but in this life : That there was no hell, nor any heaven to which there shold be eternall life. They taught, that men shold studie justice, not for any hope of future reward, but for justice it selfe. They maintained, that it was in our owne power to be happy or vnhappy.

The

Of the beginning of all Religious orders.

A The third kind were called Esseni, that is to say, holie, who attributed saluation to the good workes of men, and not to the grace of God. These men, whenas they could neither endure the too great licentiousnesse of the Saduces, nor the hypocrisie and dissimulation of the Pharisees, went into a certayne desart of Palestina, not far from Iericho, whereas they liued a Monastiske life, having priuat schooles, in which, besides the law of God, they taught liberal Arts, especially, that part of Philosopie which treates of manners. They were enemies to all pleasures, and held continencie for the greatest vertue. They hated marriage, not for that they would haue all mankind periss, but beleving that no woman kept her faith vnto her husband. They contemned riches, and liued in common, so as no one was richer than another, hauing made a law, That whosoever would follow their sect must bring their goods in common, so as they liued together like brethren in their houses with great silence. They might not give any thing to their own kinsfolkes, without leaue from their superiors ; yet they had free libertie to relieue the poore. They were deadly enemies to swearing, and held him to be guilty of lying, that could not be credite, vñles he called God to witness. Although there were four thousand of this fel in diuers places, yet their possessions, money, prouision, apparel, meat, and all things belonging to the life of man were common. Their chiefe Temple or aboad was set vpon a pleasant hill, neare vnto the lake of Maria, or Asphaltes, the which is at this day called the Fenne of Maria, and this is the great desart, in which since C were the famous Monasteries of *Nestria* and of *Thebaide*.

¶ Religious Orders since Christ.

THe Popes of Rome challenging a succession from S. Peter, and seeking to imitate the Priests, Hebrewes, began to institute *Villers*, Readers, and Exerciters, Acolites, Deacons, and Subdeacons, all which were commonly neare to those that were called Clerks, and these were chosen to be men full of religion, integrite of life, faithfulness, and bountie, after the example of the Churches of Ierusalem and Antioche, who were called Clerkes, consecratieng them with the imposition of hands, and making some of them Priests, and D others Deacons, to the end the Bishop of Rome might employ them to instruct the Christians which then increased, & were so many, as he could not alone execute that charge : he gaue the chiefe care of soules vnto priests, to the end, that administering the Sacraments to the people of God, they might with the Bishop attend prayers and preaching. To Deacons they gaue the charge to relieue widdowes and orphans, and other poore faithful people, and to distillute vnto them the almes which deuotour Christians had giuen to that intent : and moreover, they appointed them to seru the Priests in their seruice. Pope *Cletus* and *Euaristes* reduced them to a prefixed number, for *Cletus* made the number of Romane Priests fiftie and twentie, and *Euaristes*, conformable to the Apostles, augmented the Deacons to the number of seuen. Some say that Pope *Gaius* the first, E issud from the race of *Diodorien*, was the first which made a distinction of orders, to the end that by degrees they might come to the office of Priesthood. Others say, it was Pope *Iginius*, one hundred fortie and eight yeres before *Gaius* ; but it was held for certaine that the institution comes from the Apostles, who ordained seuen Deacons, which have continued from time to time.

Hauing spoken of Priesthood, the order of this subiect seemes to require that I should Chanoing, say someting of Chanoins, whose beginning although it be doubtfull, yet it is most certaine, that good and religiouse men institutid colleges for Priests and Chanoins ; whereas Clerkes ordained for the seruice and ministerie of the Church, and Priests seeld in the ministerie of the Church might liue after a certayne and prescript rule, the which althought it were not so strict as the Monastiske, yet were they tied to certayne laws and canons, so as they that made profession of this life were called Chanoins. The opinions of their first institution are very diuers ; for some hold, that they had their first beginning from the Apostles, and that since, they were restored by S. Marke of Alexandria, as *Cyprianus* writes. Some refer the beginning of a Canonicall life o *Vrbis* the first, a Ro- mane

mane Bishop; who liued about the yeare of Grace 230. Others, and name ly Poffdonius A make S. Augustin the chiefe Author of this institution, who when he had gathered toge-
ther a compaine of godlie men, who liued religiouly, far from the noife and companie
of the multitude, being made a Bishop, he builte a monasterie for Clerkes and Priefts
within his pallace, with whom he might liue in common. Onofrius Parvulus writes, that
Pope Gelasius the first, about the yeare 493, placed the regular Chanoins of S. Augustin
at Latran. Some write, that in the yere 1396, a reverend Clergie man called Bartholomew,
a citizen of Rome and an excellente preacher, associating himselfe with one James of Au-
gust of the countrey of Bergamo, set vp this order againe, which was much declined, in
a perte Monasterie called S. Mary of Frisonnayre, who for the pouterie of the place were B
releaved by certaine religious men called Iesuantes. And as for the Church of S. John of
Latran, Pope Gelasius an African borne, and Disciple to S. Augustin, after the death of
the maister, came to Rome, and staid in this Church with his companions, where they
liued according to the rule giuen by this holie Doctor, the which was continued by them
that followed after for the space of eight hundred yeares, vntill that Pope Boniface, in the
yeare 599, placed secular Chanoins there. Gregorie the twelfth restored the regular, and
would haue all the congregatiōn of Latran called of S. Satyr. Celstus the thrid brought
in secular Chanoins againe, and Pope Paul the secound of that name, dispossess them, and
restored the regular. But at the end, vnder S. Zosimus the fourth, the regular Chanoins lost
the possession, thereremaining nothing unto them but the titles, rights, and priuiledges C
of the Church of Latran. The chiefe charge in the beginning of these regular Chanoins,
was dayly to attend the administration of Sacraments, and publicke prayers, and not
trouble themselues with singing, for that the people in those daies performed that office,
the which was afterwards transferred to the Monkes of the order of S. Bennet, wheras
the heat of devotion began to grow cold, the Church of Latran being no more frequen-
tly by the secular Chanoins sing for a certaine time, after that the Monasteries of Mont
had beene ruined by the Lombards. The rule of these Chanoins, and of them of Fris-
nayre (of whose mention hath bene made) consisted chiefly vpon three points, to
have nothing of their owne, to be chaste, and to keep their cloisters. The secular Chanoins
continue at Latran vnto this day.

continue at Latran unto this day.

Beside the regular Chanoines of Latran, there are also the Chanoines of S. Marke of Mantoua, who say, they had their first foundation in Alexandria of Egypt from S. Marke the Evangelist, and therefore they are called Chanoines of S. Marke, not only of the title of their Church, but also of the name of their Author, as they affirme: S. Marke they take for their Patron, and Pope Innocent the third, confirmed it by bull dated in the yere 1205. Honorius the third, added four conuentos to their congregation, and many Popes confirmed their rule and priuiledges. They were woot to sleape vpon matresses, and had blankets of wooll: they fested much, vied great silencie, and liued in common, having nothing proprie to themselves: they vsed exercizes two hours in the day, and at the end of the year they made their profiction. They did not admit any one to the habit until he were seuentene yeare old, and they gaue themselves to studie and preaching. There are also Monasteries of religious women of this order, but at this present, they haue no other Monasteries, but that of S. Marke of Mantoua, and a member depending thereon at Neile neare unto Padoua. In their house they are attred like vnto the Chanoines of Latran, with a Robe, but when as they go into the town, they cast on a white frocke. They weare a small white cap. Wheras they go into the quire, they weare no frocke, but a robe, and a hump upon it, like vnto a Bishop. They weare also a skinne of fur vpon their names, like vnto the secular Chanoines. Iohannes & Andreas in the first Clemintin psalm, that in this time they were so attred.

We now come to the Hermites life, of whose beginning and first actions, the which I leave unto the learned, and will only say, that *Sosomenus*, *Nicophorus*, and some others, affirm, that the times of persecution were the first cause of this kind of life. For it was in the time of *Dacius* and *Valerianus* Emperors, about two hundred fifty and two years after Christ, they prepared horrible torments against the Christians, many

A many distrusting the weakenesse of the flesh, and fearing to denie the name of God by their intollerable persecutions, thought it fittest to fecke their safetie by flight: wherefore, many leaving townes, friends, and all their wealth, retired themselves into defarts, and held themselues in solitarie places and caues, where they built poore cottages: yea many times they went wandring vp and downe in thicke woods, lefft they shoule be taken. But when the fury of their perfecution and tyrranic ceased, they returned not vnto the world, but lived voluntariely in defarts, so being accustomed to diuine contemplation, and a quiet kind of life, they continued in that course vntill death.

Among the first which entered into this course of a solitarie life, of whom histories B make mention, *Paulus Thebenus* was held the chife, who being about the age of fifteene yeres old, during the perfecition of *Decius*, hauing lost his parents, and being left a rich patrimonie, with a sister that was married, her husband fough meaneas to betray her for a Christian, to the end he might enjoy his father in lawes whole estate alone; whereupon, he fled into a solitarie place for his safetie, hiding himselfe in a caue at the foot of a rocke, where, being delighted with the pleasantnesse of the place, he spent the rest of his life in solitarinesse. They write, That in this caue there was a goodly Palme tree, the which extended herbowes by an ouverture in the top: This tree was so great, as it couered all the place, neere vnto the which was a cleare fountaine which was his dally drinke, he fed vp on the fruits of the Palme tree, and was relieved, as they say, by the space of sixtie yeres, C or more, by a Rauen, which brought him halfe a loafe euerie day at nine of the clocke in the morning: His clothes were made of the leaues of the Palme tree. *S. Ieronimo* writes, That from the time he entred into this solitarie place, which was about the yeare of our Redemption 260, vnto the end of his life, he never went forth, hauing continued there about one hundred and ten yeres; that he never saw any man but *Antonie*, who came vnto him the last day of his life, and buried him; wherefore many call him the first Hermit.

Many haue since imitated him, not onely for feare of persecution and tyrannie, but vp-
on zeale, being wearie of the world, least they shoulde be polluted with the vncleane con-
versation of worldlings, and to the end they might more freely spend their times in diuine
D contemplations, in the meditation of heavenly things, and in prayer.

The first after *Paule* of Thebes, which liued a solitarie life, was *Anthonie*, who instituted an Hermits life in Egypt, the which was afterwards dispersed into other countries, and therefore is by some called the Father of the Hermits of Egypt. He was boone of noble and religious parents, and being about twentie yeares old, he sold his Estate, and gave part of it to his sister, and the rest he distributed to the poore; and in the beginning went and liued in a remote place alone, from whence he went often to his Disciples. Being five and thirtie yeares old, he went into the Desart, and propounded unto himselfe a stricter kind of life, where, hauing liued twentie yeares, he came againe into the world, and had familiaritie with other Monkes, with whom he did often conuerte. Comming into cities, he preach Christ faithfully: but in the end, returning to a more strict course of life, he bulit him a cottage vpon the top of a high hill, where he died, hauing liued one hundred and fiftie yeares, which was in the year of our Salvation 345, vnder the empire of *Constantin* the second, who raigned, with *Constans* and *Constantius* his brethren, at what time *Iulius* the second held the Apostolique See. He was called the Father of the Monks, in regard that he was the most valiant Champion, yea the most excellent Captaine that euer entred he lifts against the Deuill. It was a custome in those dayes, that whoso would leauue the world, retired themselues into solitarie places, where, being seperated from the people, they did what penance they thought good, and euerie man tooke what habite he held most decent, but it was without forme or rule of life, and no man bound himselfe thereto by vow, but all were at libertie to go where they pleased; and if any, changing his mind, went to another place, he was not noted of inconfiancie, as we see at this day. All these did visit *Anthonie*, & did acknowledge him for their Father. He was so much esteemed for his vertues throughout the world, as Emperours, Kings, and Princes, wrate often vnto him for his councell, and recommended themselues vnto his prayers.

Yet

Of the beginning of all Religious orders.

Yet to prove that *Anthonic* was not the Author of a Monasticke life, they produce *D. Antonius Ariopagita*, who in his Booke of the Coelestiall Hierarchia, saith, That the Apostles called Monkes the seruants of God: And *Philo Indeus*, who liued in the time of the Emperours, *Tiberius* and *Caligula*, in the treatie which he made of a contemplatiue life, in the which he doth greatly magnifie the Christians, whom he calls the seruants of the great God (the name of Christians which tooke his beginning at Antioch, being not yet in vse) faith. That they had nothing proper to themselues; none were rich nor poore; they spent their time commonly in praying to God, and singing, desirous to leareme, and living in great continencie. He saith also, that their habitations were called *Monasteria*, that is to say, Solitudes. *S. Ierome* hold, That *S. Marke* the Euangelist was the Head and Founder of a Monasticke life, and that what *Philo* hath written in prais of Christians, was in regard of the commendable behaviour which he saw in *S. Marke*, and his Monkes or *Alexandria*: And *Peter Damian*, and *Cassianus* affirme, That the Monasticke order was in the Apostles time: but this doth not inferre that *Anthonic* was not Father of the Monkes with his example, and the reputation of his Holinesse, the defarts of Egypt were filled with Monkes, yet this is no consequence, that there were none before, nor only in Egypt defarts, but also in them of Thebaide, Lybia, and Palestina.

Many did imitate *Anthonic* in this solitarie course of life, among which was *Hilarion*, who was the first Hermit in Palestina and Syria, and was the Head of a great number of Monkes. Some write, that being fifteen years old, moued with the tame of *Anthonic*, he retired himselfe into the Defart, whereas he built a little cottage, the which was foure foot square, and five foot high, so as standing, he was forced to stoope, and lying to draw vp his feet, where he liued many years an Hermit, and did many myracles, according to the testimonie of *Sosyminus*, and *S. Ierome*. *Macarius*, a Disciple to *S. Anthonic*, (for they are all canonized for Saints) an Egyptian, living in the time of *Hilarion*, was Author of the Monkes of Thebaide. And they write of a holie Abbot in Thebaide, who dwelt vpon the confines of the citie of Hermopolis, whether, they lay, that the Virgin dwelt vpon the confines of the citie of Hermopolis, whether, they lay, that the Virgin *Marie*, with *Ioseph*, and Iesu her sonne, retired themselves to sic the crucifie of *Herod*, who, by the report of *Herodias*, had commannd ouer five thousand Monkes. And the fame Author affirmeth, that the Abbot *Isidorus* cauled a Monasterie to be built in Thebaide, enironed with walls, which contained aboue one thousand Monkes.

Three kinds of Monkes.

In the mountaine of Nitria, dista about fortie miles from Alexandria, as *S. Ierome* and *Heraculus* write, there were sixtie Monasteries one neere unto another, in some of the which the Monkes did liue in common, and in others they liued a part; but they were all governed by one Superior and Head, which may seeme verie strange, and yet *Heraculus* writes, that he found these Monasteries about two thousand Monkes of great perfeccione: And *S. Ierome* doth affirme, that he found in a towne of Thebaide, two hundred Monkes: And *S. Ierome* doth affirme, that he found in a towne of Thebaide, two hundred Monkes which liued there. The same myracles of re-Virgines, and aboue ten thousand Monkes which liued there. The same myracles of re-pentance, *S. Ierome*, writing to *Eustachius*, saith, That there were three kinds of Monkes in Egypt: The first were Anchorites, or Hermits, who liued alone in defarts, farre from men: The second kind were of Cenobites or Monks, the companie and conueration of men: The second kind were of Cenobites or Monks, which liued together in common: yet *Isidorus* makes a difference betwixt *Monasterium*, and *Cenobium*, for that *Monasterium* may be called the dwelling or abode of one Monke alone, and *Cenobium* is of many.

The third kind of Monkes that were in Egypt, were called Rembors, or Rembord, men which were little esteemed, and in a manner contemned. They liued together by couples, or three and three, according to their owne humors, and they were not subject to any Superior, neither yelded they obedience to any: They laboured with their hands, and what they got, they kept as their owne proper, conferring some small portion, that they might haue their meat in common. Their abord was most commonly in towers, and castles, as if the ayre had beeene holie, and not the life: what they sold, they effected more than the goods of other men. There were euer some jarres among them, for that liuing of their owne, they would not endure any Superior. They had all things wonderfully affected, the fleeces of their garments wide, their sleps pult vp, and their gowes

Of the beginning of all Religious orders.

A gownes gathered thicke, they sighed much, and went into the Monasteries of Virgins speaking ill of the Clergie, and vpon festiuall daies they full gorged themselues: that *S. Ierome* writes of them.

Besides these three orders, *S. Benedict* addes a fourth, which were called Gyrouagi, vagabonds or wandreis, never abiding any certayne place, but wandering through divers regions and prouinces, standing at the doores of Churches to begge money. They lodged in Hospitalls and Innes, and were gluttons giuen to sensualitie and pleasure, for what they had gotten together with much labour and long time, they consumed in an hower, and wandring vp and downe they corrupted many by the example of their ill lives.

As for the Cenobites or Monkes, the first vow they made was to obey whatsoever their superiors shoulde command. They were diuided by tens and hundreds, so as the tenth man had charge ouer the other nine, and the Centinier ouer the hundred. They liued of bread, pulses, and some hearbes, and they wrought many factures, the rest of the time they spent in prayer and devotion: they fasted all the year, and whenas Lent came they obserued it more strightly. After Whitunday, they change supper to dinner, to fastise (as they said) the traditions of the Apostles. Some of the Anachorites or Hermites, before they entred into solitude, made their Probations in Monasteries: the thing wherein they most exercised themselves, was to quiet their owne willes, practising humilitie and patience: and whenas they saw themselues fortified in all vertue, they went into solitude to doe penance, and into places so faire from all companie, as their nearest neighbours spent aboue seuen daies to find them out. The author of this life was that *Paul* of Thebes of whom we haue made mention, vnsle we had rather say (but erroneously) that *S. John* Baptist was the first which put it in practise.

Cariton borne at Icome, haüing suffered much vnder the Emperor *Aurelian* for the faith of Christ: in the end being freed, during the raigne of the Emperor *Tacitus* which succeeded him, going the voigne of the Holie Land, they write that he was taken by theenes, who bound his hands, and put an iron collar about his necke, and so led him into a defart place, neere vnto the dead sea, which was called the Farnes of Asphaltides, or the lake of Sodome. These theenes going to seeke for some other boodie, a viper entred into their caue, and dranke of the vefell in which the theenes kept their wine, the which she poisoned, so as they coming afterwards to drinke died, all instantly: and they say, that the bones of this holie man *Cariton* were myraculously broken at the same time; so as he remained Maister of all their wealth, wherof he distributed part to the poore Christianes that were retorne into the defarts, flying persecution; and with the rest, he builte the Monasterie of Laura in the same place, the which was afterwards one of the most famous of all the East: the Church was consecrated to *S. Macrit*, who was one of the fathers that came to the Concill of Nice; but being oppresed by the multitudes of people which came thither vnto him, he retorne further into the defart, where in time he was forced to build another Monasterie, the which he also abandoned; for he greatly loued solitariness, and went into the defart of *Tecori*, where haüing converted many to the Christian faith, (wherof a great number tooke the habit of religion) he builte a third Monasterie, which was afterwards called of the Suryans, Sura, and by the Grecians old Lauras: in the end he retired himselfe to another caue, called Corrustris, that is to say, Hanging, for they went vp to it by a ladder, where haüing liued long, he fell sicke, and was carried to his first monasterie, where he ended his daies in the time that *Julianus* was Bishop of Rome, vnder the Emperor *Constantine* the second, and *Confiance* his brother, who was an Arian, and persecuted the Christians that fauoured not his croon.

F. Julian the Martyr, he which was of the citie of Antioch in Surya (for there were three Juliani and twentie of that name, and all canonised) haüing made a vow of chastitie, yct marrying, they say that by a reuelation which he had the first night of his mariage, he so dispoled his wife *Basilissa* (who was very faire and of a good house) as she made a vow to liue with him in perpetual continencie vnknowne to the world. Their parents being dead, a while

a while after they gaue part of their goods to the poore, and with the rest, they built a Great Monasterie, which is able to containe an infinit number of Monkes, which were under the government of *Sultan*. They also built another Monasterie for *Basilis* *sa*, who was mother to a thousand Nuns. Afterwards in the time of the tenth persecution, under the Emperours *Dioctesian* and *Maximian*, hauing suffered many martydomes by the commandement of *Martiall* President of Antioche, in the end he received the crowne of martyrdome with his companions, this tyrant hauing caused them to be slaine by the sword.

But for the better understanding of these religious orders, it is necessarie to know that there are fourre rules, the which are propounded by the Church of Rome, that is to say, B that of *S. Basili*, *S. Augustin*, *S. Benedict*, and *S. Francis*, under the which all other orders are comprehended, and governed. As for *S. Basili* that learned man, who was surname the Great, he liued about the yeare of Grace 300, being a Priest at *Cæsaria*, the chiefe citie of *Cappadocia*, where he was borne, and afterwards chosen Bishop, he was flaundered to *Eusebius* the Bishop of that place, who hated him in such sort, as he fought to expell him the Church, if he had not beeene prohibited; but *S. Basili* being loath to oppole himselfe against *Eusebius*, willingly gaue way to his harred, and retired himselfe into a certainte Monasterie of *Pontus*, where he instructed the Monkes diligently in religion, and the word of God: then going from thence into the countrey and cities of *Pontus*, he was the author of the building of Monasteries, whereas many might liue together, for before his time they dwelt in caues and cells alone, in deserts, and solitarie places, from the which *S. Basili* drew the Monkes into Monasteries, and instituted a discipline, by the which they shold no more wander, but be alwaies bound by one forme of religion. These Monasteries, as *Nazianzenus* and *Ruffinus* do write, were scholes, in the which the arts and Philosophie, together with *Divinitie*, true religion, and pietie, were taught, to the end there might be learned and fit men alwaies ready to govern the Church: wherefore the Monkes vnder *S. Basili* were militant, retired from the world, and from all worldly cares, to the end they might learene good arts, and true religion, and serue God more freely by watching, hymnes, and prayers. They hold that he was the first which caused Monkes to make a vow, after a yeres probation, to liue in their Monasteries D vntill death, to promise full obedience to their superiours, and not to contradict their ordinances, and moreouer to vow continencie and pouertie. This rule was accepted by all the Monkes of those times, and allowed by the said Church as good and holie; wherefore they lay that the rule of *S. Basili* is the first of all others, for that he was the first which restrained religious men into one place, and forced them to make possesson of a certaine rule. He built a great and spacious Monasterie in *Armenia*, as it contained aboue three thousand Monkes, and in the end he reduced all the religious men of the East to hold a good forme of life.

The order of this holie man did also flourish in some parts of *Greece*, but especially in the dominions of the famous citie of *Venice*. There are likewise some of this order in *Italie*, namely at *Grottaferrata* twelve miles from *Rome*. They celebrate their office after the Romane manner, but in the Greekke tongue, and with Greekke characters, for they are Grecians. In the belief, according to the Latin Church, they lay, *Quicquid patre filioque procedit*, the which they of the East do not. The orders are conferred vnto them by the Popes *Vicar*, hauing beeene examined by some learned man in the Greekke tongue: they make profission vnder their *Archimandrite*, which signifieth the chiefe of the conuent: they eat no flesh nor any fat, and before they lay Mass, they wash the Altar, and vs great abstinenſe: they labour with their hands in imitation of the perfect Monkes of *Egypt*, and what they get with their labour they bring in common, retaining nothing to themselves. All the other Monasteries of *Italie* which are of this order acknowledge the Abbey of *Grottaferrata* for their mother. The founder of this Monasterie was *S. X.*, borne in *Calabria*. All continue in the rule which was given them at a Councell held at *Florence* by Pope *Eugenius* the fourth. As for *S. Basili*, he died in the yeare three hundred and nine, wheras *Damas* *was* the first of that name, held the See of *Rome*, and the Emperor

A *Emperour Valens*, an Ariean, governed the East.

Next to *S. Basili*, according to the order of times, we are to speake of the Abbot *Pacomas*, who first of all liued an Hermits life in the Island of *Tabenna*, in the prouince of *Thebaide*, about the time of *Constantius*, sonne to *Constantine the Great*, after which, he instituted Monasteries in the same place, and his Mookes were called *Thabenneniſtæ*. They write, That an Angell came vnto him sittynge in his caue, and said vnto him, *Veni, & omnes iuvios Monachos collige, eisq[ue] iuxta regulam vita, quam a me discis, institue, Come, and gather together all the young Monkes, and instrue them according to the rule of life which thou shal learene of me: whereupon, he gaue him B two Tables of brasie, in which the rule was written, and then vanished away, leauing such a zeale in hym, vpon this myracleous occasion, to execute his Commision, as they write, that within few daies he gathered together aboue seven thousand Monkes, who lodged themselves in diuers Monasteries, which they built one neare vnto another, about the chiefe place wheras *Pacomas* remained, whom *Gennadius*, in his Booke of Ecclesiastical Confonsonans, calls a man endowed with an Apostolical grace, as well for his manner of teaching, as for the myracles which he did. He had afterwards fifteene hundred Monkes, besides the seuen thousand aboue mentioned, all vnder his discipline; and he diuided them into fourre and twentie orders or formes, according to the disposition of the Greeke letters, as they say, he had in charge from the Angell; for by C this meanes he needed onely to send for the heads, to know the estate of his Monkes. They laboured with their hands, as they doe in all the Monasteries of *Egypt*, and they did not receive any one into their profession, but he promised to labour in the trade wherein he had beeene bred, and what he got, to deliuere into the stewards hands, who, by order from the Abbot, prouided for all their necessities. This holie man died, in the yeare of our Redemption 405, being one hundred and ten years old, in the ninth yeare of the Emperour *Honorius* and *Arcadius*, wheras *Innocent* the first governed the Church of *Rome*.*

S. Simphorianus lived in *Pacomas* time, who caused a monasterie to be built without the tie of *Milan*, whither he retired himselfe with many Disciples, to whom he gaue a rule, the which is not to be found at this day, nor how they were attired, for that preſently after, the Monasticke order was reduced all into one: yet after the time of *S. Benedict*, it was diuided into many branches. He liued in the time of *S. Ambrose*, and it was to him that the Holie Ghost sent *S. Augustin* after his baptisme, as to a man which was more famous for his pietie and learning than the rest: He was verie learned, and did conuerce familiarly with *Victorin*, an excellent and famous Orator, to whom *S. Ierosme* confesseth himselfe to haue beeene sometime a Disciple and Auditor.

I must now speake of *S. Martin*, who was borne at *Sibaria*, a famous castle in Hungarie, bred vp at *Pavia*, and received baptism at *Poitiers*, by *S. Hilarius*, Bishop of that towne. He built a Monasterie at *Marmoutier*, and another at *Poitiers*, where he continued with his Monkes, liuing so holie a life as they held themselves happy that might haue any one of them for Bishop, and he himselfe was soone after chosen Bishop of *Tours*, where he caused that famous Monasterie of *Marmoutier* to be built, halfe a league from that towne, a man of great sanctitie, as well for his obedience, and humilitie, as for his charite and pouertie, doing many great myracles; among others, they write (how true I know not) that he raised thrice from the dead, and made many blind to see and cured verie many sicke and diseased. He died in the time of the Emperours *Arcadius* and *Honorius*, *Siricius* the first sitting at *Rome*.

But who can passe ouer with silence, Great *S. Ierosme*, that myrrour and paterne of F true Repentance, who was a father to all other Doctors, and from whose labours the Church reapes so great fruits. This great perforne had to his father a gentleman, whose name was called *Eusebius*, Lord of a castle called *Stridonius*, vpon the confines

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of Hungaria, and Dalmatia : He grew so learned aboue the common sort, as S. *Augustin* saith of him, that his knowledge was such in all the liberal arts and tongues, as vnto his time he knew not any one that might be compared vnto him. He trauelled seuen yeres with great royle and difficultie, after which, he went into the most vnconuict defarts of Egypt, whereas he made his aboad fourre whole yeres : And he that would know the fatis, paines, and austerie which he endured in that place, let him read the Epistle which he himselfe wrotte to *Eusaphius*. But notwithstanding that he contented himselfe with this kind of solitarie life, yet the necessities of the Church called him out of Syria to Rome, whereas he behaved himselfe in such sort, as *Damascus* being dead, he was held worthie by many to be Bishop, onely the Clergie hated him, for that he inueighed bitterly against their wicked liues : whereupon, they slandered him to the people, so as he grew hatefull vnto them, and was in such daunger of himselfe, as he left Rome, and went againe into Syria, and came to Bethleem, a citie of Iudea, without the gates whereof, vpon the West part, not farre from the place where our Saviour was borne, by the permission of *Syrius*, Archbishop thereof, he built a goodly Monasterie, where, within a short time, he gathered together a great number of Disciples, among which were *Eusebius* of Cremona, who hath since written his maisters life, and *Symplicius*, who hath also written verie learnedly. S. *Ierome* lived in that place, with his Disciples, according to the institution of the Apostles, who, notwithstanding all his royle (spending his time continually in the traduction of the holie C Scriptures) omitted nothing of his penance. They make him Author of the order which they call Ieronimites, or Ieronimites, whereof there be many at this day in the countrie of Spaine. They weare a white Caslocke, and vpon it a tawnie cloake plaited aboue like vnto the Ieuauits. The chiefe Monasterie of all this order is called S. *Bartolomeus* of Lupiensa, three leagues from the towne of Gardayes, and there are two and thirtie Monasteries of this order in Spaine, who are commonly called the Monkes of S. *Ierome* of Guadeloupe. They make profession of the rule of S. *Augustin*, and obserue some of his constitutions : There are none of this profession in Italie, yet they entertaine a Procurator. As for S. *Ierome*, he died the last day of September, in the yeare of our Lord God 420, the twelfth yeare of the Emperor *Honorius*, and in the first D of Pope *Boniface* the first.

Augustinus. The next rule approued by the Church of Rome, after that of S. *Basile* the Great, was that of the Doctor (as I may terme him) of all Doctors, that is, S. *Augustin* : This great and worthie spirit, who can never be honoured according to his merits, was borne, about the yeare of our Redemption 358, in the castle of Tegaff, and had to father one called by the name of *Patricius*, and his mother was termed *Monica* : At the age of eightene years, the reading of a Booke called *Hortentius*, made him a Manichean, who comming to Rome, he purchased such reputation and credit for his learning, as the Romans erected a stua in his honour ; and going from thence to Milan, the iutreaties of his mother *Monica*, and the profound and learned Sermons of S. *Ambrose*, drew him from the errour wherein he had continued vnto the age of thirtie years : from thence he returned into his owne country, where he obtained of the Bishop of Hippona, a garden without the towne, causynge a Monasterie to be built there, in which he liued of the labour of his hands, in all integritie, according to the institution of the Primitive Church. Wheras he tooke the habit of religion, he had twelve companions, whose names be these which follow : *Augustin*, *Nembrides*, *Endoes*, *Alipe*, *Pontient*, *Diedonne*, or *Theodore*, *Simplician*, *Fustin*, a Grecian by nation, *Hordulus*, *Valerius*, *Instin*, and *Paule*. All which girt themselves with a belt of leather, to be distinguished from other Monkes. Hauing continued somme time in this Monasterie, with his companions, seeing the concourse of people that came daily to visit F him, he retired himselfe two miles from the towne, and they that would follow him, built themselves little lodgings vpon the side of a hill, whence they lay the

of

A of Saint *Augustin* had their first beginning, who at that time were to the number of one hundred and twentie, or neare thereabouts, vnder his obedience. They dranke no wine but in cafes of necessite. This number multiplied greatly, so as in a short time there were a great many monasteries in Africke ; but the persecutions of the Gothes and Vandales forced them to abandon and leue the countrey, and to go into other prouincies, where this order was also so persecuted by Heretickes and Infidells, as it was in a manner altogether extinct, vntill the time of *William* duke of Guienne, who afterwards became a Monk of this order, whose holinesse of life was the cause that he obtained leave from Pope *Antonius*, and *Adrian* the fourth of B their name, to leue their cells, and to retire himselfe with the brethren of his order into townes : vpon which graunte he cauied a very great and goodlie monasterie to be erected and built at Paris, which was the first of this order that was erected in any towne, and his Monkes, in regard of their Restorer, were called *Guilleminis*. This happened in the yeare of our Saluation one thousand one hundred fiftie and seuen.

Afterwards, about the yeare of our redemption one thousand and two hundred, this order which carries the name of *Augustin* began to flourishe in Italie, by the means of *John*, surnamed the Good, borne at Mantoua, who made himselfe a Monk of this order, getting so great reputation, as well by his holinesse of life, as learning, C as through his occasion they built many monasteries of the order of Saint *Augustin*, as well in Romagnia, and the duchie of Spoleto, as in the marquisat of Ancona and Lombardie ; to as he may well be called the Father and Reformer of this order in Italie. He died in the yeare of our saluation one thousand two hundred twenty and two. His bodie rests at Mantoua in the Church of Saint *Agnes*, famous for many miracles. Some hold that he was scholemaiter to Saint *Francis* of Assise, and that he made profision vnder the said *John*, after whose death the order multiplied greatly : but the Monkes tooke diuers habits, some calling themselves of Saint *Augustin*, others of Saint *William*, some of Saint *John* the Good, some of the congregation of Saint *Fabace*, and others of the order of the Britins, whereupon, in the yeare one thousand two hundred fortie and three, Pope *Innocent* the fourth ordained that all the D Hermites, and other religious men of the order of Saint *Augustin* should be called by one name, *Augustins*, or *Hermitans* of Saint *Augustin* : and although they made their residence in townes, yet they shoud be called *Hermitans*, and shoud liue according to the profession and rule which they ascribed to S. *Augustin*, so as their diuers sorts of habits were reduced into one.

This order of S. *Augustin* is diuided into two, whereof the one are called Conuentuals, and the other of the Obseruance : and that of the Obseruance is againe diuided into eleven companies, the which since the time of Pope *Innocent* haue bin reformed, that is to say, the Obseruance, Miletane, Carbonian, Perufian, that of Lomdie, that of E Mont Orthon, Baptistella, that of Pouillia, Calabria, Dalmatia, and that of S. *Paul*, of all which mention shall be made hereafter.

Hauing mademention of the founders of a monasticke life, and of the beginning of the Religious orders, the which haue florished in Egypt, Syria, Armenia, and Africke : it shall be fit to obserue what hath pafft in these VVesterne parts, whereas first of all Saint *Benedict* or Saint *Bennet* prefents himselfe, as the Patriarch and Father of all the Monkes of Europe : He was borne about one hundred sixtie and six years after *Antonius*, who was the first Hermite in Egypt, and neare about fortie years after Saint *Augustin*, being in the yeare of our saluation fourre hundred eightie and two in the towne of Nurzia, which is a region of the Sabins, otherwise called F Umbria, of the noble familie of the *Regards*, who were then poverfull and famous, not onely in Nurzia, but in all the countrey about : his fathers name was *Propre*, and his mother *Abundance* : he was sent to Rome at the age of ten yeres to leuarne

Benedictus,

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the liberal Arts, but he left his studie and wealth, and fled into a Castle the which was A called Effida, being followed by none but onely his nurse, but being wearie of the tumults and warre the which were growne during the raigne of the Emperour *Innisan*, he went from thence into a desart the which was neare to Sublac, sometimes a good towne of the Latines, being about fortie miles distant from Rome, where he continued for the space of three years or thereabouts, doing very austere penance, and being unknowne to any but to a Monke, the which was called *Romain*; but being afterwards discouered by certaine shepheards, the people flocked from all parts to see him, who had force to persuade them to abandon the world, as in a short time they built twelve monasteries, and having giuen to every one of them a good Superior or Abbot, desiring solitariness, he retired him selfe, with a good number of his best discipiles, to the place whereas now stands the monasterie of Mount Cassin, and whereas in old time was the towne of Caffina, the which is neare vnto that of Aquin in Beasse, hauing before ruined all the Temples of the Idols, and broken their images, where he built him a monasterie, and ther felde himselfe, drawing all the Monkes, dispersed in Italie, into one societie and companie: so as he was the first which declared the name of Iesu Christ in that place, where hauing gathered his Monkes together, he gaue vnto them a rule in writing, by the which they and their succelors shoule gouerne themselves: and this rule was the third, accounting hat of S. *Basil*, the which was allowed by the See of Rome: by the preaching and good life of *Paul*, who was one of the most famous discipiles of this Saint *Benedict*, the Monasticke life which was vied in France was reformed; and *Placidus* was another who did the like in Sicile. This tree hath cast forth very many branches, as the orders of Cluni, Comaldui, Val d' Ombre, of Cisteaux, the Humbled, Celestins, Oliuetais, and that of Saint *Infin*. Saint *Benedict* being made Abbot, would haue the Monkes which were of his monasterie, liue after the rule and order which he had prescribed: but as some write, they who were not accustomed to so strickt a of life, but giuen altogether to their pleasures, resolued in the end to kill Saint *Benedict*, mixing poyon with wine in a glasse, the which brake in pieces, and so the wine was spilt, whereupon they paint *Benedict* with a broken glasse in his hand, and a serpent, D which signifies poyon.

All things degenerate in time, and stray in a manner from the right course. The order of Saint *Benedict* hauing flourished with great reputation, differed so much from the first institution of their Founder, as both Generall and Prouinciall Counsellors had made many decrees to reforme them, and to draw them to their first principles, but what neither the decrees, nor the authoritie of holiu fathers could effect, the holinesse and sanctitie of an Abbot of Cluni, who was called *Odo*, brought hapily to passe, reviving in a manner from death to life the Monasticke order, forcing them to obserue, and obseruing him selfe from point to point all that was practised in the time of Saint *Benedict*; so as many of their Abbots which were drawne by his good example, reformed also their Abbseys, the which was not onely done in France, but also in Spaine, Germanie, and Italie: and for that this reformation had his first beginning at Cluni, the vnion of so many Abbseys (amounting vnto the number of two thousand, or neare there about) was called the congregatiō of Cluni, and every year by the Popes permission and authoritie, all the Abbots of this congregation met at a certainte place, and they calld it the generall Chapter, whereas they treated of the order and life of Monkes, putting out, and punishing such as had offended. This Saint *Odo* lived in the year of Grace nine hundred and thirteene, and died vnder the Empire of *Henry* the second, *John* the tenth borne at Rauenna, being then F Pope.

The order of Comaldui began in Italie about the year one thousand and twelve, and it had for Founder *Romuald* borne at Rauenna, of the familie of the *Saxer*, the which

A which was of great fame and nobilitie in that citie, who being naturally giuen to solitariness, although he were the eldest and onely sonne of his house, left the world at the age of twentie years, and retired himselfe to the Monasterie of Challes neare to Rauenna, where he drew an infinit number of people to Christ by his good life, so as Peter *Damian* writes, not onely in the Marquiat of Treuiso, Romagnia, and Tuscanie, but also in France and Syria, so great numbers were converted, as they say, if they had not taken some order, in a manner, the best part of the world had become Monkes; many Earles, Marquises, Dukes, and others which were of verie great personages, being, as I may terme them, his Discipiles, and dally Schollers. He built many Monasteries of his profession in Tulcanie, in the Marquiat of Auergne, in Romagnia, and in the parts of Istria, all which he filled with Monkes: After which, he built that famous Monasterie of Comaldui in Tulcanie, neare vnto Arezzo, so called of one *Maldo*, a gentleman of that Citie, who seeing the holie and deuout life of *Romuald*, gaue him a part of the Appenin hills, where this Monasterie was built, the which *Romuald* would haue so calld in remembrance of his benefactor. This Monasterie maintains it selfe in his first vigour, and obserues the originarie rule strictly vnto this day, the which makes it to be generally honoured, and much respected. As for *Romuald*, he flourished in the time of *Basilius*, and *Constantinus*, both Emperours of Greece, and *Ostro* the third, Emperour of Germanie. He died when he was one hundred and twenty year old, hauing bene twentie years in the world, three yerers a Monke, and ninetie seuen an Hermit. They of his order are attired in white, after a Monasticke manner, and they obserue the rule of S. *Benedict*.

The order of Grand Mont was instituted at Grand Mont in Limosin, about the yeare of our Redempcion one thousand seuentie six, vnder the rule of S. *Benedict*, by Stephen a gentleman of Auergne, who being sent by his father to Molon, Bishop of Beneuert, to be instruced by him, he spent twelve yeares, learning the institutions and rule of S. *Benedict*. Going from thence, and haueing duly obserued the liues of many Hermits, and Monkes, and scene what was worthy of imitation, in the end he let led himselfe vpon the top of a high hill in Limosin, being at that time thirtie yeares old, whereas he built a little cottage. He preſcribed a rule out of that of S. *Benedict*, to his Discipiles, himselfe liuing with bread and water, and died, being eightie yeares old.

In the yeare of our Lord God one thousand nintie five, was instituted the order of those which serued the sick in S. *Anthonyes* Hopital, that is to say, of such whose members consume away by little and little by S. *Anthonyes* fire, as they call it, whose first Authour was a French gentleman, called *Gaston*, of the countrie of Vienna, with *Gerin* his sonne, hauing eighte more joynd unto them, who being lay men, tooke a blacke habt, hauing the letter *Tau*, of a skie colour, fowled vpon their breſts. Some write, That S. *Anthonyes* Monkes are verie troubleſome to men by their importunat beging: They continually threaten S. *Anthonyes* fire to them that contribute nothing: whereupon, poore ſuperſtitious people doe euerie yeare giue them a fat hogge, to the end they may haue their fauour and prayers to God, and be free from their threats.

The order of Val d'Ombre depending of that of S. *Benedict*, hauing certaine privat constitutions added to the rule, had his beginning about the yeare 1040, from John *Gualbert*, a Florentin, Lord of Preteurol, and Val de Peſche, who vpon Good Friday hauing met with his enemie, who had slaine his brother, and purſuing him in ſuch forte as he could by no meaneſ poſſibly eſcape, the other caſting himſelfe from his horſe, intreated him to ſave his life, even for his ſake who vpon that day dyed vpon the Croſſe to ſave and redeme them all; whereat John was ſo moued, as he not onely gaue him his life, but alſo lighting from his horſe, imbraced him louingly and kindly, promising to eſteeme him as his owne brother, who was dead; from whence he went

K k k k iii

The order of
Grand Mont.The order of
S. Anthonyes
Hopital.The order of
Val d'Ombre.

to

Of the beginning of all Religious orders.

to the Church of S. Miniat, neare Florence, to pray, where being vpon his knees, before the Crucifix, which was in the middest of the Church, they write, That the image bowed downe the head visibly towards him, the wood of the Croffe cracking and making a noyse, seeming thereby, as they would inferre, that God was pleased with the worke which he had done, and as they say thanked him for that he had pardoned his enemy for his sake. John being moued with this prodigious myracle, retogled to leaue the world, and as Christ was hanged naked vpon the Croffe, so to follow him naked: wherefore, leauing all worldly things, he gaue himself wholly to the studie of religion, and went to professe himself a Monke in the Monasterie of S. Miniat; but leauing that place for certaine caufes, he came vnto an arme of the Appenin hills, twentie miles from Florence, and stayed in a place called Val Ombreux, where he builte a poore cottage, the which afterwards grew to be a rich and famous Monasterie. From this place the order of Val d'Ombre tooke his name and beginning. He died in the yeare of our Redemption 1037, vnder the empire of Henrie the third, Gregorie the feuenth being Bishop of Rome, who canonized him, as some write, others say it was Calixtus. The Monkes of this place haue a habit of a smokie colour, to distinguish them from the blacke Monkes, and they obserue the rule of S. Benedict.

The order of
the Chartu-
fians.

They write, that another fearfull myracle foone after the erecting of the order of Val d'Ombre, was the caufe of the beginning of the Carthusians, that is to say, in the yeare of our Lord God 1080, a Doctor of Paris, a man of great learning and reputacion being dead, and carried to the Church to be buried, at Eusong, wheras they sung ouer his bodie the Lefso, which begins, *Responde mihi*, the bodie sitting vp in the coffin, answered the first day with a terrible voyce, *In suo Dei iudicio accusatus sum*, I am accused by the iust judgement of God: At which voyce, all the compaines being much amazed, they deferred his interment vntill the next day, at what time the bodie did rile in the like manner, and said, *In suo Dei iudicio indicatus sum*: Then attending the cueat of this wonder vntill the third day, the people flocking thither from all parts of the citie, and the Priests comming to the words, *Responde mihi*, he raised himself vp as before, saying, *In suo Dei iudicio condemnatus sum*, with so fearfull and strange a voyce, as it not onely amazed them that were present, but all such as heard speake of this wonder. Among many Doctors which assifted, there was one called Bruno a German, borne at Colleyne, of a rich and noble familie, Chanoine of the Cathedrall Church of Rheims in Champagne, and Doctor of Diuinite in the Canon law, who being much amazed at this strange and never heard of spectacle, said vnto the Assiftants: You see how miserabile the end of this man is, who in all our opinions was held religious and holie: Shall we perifl after this manner? Belieue me, there is no hope of saluation, vnlesse we leaue the world; If this be done vnto a great tree, what shall become of that which is feere and withered: whereupon, he refolued to leaue the world, and to retire himselfe into some solitarie place, imparting this his refolution to six of his companions, whose names were Lewis a Doctor of Paris, who was the first Prior of the Chartu-
fians after Bruno; two which carried the name of Stephen, and both Chanoines, Hugh a Priest, with Andrew, and Gerit, lay men, who being moued by the persuasions of Bruno, refolued to accompane him into some defart place, so as going all together to Grenoble, a citie of Dauphine in France, they presented themselves to Hugh, who was then Bishop there, whom they requested to give them some solitarie place, where to spend the remainder of their dayes. Being come before the Bishop, he had a vision, in which he thought that God was come down to the place whereas now the great Chartu-
fians stands, and that he saw seuen stars, of the color of gold, rise out of the earth, differing much from those of the firmament. This was the night before the holi man and his troupes arrived, who being come before Bishop Hugh, wheras he saw them to be seuen in number, and had heard their request, he doubted no more of the interpretation of his vision, so he gaue them in perpetuite, a certaine place twelve miles from Grenoble,

Of the beginning of all Religious orders.

A Grenoble, called Chartusia, from which the whole order hath since takcn his name. It was a large defart place among high hills, vnknowne and vnfrequented by any but wild beasts: there were high steepe rockes full of wild trees, without any fruit, and it was exceeding cold, and for the most part of the yeare couerted with snow: It was so steepe, barren, and vnfruitful, as they could neither sow, nor reape any thing: the entrie into it was difficult and daungerous, by reasoun of two high rockes, which seemed to ioin together in the top; so as it was a terror to them that went in. In the middest of it ran a little riuer, which was gathered together in thofe mountains, making a noise like a torrent, or inundation of waters; so as it might better seeme to deserue the name of a prison, than the dwelling of any humane creature: yet notwithstanding, they began to inhabit this place, wherein they were much assifted with all necessarie things by Bishop Hugh, who also not long after joyned himselfe to that companie.

They builte a Church, or rather a Monasterie vpon the top of a hill, and small houses or cells about the fountaine, the which vnto this day is called Brunos Vcell, nor fare distant from the Church, yet seperated, leaft they should interrupte one anothers quiet, and in these cells they liued by couples, & like vnto the old Monks of Egypt, they gaue themselves to silence, prayer, and reading, spending some hours in the labour of their hands, especially in writing of booke, both to relieue their wants, and to do seruice to the Church of God: they did macerate their bodies by fasting and discipline; and in C the end resolued to eat no flesh during their liues, and to weare sackcloth, the which they obserue at this day. They are attired in white, wearing a short cape, or cloake of blacke: they fast often, obserue great silence, and eat every man alone, but on Sundais, and certaine festiuall daies, wheras they feed all together: they are allowed vpon certaine daies betwixt Noone and Eevenong to discouer together without any scruple: their seruice is very long, and they studie for nothing but a solitarie life. The donation of Bishop Hugh was confirmed by Hugh Archibishop of Lyon, and afterwards by Pope Urban the second.

This order extends it selfe into diuers parts of Christendome, and it is diuided into seuentene prouincies, in the which there are ninetene and three Monasteries: they haue D the name of Chartu-
fians of the place, as hath beene said, whither their preacher first retired himselfe, who hauing beeene sent for to Rome by Pope Urban, who had beeene his disciple, he remained there, and did helpe much to pacifie the troubles which were then in the Church by his prayers: he parted from Rome, and taking his way by Calabria, he came into a defart, called the tower in the diocese of Squilace, where he staid with his companions, making their residence in certaine caues vnder the ground, the which Roger the prince of that countrie understanding, he went to visit this holi man Bruno, and gaue to him, and to his societie all that defart, whereas they built a Church, in the which Bruno remained alone, where his companions liued, and in this place he died, in the yeare one thousand one hundred and one, Pefchall the second holie E king of England, and Henry the fourth, the Emprie. He was cannonized in the yeare 1520.

Next vnto the order of the Chartu-
fians, follows that of Cisteaux, founded by Ro-
bert Abbot of Molesme, a towne in the duchie of Bourgondie neare to Langres, who The order of
Cisteaux.
seeing that he could not reforme the Monkes of his Abbey, thier great wealth having made them proud and idle, he tooke with him one and twentie of the honestest men, and parting from Chalon, one of the chiefe townes of Bourgondie, he made his aboad in a solitarie place called Cisteaux, where by the permission of Gualter Bishop of that place, of Hugh Archibishop of Lyon, and of Odo duke of Bourgondie, he gaue beginning to the Monasterie of Cisteaux, from whence all this order hath taken their name F and beginning: but the Monkes of the Abbey of Molesme preuailed so with the Bishop, as he returned to Molesme, and one among them called Stephen, was chosen in his place. Fifteene yeares after this foundation, Bernard borne at the Castle of Fontenay in Bourgondie, wherof his father was Lord, with thirtie of his companions, among which

which there were three of his brethren became religious men in this Monasterie, where A he profited so in a spiritual life, as he exceeded all the religious men of his time in learning, and in holiness of life: his learned and divine writingfull of wittynesse, witnesseth the first, and his charite, humilitie, patience, labour to relue the Church being then afflicted in many places, and his austeriorit will make him for euer commendable. This great learned man was sent by his superiour to lay the foundation of that great and famous Abbey of Claireuaux seated neare to the riuere of Aulbe, about Langres, the which before was called the valley of Wormwood, either by reason of the abundance of that herbe which grew there, or for the crueltie of certaine theves which made their retreat thither, the which happened in the yearre 1098, Henry the fourth holding B the Empire, and Philip the fift being king of France: then continuing to build a great number of Abbeys in France and elsewhere, he did so amplifie and enrich this order, as he may judely be called the father and restorer thereof; for they find that in his time he reestablished and built one hundred and sixtie Abbeys, yea was held off the world for a holly, learned, and wise man, and of admirable Councell. The Monkes of Cisteaux obserue the rule of S. Benedict, they weare a white cassocke, and are girt with a cord of wooll, and the rest of their habit is blacke. They did not vise to eat any flesh, but in the yearre 1560, they obtained a briete to eat flesh certaine daies in the weeke: at Milan, they call them religious of S. Ambroze: at Rome, of the Holie Croesse: and at Ierusalem, they haue the rule of the Church.

The order of
the humbled.

C The order of times requires that we speake now of the order of the Humbled, which was erected vpon this occasion: The Emperor Frederike of Barbarouffa, hauing made himselfe Maister of the citie of Milan, destroyed it quite in despight of the Milanois; and to the end ther shold remayne no memorie of them, he sowed the soile with salt, and sent many noble and worthie personages, not only of Milan, but of all the neighbour cities, with their wifes and chilidren, to exile into Germanie, among which was Gualdusyne, Vicont and Duke of Milan, sonne to great Andrew: all which after many yeares, grieuing to remaine so long in exile, they attred themselves in white, and hauing prostrated themselves often at the Emperours feet, in the end they obtayned leau to returne into their countrey, where with the same habit they spent the remainder of their daies in great chasitie and holinesse, getting their living with making of wollen cloth, and giuing the gaine vnto the poore, and feeding themselves with the refret very soberly. But seeing they could not liue long in that sort, vnlesse they were under some rule, by the aduise of a good priece called John, who was a gentleman, and borne at Como in the duchie of Milan, others say at Mede, a place belonging to Como, and twelue miles distant from it, they put themselves vnder that of S. Benedict; the rule which he gaue them, was afterwards allowed by Pope Innocent the third, and by his successors, so as in many parts of Italie, there are many Monasteries of this order. At Milan they haue ten prouostships, for so they call them, and three couvents of religious Nunnies, whereof the most famous is that which they call Cereau. They were the first which brought the art of cloth working to Florence, whens they went to dwell there. This order began in the yearre 1180, in the time of Pope Lucius the third, and of the Emperor Frederike: they are attred in white, hauing a little hood tewed vp behind, and vpon it they haue a long robe open of either side for their armes, and vpon it a great hood which couert their shoulidres like vnto a Cardinals scarlet cloake: they haue round caps, but their Prelats weare them square like vnto other Pries, yet they are white. They were woot to liue in common, but their reuenues being fallen into the hands of their Prelats, they suffer them to liue at libertie: but in the yere 1568, Cardinal Charles Borromeo laboured to reduce them to their first estate, that is to say, to liue in common, and as religious men, but it was not without many difficulties, and great scandals, many of them refusing to be reformed.

E We are now to speake of the order of Carmes or Carmolites, which they say is very ancient, drawing their first institution from Elias the Prophet, Elizew, and S. John Baptist,

The order of
the Carmo-
lites.

A Baptyst, but Sabellius, Baleus, and others write, That this order of Carmelites had his beginning about the yere of our Redemption 1121, no doubt from Mont Carmell in Syria, as the name doth shew, being famous by reason that Elias, and other Prophets, had liued there, which place was afterwards inhabited by many Hermits, whom Almeric, Bishop of Antioch, drew together, living before dispersed about the mountaine, who hearing that the Latine Hermits of Mont Carmell were ignorant of the Greeke tongue, he caufed a Greeke Booke, written by Iohn Bishop of Hierusalem, of the institution of the first Monkes, to be translated out of Greeke into Latine. He built the first Monasterie for them, and appointed one Berthold of Aquitaine to be their Prior. Some write, That Albert Patriarch of Hierusalem, a verie famous man, let downe a rule, drawne (as they say) from the life of Elias, and the Booke of the foresaid Patriarch Iohn, and from the rule of S. Basile the Great, giuing it to keepe, by his owne authoritie, to Brocard, who was Prior of Mont Carmel, and to his Hermits, which rule of Albert they haue euer since obserued, the which was afterwards confirmed by Pope Honorius the third. It appears by this rule, that the Carmes were Hermits, for the said Patriarch Albert appointed such as could not read, to say a great number of Pater Noster: And for that they affirme, that the Virgin Marie appeared to one of this order, presenting unto him a Scapularie, and saying, Receiue (my beloved) this Scapularie which I give vnto thy order in signe of my fellowship: they doe now vise to weare it, C Pope Honorius the fourth suffered them to weare white Capes or Cloakes, and in the yearre of our Lord God 1287, it was decreed in a general Chapter at Mont Pelier, that all they of the sayd order should weare them, the which Nicolas the fourth confirmed.

D They were not allowed to eat flesh, by the rule of the Patriarch Albert: but the Popes Eugenius the fourth, and Pius the second, dispensed with them; and moreover, graunted them a moderation of certayne strict fastings wherunto they were bound; but Maister John Soret, a man of great knowledge, reformed this order, and obtained from Pope Nicolas the fourth, that all they that should withdraw the said reformatiōn, should be excommunicated, and that the Friars reformed, might chuse a Prior and

D Vicar general: he upon this order was diuided into two parts, vnder the names of Conventuall, and of the Observante. Since which time, the happy Erga of Ahumade, who was of the towne of Aula in Spaine, reformed this order of Carmes, and restored it to his first beautie, beginning first with the Cloisters of women, whereof he founded many, and afterwards with them of men, who are at this day called Carmes discalced, or barefooted, for whom he made certaine constitutions, and comprehended them in a bull, which he obtained from Pope Pius the fourth, bearing date the fourteenth of Iule, in the yearre of our Salvation 1565, and were afterwards confirmed by the Apostolique authoritie, in a general Chapter held at Alcala de Henares, in the yearre of our Redemption 1581. And as this order is wholly gien to mentall deuotion.

E On, so there is a speciale Article by the which she will haue all Friers and Nuns, both without and within their celles, or neare vnto them, meditate day and night in the law of the Lord, and watch in prayer, if they be not otherwise employed in some just occputation. This is all that can be now fad touching the order of the Carmes.

F After thele, follow the religious of the holie Crofde, whose beginning was before them, but they had many Crofdes. Some say, That one Syracus, a Bishop of Hierusalem, was their first founder: but the Bulls of Pope Alexander the third, Alexander the eighth, and Pius the fift, with the Chronicle of Amatimedes, and Sabellius, hold that Clelus, who they write was Disciple to S. Peter, and Bishop of Rome, was the first beginner: Hauing beeene admonished by a diuine Oracle to provide lodgings for poore Christian Pilgrimes which came to Rome for deuotion, the which he did, giving his owne house which was in the place of the Roman Patricians, to make a publique Hospital, furnishing it with all necessaries, the which he caufed to be marked with a great signe of the Crofde, giuing the charge thereof to certaine worthy person, and decess in

A Scapularie
A certaine
piece of cloth
which Monkes
weare ouer
their habit,
hanging down
before and
behind.

The order of
the Holie
Crofde.

Of the beginning of all Religious orders.

in the Christian Religion: And to the end they should be the better knowne, he caused them to carrie a Croſſe in their hands, in remembrance of our Sauours paſſion, in whose honour he made that holiſt worke: Finally, their charge and office was to lodge, accompanie, and defend the poore Christian Pilgrimes which came vnto Rome.

After the death of *Cletus*, the Christians haue beene greatly persecuted, in the end they began to take breath vnder *Constantin the Great*; and *Queen Helen* his mother going to Hierusalem, found the Holie-Croſſe, by the meanes of great promiſes which she made to thole that could ſhew her where it was, and threatening ſuch as ſhould diſemblaſe their knowledge. In the end, a Lew, (as they write) called *Iudas*, ſhewed her the place, whither comming, there was ſuddenly a great earthquake, and there came forth foſweet a fauour, as it ſeemed they had poured forth molt odoriferous perfumes: whereupon, this Lew was conuertert to the faith, crying out with a loud voyce, O Christ thou art the true Sauour of the world, and receiuing the holi Baptiſme, he calld himſelfe *Cyriacus*, after which time, preaching the vertues and myraclcs of the Holie-Croſſe, with many Disciples, he was in the end, Bishop of Hierusalem: whereof, many of *Cletus* Disciples, who had ſecretly continued in the exercise of Hoſpitalitie, being aduerterſed, they came and diſcouered themſelves to *Cyriacus*, who reſterred this order, and gaue it a new birth, in the year of our Redemption 325, the which continued and increased vnto the year of our Saluation 365, vnder *Julian the Apoſtate*, who put *Cyriacus* to death the ſame year, whereby this order was in a manner extinct, by the reaon of the great perſecution. Afterwards, it was reuived againe vnder *Vrbain the second*, whenas the Christian Princes, joyning together, went to conquer Aritilla, Hierusalem, and other cities of Asia. Pope *Alexander the third*, long after the perſecution of *Sone Barbarouſſa*, gaue many great priuiledges to this order. After, came the opinion of the Albigeois, which did ſo trouble the Church, as all they of this order which were able to caue armes, were forced to go in person to fight againſt them. And Pope *Innocent the third*, at the Councell of Lateran, confirmed it, and graunted many priuiledges, by reaon of the great loſſes this order had ſustayned. Afterwards, there was another generall Councell celebrated at Mantoua, where it was ordayne, That the religious of thiſ order ſhould be clad in Turki, blew, whereas before, they were in couſte ruffet. *Clement the ſeventh*, of the house of *Medici*, reformed thiſ compaie, and, in the year 1268, the Fathers of thiſ order holding thiſ general Chapter in the citie of Bologna, Pope *Pius the fifth* ſent them a Vifitor, and afterwards approued the order, and increased it, with indulgences and priuiledges, all according to the rule given by *Alexander the third*, and the iſtitution of *Cletus*.

As for the order of the preaching Friars, it tooke beginning from *S. Dominicke*, a Spaniard, (as all men know) borne in a towne called *Cologora*, in the Diocesie of Ofima, where he was a regular Chanoine; afterwards, he came into *Gafconie*, where he continued ten years, preaching, and drawing Christian Princes into armes againt the Albigeois: from thence he went to Rome, to the Councell of Lateran, vnder *Innocent the third*, as hath beeene ſaid, of whom he obtained leauue to put himſelfe vnder the rule he ſhould like best that were allowed by the Church: whereupon, he made choyce of that of *S. Anthony*, with fifteene of his Disciples, and haueing made certaine constitutions, it was confirmed by *Honorius the third*, in the year of Grace 1206, the fiftieth year of his Popedom, and in the ſixt year of the Empire of *Frederick the ſecond*: Then, going to Tolouſa, he exhorteth his Friars, and ſent them to preach two and two together, perſuading them to be preachers both in deed and name: for Pope *Innocent* had alreadie giuen them leauue to take vpon them the name of preachers. This order haueing ſhewed great fruit in the world, even to the fartheſt bounds of the Indies, it is diuided into two, that is to ſay, thoſe of the Obſeruance, and Conventualls; and in Italie, they of the Obſeruance are of two sorts, the Lombards and Tuscanes, but the Lombards hold the firſt place, they reſtaine in Rome at *S. Sabina*, which was in old

Of the beginning of all Religious orders.

A old time the Popes pallace, and was giuen by *Honorius the third*, to *Dominicke*, who was canonized by *Gregorie the fourth*, in the year 1221.

In the time of *Dominicke* flourished that great and admirable *S. Francis*, borne in the townē of *Aſſisi*, in the countrey of *Vmbria*, or the duchie of *Spoletum*, about eight miles from *Perufe*, who dealing in the trade of merchandise vnto the age of two and twentie yeares, was by the reaon of a great ſickneſſe transformed to another man, of proud, he became very humble, of courteous, a givere of almes, of rich, poore, of a louer of the world, a contemner of it, who paſſing one day before *S. Damians Church*, and entring into it to pray, they hold that the Image of the Croſſe before which he

B made his prayer, ſpake myraculously unto him, and laid, *Francis*, go and repair my house, the which as thou ſeefſt falls to ruine: then hauing conformed his life to the paſſion of our Sauour Christ, he put a ſhirt of haire vpon his bare ſkinne, and a ſacke vpon it, girding himſelfe with a cord, going alio without hole or ſhooes, to make him ſeeme the more contemptible, ſo as the fame of him being ſpread ouer the neighbour country, many drawn by his holineſſe abandoned the world, & became his diſciples, making profiſion of pouertie and beggerie: for which cauſe he wrate a rule, as well for thole that were vntid unto him, as for ſuch as ſhould come after him, the which he preſented to Pope *Innocent the third*, who conſirmed it in the yere of Grace 1212: it was also approv'd by *Honorius the third*, ſuccellor to *Innocent*. And after the conſirmation thereof, he ordained that his Fryars ſhould be called Minors, to witneſſe their greater humilitie. That which is remarkable in thiſ order, is, that there was never any religion inuented by man that encreaſed ſaſter; for in an instant it filled all the world.

C As for the Seraphical *S. Francis*, he died the fourthe of October 1226, and was canonized by *Gregorie the ninth*, 1236. Besides the Fryars which he called Minors, he erected also a ſecond order of Nunnes, vnder the gouernment of *S. Clara*. And he inſtituted a third order, which were call'd Penitents, for ſuch as being married deſir'd to do penance. They might haue goods proper to themſelves, and continue marrie, and they did a ſaull ſeruice onely. They were not call'd religious, yet they had a reli-gious kind of living.

D The order of the Valley of ſchollers began in Campane a prouince of France, by a doctor of Diuitie called *William* borne in England, who haueing been long a ſcholler at Paris, and afterwards a professor in the ſaid citie, and in Bourgondie, in the end he retired himſelf into a certaïne Hermitage with his diſciples and ſchollers, wherefore thiſ order was call'd the Valley of ſchollers, and was approv'd by Pope *Honorius the third*, in the year 1218. Among the firſt compaione of the ſaid *william*, were *Richard*, *Euerard*, and *Margery*: they hold the rule of *S. Auguſtin*, and weare a white habit with a blacke cloake. They haue made profeſſion at Mons in Haynault, at Macklio, and Louiſ in Brabant, at Gerontſart, in the countrey of Namur, at Leige, and at Hofalſie, at Paris, and at Orleans, whereas moft commonly the generall of the order E remains,

F Great *S. Lewis* whose pietie can never be ſufficiently recommended to poſterite, being ſtirred vp by queene *Blanche* his mother, in the year of our ſaluation 1261, reti red into a great houſe ſtanding before the palace, on the other ſide of the river of Seine, which paſſeth beneath *S. Michaels bridge*, certain religious men of the Repen-tance of Iefus Christ, commonly call'd in Latine *Sacary*, that is to ſay, Fryars carrying facks, for that they were clad in fackcloth, giving them the ſaid houſe to remain there for euer, but they made no long aboad, for in the year 1293, and vpon the fourteenth day of October, they yeelded it vp by contract into the hands of Fryer *Giles* at Rome, at that time Prior Generall of the whole order of the Auguſtin Hermetes, pretending that without ſcruple of conſcience they could no longer ſtay there by reaon of their pouertie, and for that their order decayed dayly. There were alio Nunnes of thiſ order, who had a conuent behind *S. Andrew des Artes* at Paris, and they were called *Sachettes*,

The order of
the Valley of
Schollers.

The order of
the Penitents.

Of the beginning of all Religious orders.

Seruants of
the blessed Vir-
gin Mary,

Sachettes, but they were expelled in the time of the same king, leaving only the A name of Sachettes into the first. The same order was in England in the time of London, in the year of our Redemption 1257, by the report of Mathew Paris, who calls them Saccati.

Prefently after the death of S. Francis, began the order of Fryars called the Servants of the blessed Virgin Mary, which tooke its beginning from seuen rich merchants of Florence, which were of a brotherhood called the Prayfes of the blessed Virgin, who being upon the day of the Assumption in prayer, heard a voice which said vnto them, that they shold be like seuen staves, and that within short time they shold give beginning to a Religious order, carrying the name of the holme mother of God, this voice (as they write) councelling them in the meane time to separe themselues from their kinsfolkes, to liue a more strict life, and to give them selues to prayer, which they put in effect, and took a blacke robe in remembrance that the blessed Virgin mourred at the death of her sonne, and they retired themselues vnto a high mountaine called Scania, or Mount Afenay, eight miles from Florence, standing in the middel of six other mountaines, whereas they led a very austere life, spending all their time in prayer for the necessities of the Church: the names of these seuen are, Bonfils, others say, Mondly, Amedee, Bonaiora, Manetto of Antelli, Alexis Faconner, Sofigno of Sofegnani, and Vguelino of the familie of the Vguelini, who being come to Florence vpon a Twelvthe day to deauen almes, the young children began to crie, as diuinely inspired, Giu almes to the seruants of the Virgin Mary; so as from that time this order was called by that name, and Pope Innocent the eighth confirmed it. As for the blacke robe, and the Scapularie which they tooke, putting themselues vnder the rule of S. Augustin, the reaon was for that it had beeene revealed vnto them (as they say) by the holme Virgin, seuen years after they had retired themselues into the mountain; so as hauing taken this rule, the first head of their order was father Bonfils, then they builte a Church, and the monasterie of the Anconiao, famous throughout all Italie, where there is to befeene the Portraict of the Virgin Maries face, painted (as they hold) twenty yeres after their foundation. One called Philip Bonyt being entred miraculously into their order, received so many graces of the holme Virgin, as he became admirable both in France and Germanie, converting a great number of sinners; so as the fame of his holinesse, and that of many others of this order, began to spread it selfe ouer all the world. Pope Alexander the fourth, approved and confirmed this order, in the year of our saluation 1255, giuing them power to creat a Generall, like to the fourte beggynge of Fryars, being so augmented, as it is dispersed into all parts. In the yere of our Redemption 1427, Nicholas Pensioun their Generall diuided this order into two, whereupon the one are called Fryars seruants Countenuals, and the other, Fathers seruants of the Obseruance. This compas began in the yere of our Saluation one thousand two hundred thirtie and three, in the time of Gregorie the ninth, whenas the Guelphes and Gibelins began to make their spoiles in Italie, the which was also much affested with Earthquakes, inundations, and bitter frosts.

Celestins

He that was head of the order of the Celestins, was first called Peter, and surnamed Moron borne in Herutia, a towne of the Samnites, now called Serigne in the countie of Laben, in the yere 1215. His father was called Angelieri, and his mother Marie, a man given wholly to aueritie and solitariness from his youth: hauing spent three yeres in penance vpon a mountaine, in the end he was receiued a Monk into the monasterie of Iefeli of the order of S. Bennet, where hauing spent some time, he deauanded leaue of his Abbot to retire him selfe into a desart caue vnder the mountaine of Moron, from the which he tooke his surname, but being sought after by multitudes of people which came from all partes, he went into the mountaine of Salmonne called Magella, where in the end, notable to smother the scent of his sanctitie, many hauing followed him, he began to found the order of the Celestins, building a little Church vpon

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A vpon this Mountaine, which he called of the Holie Ghost. He ware alwaies a chaine of iron vpon his bare fleshe, and vpon it a shirt of haire being in continuall prayer, and reforming the rule of S. Bennet, which was then much degenerated. The fame of his Holiesse adored with many goodly myracles, was so spread ouer all Europe, as the number of the Celestins increased much, and a Councell being then held at Lyon in France, vnder Gregorie the tenth, of the noble familie of the Vilconti: He obtained of the Pope, a confirmation of his rule, and then returning into Italie, he celebrated the first generall Chapter of his order: Finally, after the decease of Nicholas the fourth, the Church of Rome, hauing beene two yeares without a Pastor, he was chosen Pope, in the yere of our Lord God 1294, in the feuentie nine yere of his age, hauing done what he could to avoid this burthen, in the which he continued but six moneths, for he voluntarly left it: others say, it was by the prafes of Boniface the eighth, his successor, who condemned him afterwards (without any subiect) to perpetual prison, in the Castle of S. Symon, where he continued ten moneths, others say, two yeares, doing myracles, foretelling things to come, and praying to God for his successeur, in which priyon he died, saying these words of the Psalmist following: Euerie soule praise the Lord. He was canonized by Clement the fifth. This order is diuided into thirtee prouincies through France, Germanie, and Italie, and it contains at this prelent one hundred twentie and fourte Monasteries.

C In the yere of our Lord God 1319, John the two and twentith being Pope at Rome, Order of Men⁸ and Henrie the seuenth, Emperour in Germanie, the order of Mont Oliuet b⁶ gan by three gentlemen of Syenna, the first was called Bernard Tolomei, the other Ambrose Piccolomini, and the third Patricij, who, by the persuasione of Bernard, retired themselues vnto a mountaine called Oliuet, being in the countie of Montaleins, where they remained to doe penance, and being accused vnto the Pope as Authours of new superfluitiess, they went vnto him, who hauing heard the realons which they alledged, he sent them back to Guido Pietramala, Bishop and Lord of Arezzo, vnder whose Diocesse the said mountaine of Oliuet was, who before their attial, they wrote, had a vision, in the which he saw the Virgin Marie enironed with a great multitude of Angels, which did teach vnto him a white robe or habilliment, and instructions for the rule of S. Bennet: whereupon, he gaue them a white habite in the Churche of the Trinitie, with the rule of S. Bennet, vnder the protection of the blessed Virgin Marie. After this, they built a godly faire Monasterie, vpon Mont Oliuet, called the Clowers. This order extends not out of Italie, and it hath aboue sixtie Monasteries. In old time they did wear wooden shoes, and of late yeares they made their nouices vpon Mont Oliuet, to weare them, but now they haue dispensed with them, and haue gotten more libertie.

As for the order of the Iesuantes of S. Jerome, they had their beginning from one Iesuantes John Colombus, a gentleman of Syenna, and one of the most eminent men of the countie, who, in the yere of our Redemption 1315, was converted and turned vnto God, by the reading of the life of S. Marie, the Egyptian, the manner of which conuersioun would be too readious for this Abridgement: but hauing in the end so dispossed his wife, as she suffered him to liue in chalitie: they write, That the myracle of a Leper which he brought home vnto her, and left in her keeping, was the cause that she her selfe was content to make a solemne vow of chalitie, and to give all their goods to the poore: for in stead of the Leper, she found nothing in the chamber where he had beeene left, but a mott sweet fent, so as they did believe that it was our Lord and Saviour Iesu Christ, who in the shape of a Leper had appeared vnto them; then affixating himselfe with one called Francis Vincent, one of the chiefe men of Syenna, they F tweld a verie austere and contempnable life for the space of two whole yeares together, to as many part themselves into their companie, to the number of seuentie, molt of which were learned, the which Colombus seeing, he went vnto the Pope to Viterbe, hauing

having scene him before at Tuscanelle, for he and his Disciples were accused to hold A the erour of the Fraticelli: but having beene examined by the Inquisitor, in the presence of the Cardinall of Marseille, and finding that it was but flauder, the Pope received hem, and would haue them attired in white at his owne charge, gining them afterwards the habit with his owne hand. He would haue them live in townes and borroughes, and they had for their fir^t Protector, the Cardinall of Auignon the Popes brother. This happened in the year of our Lord God 1367, vpon S. John Baptists day. As for the name of Iesuantes, *Paulus Mauritius* affirmes, That it was not given them for that they had the name of Iesus often in their mouthes, but by a propheticall spirit, the little children crying wheras they saw them, Behold the Iesuants; and that *John Colombe*, in a propheticall spirit, said one day to his companions, We may well worke, Iesu Christ by his power hath giuen vs his holly name. And for that the rule which is vnder that of S. *Augustin*, is not common, it shal not be vnfitt to set it downe here in particular, as *Paulus Mauritius* hath delievered it. He saith, That they are bound to say but one hundred sixtie and five Pater Nosters, and as many Ave Maries, going threes times to the oratorie, hauing a certaine number to say at euerie time, from the which no man is exempt. Betwix the morning and euening, they are five or six hours in prayer: Mattins being ended, the Prior doth euerie day make a Lecture, and then a little Sermon, which being done, they stay a while to pray mentally to God: Moreover, euerie one doth discipline himselfe twice a day in his oratorie priuately, and never failes, but C vpon the three principall feasts of the year, that is to say, once at the breake of day, and another time in the euening. They faile not to go twice in the night to the Church, and to light a taper vpon the Altar, then they make their prayers apart for the Holie Church, for their benefactors, and especially for their soules, in whose recommendatiⁿ on they haue most almes giuen them; and every Monday, (vnderliefe it be some feast) they all together (wheras Massie is ended) sing certayne Psalms, and other Prayers, in the Quire, for the soules of the dead: In like manner, euerie Saturday at night, hauing accouled themselues of their faults, they make prayers for all sorts of people, as well faithfull as Infidells, as the Church of Rome hath beene accustomed to doe vpon good Friday. As often as they enter into their oratorie, they say five Pater Nosters, and as many Ave Maries, in honour and commemoration of our Sauaviours passion: They doe not say Massie like vnto the auncient Monkes. As for the office of the Virgin, the which in a manner all doe generally say, that of the dead, the seuen penitentiall Psalms; and euerie other diuine office, this order is not bound vnto, but only vpon deuotion. S. John Colombe did also institute the order of religious Nunnes, called Iesuantes, of which the chiche was *Ka herine* of Syenna, cousin to the said *Colombe*. There is a Monasterie in Luca, which they commonly call the Iesuantes of S. Joseph, and whereas they are called the Iesuantes of S. Jerome, the reasoun is, for that in the beginning of their order, they took this great myrour of penitence, and light of religious men, for their particular protector: and their loue and devotion was such towards this Saint, as they E built in a manner all their Churches and secret oratories in his name. Pope Alexander the fourth ordained by his Bull, That they should no more be called Iesuantes simply, but Iesuantes of S. Jerome.

After the Iesuantes, the order of times calleth vs to speake of the regular Chanoines of S. Sauour, of whom, they say, *Heliu* was the beginning. Two miles from Bologna, there was sometimes a College of Chanoines of the order of S. *Augustin*, which they called by the name of S. *Marie* of the Rhyme, the which hauing beeene ruined by *John Visconti*, Duke; and Archibishop of Milan, wheras he toooke the towne of Bologna, the Chanoines were forced to retire themselves into the towne to the Monasterie of S. Sauour, which had beeene buil long before in memorie of a great myracle which F happened in the image of the Crucifix, in the towne of Baruc in Syria. *Athanasius* being Bishop of Alexandria, in the year of Christ 785, the ninth day of September. During

Chanoines of
S. Sauour.

A During this time there was one called *Stephen* of Syenna, of the order of the Hermits of Lecette, a place about three miles from Syenna: of whose holielife, Pope *Gregorie* the twelfth being informed, and knowing the desire which he and his companions had to reforme the canonickall order, he gaue charge to three Cardinall to give a canonical habit to *Stephen*, and to one Fryar *James*, the which was done in the citie of Luca the fourte and twentie of Apill 1403, and *Stephen* did afterwards give the same habit to many of them of Lecette. They then toooke the habit of S. *Sauour* by reason of the place, where they had made profession of the Hermitian order. In this Cloister of S. *Sauour*, wherof mention hath beene made, there remained one *Gillier* B alone, who hearing of the fame of *Stephen*, and of his chanoines, desirous to see that canonickall order restored, sent for *Stephen*, and hauing conferred together with him, they sent a Procurator to Pope *Martin* the fift, of the house of the *Colomes*, hauing succeeded *Gregorie*, who hauing heard their demand, granted a commission to *Nicholas Dallergat*, then Bishop of Bologna, (and afterwards made Cardinall of Saint Croix by Pope *Eugenius* the fourth) to take some order for that which they demanded, and then he visited the conuent of S. *Ambrosius* of Gobre, & that of S. *Marie* of the Rhyn, with the Chanonrie of S. *Sauour* of Bologna, which was confirmed by the Apostolickie authoritie, as it appeared by a briefe giuen the fifte of June 1518, and they had permission to call a general Chapter by a bull giuen at Mantoua, the nineteenth of C December, in the second year of Pope *Martin*, after the union of certaine conuent. This order began to take the name of a congregation, and they were called Chanoines of Saint *Sauour*: they were also called Scopetines by them of Florence, by reason of *John of Scopete*, who was of this compagine, but it was the fourth conuent, whereas the other was the fift; and they were commonly called the Chanonrie of S. *Sauour*.

After these Chanoines, followes the compagine of S. *Peter of Pisa*, who was of the familie of *Iambus Courtes*, one of the chieffest of that citie, who hauing resolued to imitate the life of that great Doctor Saint *Jerome*,¹ was presently followed by many discipiles, with the which he went into the countie of Virbin to a goodly hill the which D was called Monte Bello, and it is emuntred on every side with a very pleafant forrest, where he builte a little Chiche, which he called the Trinitie, with some few lodgings, the which were made after the manner of a Monasterie, getting their living with the labours of their hands, and obseruing the Evangelicall communitie, yet they say no Massie, but are continually in prayer. This good father was desirous that they who were of his congregacion, shold call themselues the Hermites of Saint *Jerome*, as they are at this day, adding onely of the congregacion of S. *Peter of Pisa*, which compagine hath so multiplid, as there are at this present thirtie and seuen Monasteries onely in Italie, there being none without it. They are clad in a long lacket, and girt with a leather girdle, carrying a cloake vpon it, vpon the which they do call their capularie; but when they go into the towne they haue their cloake uppertoft, and all their habite is russet. Pope *Pius* the fift, would haue them make profession, for before they might leau it, and goe wherethay list. This order began in the yere of Grace 1380.

The compagine of S. *Jerome* of Fefola, began boone after the yere of our Salvation one thousand four hundred and six, in the time of Pope *Innocent* the seventh, by one called *Charles* earle of Grawella, a Florentine, who being inspired by God, wen into the mountaines, where in old time stod the auncient towne of Fefola, ruined by the Florentines, where he toooke the habit of an Hermit, and with him *Rhedon Granelle*, and *walter Marsie*, whereas they continued not long before that many came unto them, to whom they gaue a rule, the which was allowed by Pope *Gregorie* the twelfth, who gaue them another habit of a grey colour, girding their frockes with a girdle of leather, and on it they had a long cloake gathered thicke & open before, and

LIII 111

Order of S. Pe:
ter of Pisa.

they

they were wooden shooes; but since they haue left them : & for that they were held A to be the authors of the thirder of S. *Francis* as some thinke, that gray habit which they were was giuen them. They extend not out of Italie, where they haue thirtie or fortie Monasteries : they which doe remaine at Milan are called the Fryars of Saint Anne.

George Dale
gues

In the yeare 1407, *Gregorie* the twelfth being Pope, and *Robert* of Bauaria holding the Empire, began the companie called S. *George Dalege* surnamed *Azzarino*, which had for author *Anthonie Corra* a gentleman of Venice, who was of the companie of the regular Clerkes, Iesuates of Saint Jerome. The Fryars of this order ware wooden shooes, and begged for their living : he gaue them certaine rules confirmed by Pope *Gregorie*, who added more, but especially *Laurence Iustinian*, first Patriarch of Venice, who was to this congregation, as Saint *Bernard* had beeene to that of Cistercians. They of this order ware vnderneath a habit of white cloth, make like a cassock, the which was buttoned before, and vpon it a robe of skie colour, a bonnet vpon their heads, and vpon their shoulders a hood of the same colour. They liue in common, their commanders are called Priors, and they create a Generall. They were not wooton to make profession, but if any one of them haueing continued some time in the order, changed his mind, they gaue him a certayne summe of money, and attired him like a secular Priest, and then suffered him to go at his pleasure, but Pope *Pius* the fift, in the yeare of our Redemption one thousand five hundreth and seuertie, ordained that C they shold all make solemne profession, as they do, not derogating their priuiledges, nor the order and precedency of place in publicke processions : yet there are still fourre Monasteries of this order which liue after their manner : they hold their Chapters, and they create their Priors, as they thinke good ; and although there be of these but foure Convents, yet they haue a Generall, and their chiefe is the Monasterie of Lv-Vicil.

Mont Caffin

The congregatiōn of Mont Caffin, which tooke his beginning from *Lewis le Begue* a gentleman of Venice, began in the Monasterie of Saint *Justin*, and therefore was called the companie of Saint *Justin*, in the year of Grace one thousand four hundred and ten, vnder Pope *John* the three and twentieth, *Sigismondo* being Emperour of D Germanie. Pope *Martin* the fift, and *Eugenius* the fourth, seeing this companie to encrease dayly in holinesse of life, they gratified it with many priuiledges, for which cause it was full of learned men. Afterwards the Abbey of Mont Caffin was added vnto it ; and for that it was the fift and most honourable of all those of Saint *Bennet*, it tooke the name thereof, and was called the congregatiōn of Mont Caffin, and fo all the blacke Monkes which liue vnder the Obseruance, are the true and first Monkes of Saint *Bennet*, who were many times destroyed and reformed. This order of S. *Bennet* was growne to that greatnesse, not only in wealth (which was the chiefe cause of their ruine) but also in number of men and monasteries, as it is found, they had three and thirtie thousand Abbeys, and fourtene thousand Prouostships and Priories : but wheras E they made the last reformation of S. *Justin*, it was so low, as the name of the Monks of S. *Bennet* was in a manner extinct ; yet since it is so augmented, as there are aboue ten thousand Abbeys in Italie and Spaine, which liue according to this reformation, many of which, besides that they liue according to the rule of S. *Bennet*, give themselves to studie, to publicke disputations, and to preaching, like vnto the begging Fryars, which make them to be much respected in thole countries.

S. Anthonie in
the wood

It will at the first seeme to haue beeene more convenient to have put the Fryars which are of Saint *Anthonie* in the wood, with the most ancient orders, than now, but it is by reason they are more dilated, and haue made a greater shew in their reformatiōn than in their beginning, which happened after this manner : In the suburbs of the F port of *Como* at *Milan*, wheras now stands the Church of S. *Ambrose* in the wood, there was in old time in that place a goodly wood, and very thicke, in the middest whereof

A whereof was a little Chappell, wherein w as painted the image of the Virgin *Marie*, and neere vnto it did runne a brooke of cleere water, which came from a faire fountain, the which is at this day held in luch reverence, as many drinke of this water for deuotion. In this wood therre remained three Gentlemen Milanois, who liued as Hermits ; the first was called *Alexander*, of the noble familie of the *Crealis* ; the second was named *Albert Bozoffe* ; and the third was termed *Anthonie Pierre Saule*, from whence it comes that the *Pietri Sancti* haue at this day a certaine jurisdiction in a Monasterie of this order, called *Casterne*. At such time as these men liued in their solitude, that admirable S. *Ambrose* shined in the citie of *Milan*, who being aduertised of their kind of life, went often to visit and comfort them, and many times continued for the space of one or two dyes with them, praying vnto God, or discoursing of diuin and heauenly things. After his death, they continued many yeares in this place, and in succession of time, they added another habit to their Hermits weed, and tooke the rule and profession of S. *Augustin* : The Milanois did afterwards build them a Monasterie in the same place, in the honour of S. *Ambrose*, and they called it S. *Ambrose* in the Wood, for that this Saint frequented that place in his life time : They are since augmented in diuers places, nazeerly in the duchie of *Milan*. They haue a Generall, Vistoris, and Priors, and euerie three yeares they celebrat their generall Chapter in that place where they haue their beginning. They haue many places whereas they sy sciuice, according to the rule of S. *Ambrose*.

C The like may be said of the companie of the Hermitaine Monkes of S. *Ieronim*, of the *Monkes of S. Ieronim*, whom something hath beeene formerly spoken, but since it was reformed by *Loup Sol. Ieronim*, a learned Spaniard, who comming to Rome, obtained leave from the Pope to reforme this order, beggynge of him the Church of S. *Alexis* at Rom, standing vpon Mont *Antenio* with the circuit, and all the rents and reuenuenes thereof, giving them a forme and rule to liue by, the which he had drawne out of the workes of S. *Ieronim*. Some say, that they began in the time of *Eusebii of Cremona*, a Disciple of S. *Ieronim*, and that the Monkes of *Gardeloupe* in Spaine followed their order : It may be they had beeene reformed by the said *Loup*, that afterwards seeing their order ready to be dissolved, they had reformed it againe, and that *Loup* had diuided them from the others, and had made a new companie. They are attred in a white habit, with a tawnie Scapularie. Wheras they go into towne, they weare a cloake which is cloise before like unto Monkes, the which is also tawnie. *Loup* of Oliete died in the year of Grace 1433, in the third yeare of *Pope Eugenius* the fourth. This companie hath in Italie about twentie Monasteries, whereof the chiefe and principal is the hospitall of *Locdeane* in Lombardie. They had fix monasteries in Spaine, the chiefe of which was S. *Isidore*, a league from *Sculie*. They make profession, and seeme to obserue the rule of S. *Aug. Jim.*

D In the yeare of our Lord God 1400, which was the Jubile at Rome, there raigne E a great plague at Syenna, and other neighbour places, whereof there died great numbers of people, so as at Syenna, (either for that there were few men remaining, or for feare of death,) there was not any one that would tend the poore, diseased of the Hof-pitall. At that time S. *Bernard* liued in Syenna, whose father was called by the name of *Patricius*, and his mother by the name of *Nona*, of a noble extraction, borne at Maf-fa, of Maremma, aneere towne, and (as som write) subiect to Syenna. This holie man (moued with a holie and zealous claricie) went into the hospital, where he tended such as were sickle of the plague, and neuer left them vntill the plague ceased, being then but twentie yeares old ; from whence he retired himselfe solitarilie into a wood, where hating liued sometime verie austeriorly, in the end he became profest of the order of the Friers Minors, where he carried nothing but onely a simble habit, and a cord for to girt them, and for that sanctitie of life began to grow as it were cold in this order, he laboured much to haue the order of the good Obseruance maintained and kept.

LIII iij

Order of the
Obseruance

Minimes.

the which he reformed, taking away all the abuses which were crept in, and causing A the Friars to live in common, and to have nothing proper to themselues, following simply the institution of their father S. *Francis*; wherein he was much assisted by many which followed his new reformation; but there were others which would not leue that which they had gotten with labour and paine. Hence it growes (at the leaste we fiaours somewhat of likelihood) that the religious of the order of S. *Francis*, are diuided into two, that is to say, **Conventualls**, and that of the Observiance, who were called **Sabotiers**, which haue so increased since, as they exceed many other orders in number. This happened vnder Pope *Eugenius* the fourth, and in the time of the Emperor *Frederic* the third.

About the yeaire of our Lord God 1450, the religious order of Minimes began to flourish, by the meanes of *Francis*, surnamed of *Pau*, in regard of the castle of *Pau*, where some lay he was borne, which is situate in the realme of Naples, betwixt Abrusse, and Lucania, now called by the name of the Principallie, joyning to Calabria, and about thirtie miles from the famous citie of Cosseunce. His father was called by the name of *Martetille*, and his mother by the name of *Vienna*: He was gauen, (as a man may say, euen from his cradle) to austorite, louing a religious life aboue all terrestrial things: being come to the age of a perfect man, he had a resolution to build a Church, with certainte little lodgings to dwell in, in which (by the permission of one *Pyrhus*, who was then Archbisshop of Cosseunce, and the helpe of his neighbours) he effected as he had propounded, and haing built this Monasterie, he continued not long therre, but notwithstanding he had a great number of Disciples, both of men and women. Wherefore, he wrotte three rules, the one was ordained for the brethren of his fellowship, the other was institutred for the sisters of his order (either of which he distributed into ten Chapters,) and the third was made for the professors thereof: ordaining, That they shold be called **Minimes**, or **Minors**, and that among other things, they shold especially obserue the Lenten fast, that is to say, they shold neither eat Flesh, Egges, Butter, Cheese, nor Milke, during their liues, but in cases of great necessarie, as for the preferuance of life in sicknesse, and such like: He wold haue them attired in a kind of darke tawnie, with a hood of the selfe same colour, which hangs downe D to the girdle, that they shold be girt with a cord of the same colour: They that are dignified with the title of Priests, haue it tied with five knots; but the Clerkes, which are as it were novices, to distinguishe them from the Priests, haue it tied but with three knots. *Lewis* the eleventh, the French king, who raigned at that present time, sent an Embassador to intreat Pope *Sixtus* the fourth to send him this holie man, the which he willingly did, and he came vnto the king at Tours, who (for the loue which he bare vnto him) caused the Church and Monasterie at Plescis, which is neare to the said towne, to be built for him. This order being in France and Spaine, thererare not any in Lombardie, but at Milan.

The order of
Amis-Dieu.

In the time of *Francis de Pablo*, loured that holie man *Amis-Dieu*, borne in Portugal, E who came in a Hermits habiliment or weed into Lombardie, where he stayed in a place called *S. Maria* in Brefanios, towards Cremona, of the dependances of the duchie of Milan, where he gaue beginning vnto his order. Soone after, he went to Rome, and liued vpon the hill which is at this day called *S. Peter*, in Montorio, and whereas now stands a goodly Monasterie of this order. He was much given to contemplation, and had many prophetique visions, prefiguring and foretelling things to come. Of him this order hath taken the name of *Amis-Dieu*, or *Amides*: They are clothed in a russet habit, and weare wooden shooes, and haue no breeches, being girt with a cord, like vnto the Sabotiers: They haue eight and twentie Convents at this day in Italie, for it extends no farther. Their order began in the yeaire of our Redemption 1460; but F Pope *Pius* the fift vnted it with that of *Cleruaux*, and the *Sabotiers*, that is to say, of the Observiance of S. *Francis*.

As

A As for the order of the Apostolins, otherwise called Fryars of the Apostles, they write that it had his beginning first originally from Saint *Barnabe* the Apostle, who being come vnto Milan, was the first that ministréd there. In that place he gathered together a good number of disciples, which liued in a manner according to the auncient custome of the Primitive Church, whom whilst he liued they called Christian Disciples, and after his death they were called Apostolins, and now Friars, of the Apostles or Barnabites. They were for a long time dispersed here and there, and did not celebrate the Masse, but attended prayer only, and to liue in common, as they did in the Primitive Church: but in the yeaire of our Redemption one thousand four hundred eighttie and four, *Innocent* the eighth, at their request, suffered them to say Mass, and gaue vnto them a certain habit, ordaining that they shold make profession, and giuing vnto them the rule of Saint *Augustin* to obserue. He gaue them leave to enjoy the same priuiledges that the Augustins did enjoy. They are attired in a frocke of tawnie cloth, with a scapulare of the same colour, and after this manner they commonly go abroad, and without any cloake, but in Winter they weare one which is of the same colour, like vnto the Sabotiers of Saint *Francis*. They holda Chapter, and their head is called Vicar Generall. The fift of this order which fad Massse, were Fryar *Simon* of Morane, Fryar *John Scarpe*, and Fryar *Nicholas Celerie* Generos.

C The beginning of this order of the Capucins, came vpon this occasion. In the Capucins Mount Faucon, in the which the Iacobins haue a goodly Monasterie, where there was a Monk, who was called *Mathew Biscet*, a man of an honest and good life, and a great obseruer of the holie institutions. It happened on a day, that he went with some of his companions to a place hard by to affit at some office, which being done, they all returned to the Monasterie, he remaining a little behinde: vpon the way, his companions found a poore man lyng vpon the ground almost naked, and shakinge for cold, for that it was Winter, and ther had great store of snow fallen, who haing demaunded some cloth in charite to couer him, he had no aunswere from the rest; but

D Fryar *Mathew* comming after, and seeing this poore and impotent man, moued with compassion, and fearing least he shold die with the extremitie of the cold, which he endured, he tooke two good peeces of cloth which he had vnder his habit, according to the custome of their order, and gaue them to this poore man, and then going on his way towards the Monasterie, he was amazed that this poore man was sodenly vanisched away. This made that good father to think that he had made profession of poverty, and yet there were some that were poorer, so as he did not truly imitate his father Saint *Francis*, and much lesse obserued that which he had promised entring into the order, wherupon he prayed continually vnto God that he might perorme the vow which he had made. After much lamentation, he had an inspiration which fad

E vnto him, that he shoud giue a new beginning to the auncient obseruance of his fathers which first followed the institution of Saint *Francis*; so as he tooke a frocke that was all torn and rent, and tied a hood vpon it, as they weare at this day, then without speaking to any man, he went to Rome to Pope *Clement* the seventh, demanding leue of him to carrie the habit which Saint *Francis* and his Fryars did weare in the beginning, the which he easly obtained, the Pope telling him thrice that he would haue that order obserued in every pointe. A while after, one which was called Fryar *Lewis*, with a companion of his, both Iacobins of Fossebona, th which is a towne of the Marquisat, and of the Duchie of Vrbis, moued with zeale of the obseruance of their rule, left their conuent, and ioined themselues with the said *Mathew*: but to the F end it might be more permanent, and without scruple, *Lewis* went to the Pope, and obtained a briefe, not onely to carrie the habit, and obserue the rule, but also to give it to any that shoud demand it, the which happened in yeaire of our Saluation 1526, the

Of the beginning of all Religious orders.

the eight and twentieth day of May, and in the third year of Pope *Clement 11* 1502 A short time there were twelve Fryars, their first General was *Mathew*, and the first Monasterie they had, was in the towne of Cameria, in the Marquistat which was given unto them by *Katherine Cibo* who was duchess of Cameria. This order increased so, as within the space of two and fortie yeares or neare therabout, it had about the number of two hundred twentie and two Monasteries, diuided into fifteene provinces, and there were religious men amounting unto the number of two thousand two hundred and fortie. Besides these, there are the reformed of the order of *S. Francis*, as the Clairains, Clareaux, and Recolets, of whom something may be spoken hereafter.

Orders of the
Obererance.

Lecete.

Chartonnier.

Perusina.

Order of Lombardie.

S. Marie of
Mont Orton.

Baptistes.

Hermites cal-
led Pouillouse

Although we have formerly discoursed of the beginning of those orders which liue vnder the rule of Saint *Augustin*, yet it shall not be vnitinge to speake somthing of those companie which liue according to this rule, vnder the name and title of the Obererance. The first is the companie of *Lecete*: This place is about three miles distant from Syenna, and was in old time called *Lissiette Foltingnan*, founded of Saint *Sauvion*, and since, Saint *Sauvion* of *Lecete* in the wood of the Lake. This lake was inhabited by the Hermites of Saint *Augustin*, since the yere of our Redemption 150. This place was alwaies maintained in holinesse, secret pouertie, and fit for contemplation. *Bartholomew* a Venetian, did set downe godly rules in the yere of our Saluation one thousand three hundred eightie and seuen, the like did *Nicholas Cofin*, and *Gerard* of Rimini, both Priors Generall of this order, the which did afterwards so multiplyc and encrease, as there are to be seene at this day elevene Convents in the countreys of Syenna and Florence, either of which hath at the least a hundred religi-ous men.

The second congregation of the Obererance of the Hermites is that of *Charbonniere* in the Land of Labor, which they call at this day *Campania*, the which is also called the Congregation of Saint *Iohn* of Naples, it was begun by one whose name was Fryar *Simon* of Cremona, who was a great Philosopher, and Dctrine in his time, who liued in the yere of our Redemption one thousand three hundred nine and nine.

The companie called *Perusina*, or Saint *Mary*, of the people in the prouince of Vmbria, began in the yere of our Redemption 1414, and hath about fourteene Mo-

D
The companie of Lombardie, so called by themselfes: it was begun in the yere of our Saluation one thousand four hundred fortie and four, by a father called *Iohn Regis* of Pavia, and another who was called Fryar *Gregorie* of Cremona, within the Castle of Crana. This companie is the greatest, and of most note of all those of the Obererance of the Hermites, as well by reason of their great numbers, as for that they of this order are altogether men of great learning, and such as make profession of preaching. There are in this order sixtie and eight Monasteries, which are well appointed.

E
The order of Saint *Mary* of Mont Orton, distant about fife miles from Pudone, instituted by a learned man called Fryar *Simon* borne at Cameria a towne in the Marquistat of Auerne. It hath but three Convents, and was begun in the yere of Christ 1460.

F
The order of the Baptistes, so called in regard of Fryar *Baptiste*, who was the Author, began in the yere of our Saluation one thousand four hundred eightie and four. They wear wooden shooes, and they are also called *Genoisois*, for that their founder was of Genoa.

The companie of Hermites called *Pouilloise* or *Doucette*, which had his begin-ning in Pouilia, by one *Felix*, who was of that countrie, in the yere of our Redemp-tion one thousand four hundred ninetiue and two.

The

Of the beginning of all Religious orders.

A
The *Zumpane* the which was instituted in Calabria, in the yere 1502, by one *Francis Zumpane*. *Zumpane* a Calabrian, who in those times was much honoured for his good parts. The same yere began the order called of *S. Augustin* of Dalmatia, for that it began in Sclavonia.

B
Fourteene yeares after, there was instituted in Germanie a new companie or fel. of Andrew lowship of Hermits, which they call the Congregation of *Andrew Prelates* of Ger-^{Pro}manie.

C
The last companie of this order was that of *S. Paule*, the first Hermite, wearing the same habit that the rest, and it began in the yere of our Redemption 1550. There are Monasteries of this order in Italie and Spaine, whereof there are foure about Rome. Of these orders of Hermits of the Obererance, there are few knowne in Italie, except that of Lombardie, which is more famous than all the rest: but that of the Conuenitals is not only dispersed into France, Italie, Spaine, Flanders, and Germanie, but also at the new world.

D
The companie of *S. Paule*, the first Hermite of Hungarie, was begun in the Monasterie of *S. Iames* of Potach in Hungarie, by a Strigonian called *Eusebius*, who with his companions obserued a certaine rule and kind of life, which had beene given them by *Bartholomew* Bishop of *Quingne Eclesie*, in the yere of our Lord God 1215. A while after, their number encreasing, they entreated Pope *Vrbain* the fourth to give them the rule of *S. Augustin*, but they could not obtaine it: Whereupon, *Paule* Bishop of Vipina gave them that forme of life which they now hold, in the yere of our Saluation 1263, and then this order began to be called the Congregation of *S. Paule* the first Hermite: Since, in the yere of our Redemption 1300, they made one *Frier Lawrence*, a Strigonian, their first Prior generall: About eight yeares after the order was confirmed by a Cardinall which Pope *Clement* the fifte sent Legat into Hungarie, who was called *Frier Gentil*, of Mont fleur, and had bee before a *Frier Minor*: He gaue to them of the same companie the rule of *S. Augustin*, and graunted them leue to make constitutions, and to hold a general Chapter, the which happened vpon the fixt of November, in the yere of our Redemption 1308, in the Monasterie of *S. Lazare*, neare to the towne of Bade. Afterwards, *Iohn* the two and twentie being made Pope, he confirmed their order, and received them vnder the protection of the See of Rome, and then it began to increase much, not only in number, but also in sanctitie of life, so as in Hungarie they were held the best religious men of all that were in the realme. In the time of Pope *Nicolas* the fifth, the Church of *S. Stephen de la Rotonde* at Rome, vpon Mont Celio, was given them by the holie See, with all the reuenues thereof, and they were aboue one hundred and twentie years before they had any other Convent in Italie, into the which they admit not any one but Hungarians. They are attired in white, and haue a great round Scapularie that covers all their shoul-ders, and vpon it a cloake which is also white, and somewhat shorter than that which they vially carie.

E
The order of *S. Brigide* began vnder Pope *Gregorie* the eleventh, in the yere of our Lord God 1376, who confirmed it to this holie Ladie, *Queene of Sweden*; who going to Rome, obtained of him, that the Monasteries of the said order should be common, as well for men as women, yet there shold be such a separation by walls, as the one shold have no means to come vnto the other, but vpon great necessitie. He would also haue but one Church for both sexes, and that the Monkes as Ministers of sacred things shold be below, and the Nunnnes aboue, to say their seruice and prayers: but the Abbess shold haue power to command bothe, yet the men shold haue charge of that which did belong to the diuine seruice, and to the ornaments of the Church, and that there shold be one amongst them that shold be called *Prior* or *Confessor*. It was also ordained, That they shold haue lands and possessions whereon to live, but the superintendance to prouide for all that shold be needfull for the

one

one and the other, as well for viuellis as apparell, should belong vnto the Abbessie: A That it shoulde not be lawfull for either men or women to go out of their Monasterie, without great necessarie, and then they shoulde demande leauue of the Abbessie. They hold the rule of S. *Augustin*, with certaine Articles added by this famous Q[ui]cene. Some asse of opinion, that this forme of religion was first invented in Greece, but that the fathers had ordained, that the men shoulde remaine separated from the women, least they shoulde giue occasion of scandall: wherefore, S. *Brigide* desirous to revive this order, she found means how, without any suspition, the Church and chuse shoulde become to both. She ordyned, That they shoulde weare a russet habit, with a cloake of the same colour, with a redd Croffe vpon their breſts; she would haue B but fixtie Nunnes, and fve and twentie Monkes in euerie Monasterie, that is to say, thirtene Priests, according to the number of the thirtene Apostles, comprehending S. *Paule*: Then fourte Deacons, who might also be Priests, and represented the fourte Doctors of the Churche, and eight Conuerts, who must alwayes be ready to labour for the affaires of the house: so as the Friers and the Nunnes all together made the number of the thirtene Apostles, and the feuentie two Disciples of our Sauour: and to the end, they might be diſtinguished one from another, the Priests carried a redd Croffe vpon the left ſide of their cloake, vnder which Croffe they put a little pece of white cloth, as broad as a wafer, which they offer vp in reverence of the holi Sacra-ment. And the fourte Deacons, for a difference from the Priests, carrie a round wreath of white cloth, which ſignifies (as they lay) the sapience of the fourte Doctors whom they repreſent, and vpon it they put foure little peces of red, made like unto tonges, to ſhew that the Holie Ghost inflames their tonges to deliver the ſacred myſteries of Diuinite. But the Conuerts weare a white Croffe vpon their cloakes, which ſhews the innocencie of their liues, vpon the which there are fve peces of red, in commemoration of the fve wounds of our Sauour. This holie Ladie died at Rome, and her daughter *Katherine*, Princeſſe of Neſcie, cauſed the rule, after her death, to be conſirmed by Pope *Vrbanus* the fift. She began her Reuelations, in the yere of our Lord God 1344, and in the yere of our Redemption 1346. She came to Rome at the age of two and fortie, where ſhe continued eight and twentie yeares; ſhe was canonized in the yere of Grace 1391.

Premontre. The beginning of the order of Premontre came from one *Norbert*, borne at Cologne, and afterwards Archbiſhop of Magdebourg, to whom they write that the Virgin *Mariæ* appeared on a time, laying, *Norbert*, take a white habit: Whereupon he left the world, and with certaine companions which he had, retired into a verie foika-rie and deſart place, called Premontre, to doe penance, in the yere of our Lord God 1120, the which he did by the permission of the Archbiſhop of Lyon, for that this Deſart was in his Diocſe: Thus from this place, called Premontre, the compa-
nione tooke the name which it beate unto this day: afterwards, he cauſed it to be conſirmed by *Calixtus* the ſecond, in the yere of our Redemption 1121, and then by *Honorius* the ſecond, his ſuccellour, who gaue them the rule of S. *Augustin*, and made them E regular Chanoinis; which ordinance was againe approoued by Pope *Innocent* the third. This compa-
nione is ſo multiplied in France, Spaine, and elſewhere, as it is diuided in thirtie provinces, in which they haue aboue one thouſand and three hundred Monasteries, and about foure hundred Conuerts of women. Their Abbots are perpetuall, and muſt be conſecrated by Biſhops. They haue power to confeſſe the leſſer er-
rors to their Monks, and to bleſſe all the ornaments of the Churche, and to do all other ceremo-
nies, but whereas confeſſation is required in the bleſſing: yet they may cele-
brar ſolemne and publicke Maffe, with the Myter, Croſier, Staſt, Cappe, and other ornaments which belong to the Epifcopal dignitie and honour. Their ſeruice, or F Booke of Common Prayer, diſfers from that of the Churche of Rome, and they haue also Breuiare conſonable to their Maffe Booke, and they obſeue a kind of note in all

A all their orders which is particular to themſelues. As for their habit, they weare a white frocke, and a rocher of fine linnen cloth, and vpon it a white cloake, the which was open before, like vnto the Carmes. This order was iſtituted vnder Henry the fourth, who was Emperour of Germanie. *William Tyr* faith, that in his time one which was called *America* a regular Chanoin of Premontre, was made Biſhop of Siena, in the yere of our Redemption one thouſand one hundred and eightie. As for their founder, hauing done many myracles as well in his life time, as after his death he was canonized.

The firſt founder of the order of Font-Auellana was *Saint Ledolfe*, who being Font-Avel. persecuted by a temporall Lord, retired himſelf betwixt two high mountaines the lana, which were in the Appenin hills, and they are called Mont Latria, and Mont Coruo, both celebrated by the Poet *Dante*, the which are about five miles diſtant from the towne of Cailes, and twentie from Vrbin or neere thereabouts; and yet they are vnder the Diocſe of Aggobia. This good and vertuous man, being retired into this place, where he liued ſolitarilie after the manner of an Hermite, in a hort time he purchased to himſelf ſuch repuation of sanctitie, as a great many went and ſubmitteled themſelues vnto him, to follow his kind of life; whereupon he cauſed a Monasterie to be creēt and builte, carrying the title of the holi Croffe; ſo as at this day it is cal-
led by them that inhabit or dwell thereabouts the Mountaine of the holi Croffe: C but after his death, this order began to be altogether corrupted. *Peter Damian* who was a Monke of the Abbey of Clafii at Rauenna of the order of Camaldoli, the which was a great perfonage, not only for that he had beeene Biſhop and Cardinall, but also for his great sanctitie and holinesſe, for the which he deſerued to be cano-
nized, reſored this order to her auncient rule and obſeruance, cauſing them to ob-
ſerue the rule of Saint Benet, and hauing cauſed a Cloiſter to be builte, he put into it ſuch Hermites as he thought fit for that place. Their habite was a white frocke, with a capularie of wolle, and a white hood, they made profeſſion in the hands of a No-
tarie: ſince they grew diſorderd againe: ſo as the Abbey was held in Comendam: and ſince all Monasticke order and discipline being ouerthrowne, Pope *Pius* the fifth, D gaue this Abbey in Comendam for ſempeternite to the Cardinall of Rouere, who was brother to the duke of Vrbin, who in the yere of our Saluation one thouſand five hundred and feuentie, tooke Monkes of the order of Camaldoli ſo as in a man-
ner all the religious men that were within it tooke on them that habit and profeſſion, but the younger forſ cast away their frockes, and they which were of the elder forſ re-
mained, to the number of thirtie or thereabouts, who liued afterwards with to reli-
gious an obſeruance, as this Monasterie hath beeene commended in the remotest pro-
vinces. Their firſt Abbot was called *Baldus* of Bagnacavalli, and their Prior *Ambroſe Cagnobi*, a gentleman of Lodeſe. The Poet *Dante* remained ſometime in this place, where he composed part of his verſes. This order was begun about the yere of Grace

E 1050.

The compa-
nione which they call the Hermites of the Ladie of Gonzaga grew vpon this occaſion: *Francis of Gonzaga*, the fourth Marquis of Mantoua, who had made himſelfe famous among the moſt valiant, and worthiſt capaines of his time, going one day to diſport himſelfe in a houſe of his the which was about twelve miles diſtant from Mantoua, paſſing by a part of the wall whereon was painted the image of the Virgin *Mariæ*, ſodenly his horſe rofe vpright and fell backwardeſ, the Marquis being vnder him, who was ſo bruised, as all his gentlemen held him for dead: then one of the compa-
nione who was called *Ierome Regini* of Castle Geofrey, which is in the countrey of Mantoua, a devout man and fearing God, being wonderfully grieved F for the loſe of ſo great prince, hauing a conſtant faith, fell downe (as they lay) vpon his knees before this image, and made a vow to God, and to Saint *Mary* that if it pleafed him of his mercie to reſore the Marquis to life, he would abando-
necome

become a Hermite in that place, the which prayer was prefently heard, for the Marquis rose vp safe and sound : this being afterwards knowne to the Marquis, he caused a very faire and goodly Monasterie to be built for *Ierosaf*, appointing it a good rent, wher he retired himself, and was the cause that many came and joyned with him : some time after, by the favour of the Bishop of Rhegium, they chose a rule and forme of living, the which, they say, they keepe at this present day, being establisched and confirmed by Pope *Alexander* the sixt. They make no profession, neither are they bound to any article vpon paine of deadly sinne. They haue certaine priuiledges which were given them by the holie See : they chuse a Generall, and haue at this present day about three score and ten Monasteries, whereof the chiefe is that of Gon-^B zaga, in which there are about twelve Hermites. It began vnder Pope *Innocent* the first, and during the Empire of *Maximilian* the first.

Bons Hommes

Richard Earle of Cornwall, brother to *Henry* the third, king of England, having remained some time in Germanie, at his retурne he brought with him a small portion of the blood of Iesu Christ, and built a Monasterie neare vnto a village the which was about fife and twentie miles distant from London, where he put this pretious bloud, bringing in this order, which they call Bons Hommes, or good men, who obserue and follow the rule of Saint *Augustin*, and weare a habite of a smoky colour, the which is almost like vnto that of the Hermites. Their Prior or Abbot is called by the name of Rector, and the chiefe and most famous Monasterie of their order is called *Arsen*. It began in the year of our Redemption one thousand two hundred fiftie and seuen.

Of the Common life

Barefooted

Of the holie Ghost

Order of the Redemption of Captives

Order of the Trinitie

The companie of the Common life began in the time of Pope *Gregorie* the eleventh, by one called *Gerrard*, who was a man of great holiness, in the diocese of Tarentum, in the year of our Saluation one thousand three hundred seuentie and three. He was a Germane borne, and composed many excellent workes, the which were worthy to be read for their doctrine. In Spaine there was another congregation called the Barefooted, which attirre themselues in course cloth, like vnto the Capucins, but they weare a round capuche or hood : they doe great penance, and obserue the rule of Saint *Francis* very feuerely and stricktly. They haue many monasteries, all which are in D places retired from the world. At Venice there is also a very faire and goodly monasterie which they call of the Holie Ghost, the which is alone of that order, only it hath a member in Padoue which dependeth thereon, and it is called Saint *Michael*: they attirre themselues like vnto the regular Chanoines of Latran : they lie in common, and obserue the rule of Saint *Augustin*. They are all Venetians, and enjoy great reue- nues.

In the year of our Lord God one thousand two hundred fiftie and four, in the time of *Clement* the fourth, began the order of the Redemption of captiuitie, whose charge is to redeme prisoners that are vnder the Turkes hands, and to restore them to their full libertie : they attirre themselues in white, a weare a cloake, the which is open before, after the manner of the Carmes, but it is white : they haue vpon the right side of their breast a scurcion, the which is as broad as an apple, wherfrom the middest upward there is a white Croffe in a red field, and on the nether part the armes of the realme of Arragon. There are no Monkes of this order in Italie but eight which are in the Church of Saint *Quirine* neare vnto the tower of Conte at Rome, who obtained it from the Pope with some reueneue, in the yeare 1564. They obserue the rule of Saint *Augustin*.

The order of the holie Trinitie was instituted to deliver poore prisoners out of the Turkes hands. *Paul Meri* sholdeth that their fist monasterie was Saint *Thomas des Monts* in Mont Celia, and the reasoun of the foundation is, for that entring into the little E Church (the greater being all vncouered, and halfe ruined) there is to be seone on the right hand an arch or auncient sepulchre of marble, on the which these Latin words are

Are grauen : *Anno Domini & Incarnationis 1197, Pontificatus vero Domini Innocentij Papa tertij, Anno primo 15 Calendis Ianuarij, institutus est nutu Dei ordo Sanctissima Trinitatis, & captiuorum, a fratre Iohanne, sub propriis regalibus ab Apostolica fide concessa ; sepultus est idem frater Iohannes in hoc loco : Anno Domini 1213, Mensi Decembri, vicefatu primo.* It was begun wheras Pope *Innocent* the third declared *Otho* the fift, Emperor of the West, and crownd him, and at the same time that Constantinople was taken by the French and Venetians.

In the yeare of our Lord God 1198, Pope *Innocent* the third caused to be built in Hospitall of the Holie Ghost, in Saxonie (which place is called Holie Ghost)

B is so calld, for that old time the Saxons, a people of Germanie, inhabited there) and endowed it with many goodly possessions to relieue poore, sicke, and needie persons, and to the end that they might haue clouine seruice, he ordained a rule for all the Friers and Nunneris that woulde be of this order and fellowship, the which was since confirmed by the Apostolique See of Rome ; yet, in the yeare of our Redemption one thousand fiftie hundred fiftie four, the reverend Father *Bernard*, in Cirilli of Aquila, Preceptor, and Maister general of the said order, reformed and amended it in such sort, as the sicke are better tended, the almes augmented, a great number of Virgins married, diuine Seruice well administered, the reuenues much encreased, and the place verie well entertained with reparations. This rule commands, that all the brethren and sisters of the fellowship, lie in obedience and chastite, hauing nothing of their owne, and that aboue all other things, they be carefull of the sicke : And whenas they make their promise and vow, they doe it after this manner, (but in Latine words) *I juch alone, give and present my selfe to God, to the blessed Virgin Marie, to the Holie Ghost, and to my Lords the poore and sicke, to be ther seruant all the daies of my life : I promise (by the grace of God) to keepe chastite, and haue nothing in my owne pofession, and to yeeld all obedience to you my Maister and Generall, and to all your successours, and to haue a fathfull care of the good of the poore, as God me helpe, and the holie Evangelists ; and so to preferre him selfe at the Altar, with the Booke of the Euangelists : then the Preceptor, or he that is the most auncient, makes him this answere : For the promise which thou haft made unto God, and to the Virgin Marie, and to all our Lords the poore, sicke, and diseased, we receive thee, and the soules of thy father and mother, to be pertakers of the Masses, Mattins, Eastlings, Prayers, Almes, and all other good things which are or shall be done in the booke of the Holie Ghost, God grant thee such a part, as euer one of us intendes to haue : Finally, the booke of the Holie Ghost promiseth thee bread and water, and to give thee an humble robe. Having laid this, the Auncient takes a cloake whereon there is a Coife, the which he streweth him, then putting it vpon his shouolders, he saith vnto him : *By vertue of this signe of the Crofe, let thy bad spirit be chased from thee, and Ihesus Christ lead thee to the everlasting kingdom.* This Congregation hath many Hospitals in divers parts of Christendome, whereof that at Rome is the chiefe : Their generall Chapters are held there, and there an account is giuen of the governement of all the rest. If a brother of this order were he Rector of a place, or Generall, he found at his death to haue had any thing proper to himselfe, he is not interred in any holie or sanctified ground, but is held for an excommunicated person. They weare a blacke sacerdotal habit, and must carrie a white Croffe vpon their gownes like vnto that of Archbishops, who haue it in the middest of their breasts, and vpon the left side of their cloakes. The children are attired in a blew habit.*

The Authour of the Congregation of Priests which gather together Orphans, was a Venetian gentleman called *Ierome Mani*, who hauing an intent to doe some workes pleasing vnto God, and perfisiting in this holie resolution, there fell out a great death ^{Priests,} in a manner generall ouer all Italie, in the yeare of our Lord God 1528, but particularly at

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at Venice, where it was so great, as the poore dyed in the streets of hunger: whiche
this good man seeing, moued with charite and compassion of this publique calam-
tie, he went vp and downe, taking them vp in the streets and publicke places, leading
some, and carrying others vnto a certaine place which he had prepared to that end,
where, with his owne substance, he fed them, and provided forther necessities, and
not content with that which he had done in his owne citie, hauing ordered all things
for the good of his hospital, he went towards Lombardie to gather vp others, and
came into a towne called Semasco, the which is vpon the confines betwixt the coun-
tries of Bergamo and Milan, whereas he found that of three parts, two were dead of
the plague, which was dispersed ouer all that prouince; and seeing that the come was b-
readie to reape, he tooke with him a certaine number of poore, (yet nor omitting da-
ily at certayne hours devoutly to say the office of the Virgin *Mary*) with such as were
with him, liuing only of bread and water, and not caring for any other meat: The
which being diuulgled into all the neighbour and bordering places, many of those
people came flocking vnto him, and there was a lodging given in that towne whereas
he and his did liue in all holinesse of life, the which did moue many by his example to
abandon their goods to follow him, and to liue with him in pouertie. Being thus set-
led in this place, and desirous to shew some fruits in other places, he went into the
towne of Bergamo, whereas he caused three hospitals to be built, one for poore or-
phans, another for the Conuerts, and the third for women children which were or-
phaned in Milan, where being flesly arrived

... another for the Church; ...
5. This being done, he tooke his way towards Milan, where being fately arruied, he began to seek out, and to drave together the poore orphans, haing assembled the number offiftie, in the Churche of the Crucifix, where he had taken his lodging. He had not bene long in this place, but the bruit of his sanctitie came vnto the cares of Francis the second, Duke of Milan, who assited him much to continue this holie and religiouse enterprise, giving him the place whereas they now lodge, and bin ding himselfe to pay the rent thereof to the great hospitall of Milan, for that it did be long soleyly vnto it, so as even at this day, the rent of that hospital is payed out of the Dukes treasure. After that this good gentleman had laboured long in this holie and godly worke, going to diuers townes to build places fit to receue poore orphans: he retired himselfe to Semafo, where he was verie well knowne, and there he ended the remainder of his dayes. After his death, this compaines still increased, so as it was dispersed into many townes of Italie, and especially in Lombardie. The priests of this compaine or fellowship once a year hold their Chapter, and may confirme their General, with two Councillors, for three yeares, and it is in the power of this General (if he be so minded) to call a Chapter whiche he pleaseth, and ther all they of the Congregation, as wel they which be Convents, as thofe which be Priests, are called by name and surname, and they are changed from one place vnto another, according as need shall require, and they take great care that the poore orphans may be well governed, both in regard of their soules, as of their bodies: And therefore the Generals E bound once a year at the leaft to visit all the places, which are appointed for their aboad and entertainement. They obserue diligently and carfullie all the points of their institution, and yet they make no solenne profession, but he that will liue with them, must promise to be obedient to his superiors: finally, they liue in common. This compaine was confirmed by Pope Paulus Farnese the third, and afterwards by Pius the fourth, who suffered them to continue as they had begun, and accepted, under the protection of the Church, not only all the places and Convents which they had then, but all others they shoule have hereafter. Since, they began to make profession, the which was confirmed by Pope Pius the fift: It began in the yere of Grace 1528, Clemens the seuenth holding the Holie See, and Charles the fift being Emperour.

Whenas

Of the beginning of all Religious orders.

A When all Christian princes were in warr one against another, and that Italy was wonderfully afflicted, which was in the year of our Redemption one thousand five hundred twenty and eight, Francis Sforza the last duke of that house, was besieged in Milan, and retiring himself into the Castle, he was forced for want of victuals to yield himself to *Antoine de Laval*, and to the Marquis of Pescara, leaving the citie and came to the Emperor *Charles the fifth*. Moreover Milan was so afflicted with the plague, as at the least two parts of the people were dead; at that time three gentlemen, the first was called *James Anthoine* of the house of *Moris* (the which is very ancient, as may appear by the two Martyrs *Nabor* and *Felicis* of the said house, who received the crowne of Martyrdom under the Empire of *Maximian* and *Diocelean*, the which was about three and ten years before Saint *Ambrose*); the second was of Cremona who was called *Francis Maria Zecarie*; and the third was a Milanois, and his name was *Bartolomeo Ferrera*: these three inflitted the companye of Regular Priests of *Saint Paul* in Milan, dedicating themselfes to a devout and contemplative life, and abstaining from all pleasures and vanities of the world, exhorting farrers continually to repentance and amendment of life, and reading the Epistles of Saint Paul publickly, hearing all men in confession, and administering the Sacraments of the holy Communion. Finally they lived in common, and held nothing in proper: they had a custome to discipline and whip themselves in streets and public places, the more to contumie the world. After their death they were held and reverenced as Saints. There are some monasteries, but the chiefe is that of Milan, founded by *S. Bartolomeo*.

RegularPriests
of S. Paul.

The order of the Regular Priests Theatins tooke his beginning from *John Peter Caraffa* Theatin, who being Bishop of Theate, renounced his Bishopricke, to the end he might live solitarily in a part of Mont Piatto : in the end, vpon the day of the exaltation of the holly Crofie, in the year of our Lord God one thousand five hundred twentie and eight, *Clément the fift*, being Pope, and *Charles the fift* Emperour, accompanied by *Cesarion Tieune* of Vicens, Apolitolike Prothonotarie, *Boniface Colly Alessandrin*, and *Paul* who was a Romane, all fourme concurring and agreeing in one deuotion, they went together into the Churche of Saint Peter, where they were conducted by the whole Churche in solemn Procession to the great Altar, where are the holly Reliques of Saint Peter and Saint Paul, vpon which Altar they did weare and promise before all the world to obieute and keepe the three vowes which other religious and holie men are accustomed to promise in their profession, that is to say, Pouertie, Chalifrie, and Obedience. These fourre (which are here mentioned) were the fift which made this vow, and all they that haue since entered into this order haue done the like; and for that the cheffete among them was Bishop of Theate, they are at this day called Theatins. It is true that this Bishop after he had instituted this order, was made Cardinall by Pope *Paul* and since, after the death of *Marcus*, who was Pope for the space of one and twentie daies, he was advanced to the Pontiffical See, and was called *Paul* the fourth; so as many of this order are called Paulists, but more commonly Theatins.

The order of the Jesuites is now so well knowne throughout the whole world, as it were superfluous to write much; it sufficeth only to obserue that the Founder was Ignatius of the noble familie of the Loyoles, who are neare to the towne of Alpeithia in the province of Guipulcoa in Spaine; who being accompanied by Peter Febure, Alphons Salmeron, Cland Laye, Francis Xaines, James Legnys, Nicholas Bouadille, Symon Rodriguez, Iohn Cordaire, and Iaguis Broet, made a vow in the Chappell of Martyrs, Friburgh upon the hill of Monte-Marte, neare to the citie of Paris, where having cra- ped the asfiance of the blessed Virgin, and of Saint Denis Arcapagita, patron and

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protector of the citie of Paris, they made a vow to God to renounce the world, and A to serue it in perpetuall pouerte to the glory of God, and the health of soules, namely at a certayne day to passe by sea to Hierusalem, with an intent to employ themselues in the conversion of Infidells, and to seek by all meanes to winne the crowne of Martyrdome : and if it happened their resolution were hindred by any one, the years being ended, they shold go to Rome, and offer their labour and seruice to Saint Peter, for the health and spirituall succour of their neighbours, without any expestante of recompence, or exception of time and place, which vow they made in the year of our Lord one thousand five hundred thirtie and four, on the fifteenth day of August, whenas the Church doth solemnize the feast of the Assumption of the mother B of God ; and since, the rule of *Ignatius* haung beene establisched and confirmed by the holly See, vpon the eight and twentieth day of October, in the year of Grace one thousand fifti hundred and fortie, vpon Friday before the Calends of May, *Ignatius* and his companions made a new profession in the Church of Saint Paul at Rome. This order was confirmed at the Councell of Trent, as may be seene in the fift and twentie Seffion, Chap. feuentene. They write that a vision which *Ignatius* had of our Sauour Iesu Christ when he was at Rome, (who promised to be favourable vnto him) was the onely cause that made him to give the most holly name of Iesu to his Societie.

Priests of the
Oratorie.

There are also the Priests of the Oratorie, of which *Philip Neri* who was a Florentine, was the Founder, in the yeare of our Redemption one that fand fifti hundred sixtie and four. His three first Impes were that famous and renowned perlonge *Cesar Baronius*, the second *Francis Bourdin*, who was afterwards Bishop of Aigignon, and the third *Alexander Fidelle*, they began their congregation at Rome in Saint Ieromes Church, whereas after their number increased, they dayly chole foute among them to preach vnto the people, Saturday excepted. His principall intent was to reduce the order of Priesthood to his auncient beautie.

This last yeare *Peter of Berulle*, a French man borne at Paris, of a good and noble familie, (whose pietie and holinesse cannot be sufficiently recommended, nor the great and seruient zeale which he hath to the glorie of God, and the health of soules, D having laboured infinitly for the conversion of such as haue strayed from the true Religion) hath instituted an order of the Oratorie, the which differs in many things from the fift, yet it is approved by *Paul the fift*, now Bishop of Rome, from which they attēnd great fruits by the goodly rules and reformations which they expect from them in many things.

Vrsulines.

There are other companies for Christian doctrine, instituted chiefly to catechise young children, the which begins now to be much viced in France, among the which there are Virgins called Vrsulines, both at Lyon, Aigignon, and in other places which instruct the youth, yet they make no vow : but the last yeare being one thousand one hundred and twelve, in the moneth of Nouember vpon Saint Martins day, other E Virgins which are also called Vrsulines, who haue a house in the sub. rbes of Saint Iacques at Paris, tooke a new habit vnder the rule of Saint *Augustin*, and made the three solemn vowes which they had obtained from *Paul the fift*. They are yet but twelve.

Orders con-
demned.
The White.

Having treated of the orders allowed by the Church, it shall not be from the purpose to speake somthing of those which are condemned, among others of the Whites, which had this beginning. In the time of *Boniface the ninth*, there came out of Germanie a certain Priest, who descending from the Alpes with some that followed him, staid at Lucca, where he presently drew aboue 3000 persons vnto his deuotion. He attēnd himself all in white, wearing a surplus of linnen, with a hood vpon his head F like vnto a religious man, and they that followed him both men and women did the

A the like. He carried a Crucifix in his hand, and cried out of humane miseries of the calamities of his time, and of the sinnes of men, so as with his graue carriage, his modest gesture, his composed speech, and other goodly shewes, he was held and reverenced for a holly man. His companie (which was great) followed him twe and two, in the manner of a Procescion ; the most apparant went before, and the common people, with the women, followed after, and going thus from towne to towne, they cried oftenall together, *Mercie, Peace*, with other invocations : This is the contemplation of the most holly Mother of God, composed by *S. Gregorie*, that is to say, *Stabat Mater dolorosa*, &c. and whereas might surprised them, they lay downe vpon the ground, and B lued of that which good men brought vnto them : This did so moue the people to devotion, as many personages of great qualite, yea and Churchmen, followed them, and attēnd themselves also in white, wherefore they were called the White. This companie haung runne ouer a great countrie, in the end their leader refolued to carrie them directly to Rome, where, being vpon the way, Pope *Innocent the ninth*, who was at Viterbe, aboue fortie miles distante from Rome, being aduertized thereof, caused their leader to be apprehended, and then carried to Rome, where being examined, he was prefently condemned to die, and executed as a superfluous man : so the head and guide being taken away, this companie was soone disoluēd, and euerie man returned to his owne house, the whic did happen in the yeare of our Redemption one thousand fourte hundred.

The Crucifix which this man carried for a banner, is at Luca, by the which, as they say, they doe many myracles, as may appear by the great number of images which are hung in the Church where it remains, the which is called the C hurch of the Crucifix, and when it was brought by them of Luca, at their retурne, after the death of their leader, it did great myracles and strange wonders vpon the way, as may be seene by autentique writings, made by publique Notaries, the which are kept in the treasurie of the brotherhood of the Whites : so they of Luca seeing the continuance of myracles, which they say God did by that holly image, they built a goodly Church for it of that name, whereas they did place it vpon the high Altar. This place is governed by a fraternite or brotherhood, the which hath retained the name of Whites vnto this day, whereas they say seruice verie deuoutly. There is also another Crucifix at Florence, in the Church of S. Peter of Moron, the which is also much reverenced for the great myracles it doth, and they say, it is the same which the women of that companie carried in Procescion whenas they followed this Churchman. There is also in this Church, a brotherhood of the Whites. This companie began about the yeare of our Lord God 1396, and was extinct in the yeare of Iubile 1400. In the citie of Luca there is a Church of S. Martin, which Pope *Alexander the second* caused to be built, wheras he was Bishop of that place : and being Pope, he graunted a priuiledge to the Chanoins which are there, to ware Myters of white silke in certaine solemnities : The which they haue alwaies obserued since, vnto the tyme of

E *Paul the third*, who not onely confirmed this priuiledge, but also gaue them leaute to ware an Episcopall habit when they would.

After this, we may place them of the Coquinerie, who had rather endure all discomforties, than to labour ; yet they would raise a new companie vnder a kind of religion, wearing a long jacket of course canauze, wandring vp and downe bare headed, and bare feet, standing at the doores of Churches, or at the corners of streets to demand almes. They lay an idle man of Cremona, called *Iames*, was the Author ; they did eat all kinds of meat, and what they would, and they slept when and as much as they pleased, they went where they list, and did vse money, and which was wort of all, they yelded no obedience to any man, but liued at discretion, being neither subject to Bishop, Prior, General, nor to any temporall Lord.

There was also the company of Friars of the Opinion, who had their beginning in the yeare of Christ 1278, by one called *Herman*, and it was much fauoured by many Princes,

The Coquin-
erie.

M m m m iij

Doulcins;

The poore of Lyon.

Orders in Ethiopia.

Princes, but in the end, when their villanies were discovered, they were supprest, and their compaine was excommunicated by Pope *Bonifac* the eighth.

In the yeare of our Lord God 1300, began the compaine of the Doulcins, which was invented by one borne at Nauare, a towne in the Duchie of Milan, called *Doulin*, who in lesse than a yeare drew together above six thousand persons, which followed the same order, or rather disorder, like to thofe we have formerly spoken of. This compaine was excommunicated by Pope *Clement* the fift.

As for the compaine of the poore of Lyon, they were chased away by Pope *John* the two and twentith. They terme themselues to be of the order of *S. Francis*, and held certaine opinions against the Romish faith; wherefore, the Pope did not only banishe them, but decreed they shoule beall burnt. The Author of this fact, was one *Peter*, of the order of the Friers Minors.

But before we end this discouerfe, it shall be fit to content the Readers curiositie, to speake something of the orders which they haue in *Aethiopia*. The greatest Monasterie which they haue in that countrie, is that of *Bisan*, that is to say, of the Vision, the which is neare to the towne of *Ercoco*, in the governement of *Bernagis*, subiect vnto *Presbiter John*: There are in this Monasterie aboue three thousand Monkes, this being the chiefe of six others which are scattered thereabouts, whereof the farthest is not thirtie miles distant. In either of them there is a *Dauinte*, that is to say, a *Guardian*, who is subiect, and yeelds obedience to the Abbot of the Vision. This Monasterie is seated vpon the top of a high rocke, hauing a fearefull Precipice of euerie side: within it there is a great kitchin full of all necessarie implements, and neare vnto it a great place where they feed, and they eat thre together in a broad platter of wood which is not verie deepe. Their meat is verie grosse, and their bread in like manner, being made of millet, barley, and of another little blacke graine which they call *Tufe*. This bread is made round, of the bignesse of an apple, and they giue to euerie Monke thre for his portion, and to a Nouice, one and a halfe, and with it they giue them a few Coleworts without salt or oyle, of which vnseasoned meat they lende as an honour to the most auncient of the house, who are dispensed with all for coming into the roome where as they eat together. They feed a great number of children aboue eight years old, most of which want their armes, are lame, or else blind: but as for the religious men, they never eat flesh, nor drinke any wine, but out of the Conuent, when they are all alone, or in priuat. They haue a custome, That whenas they give the habit to any Nouices, they lende them out of the Monasterie, to labour for their living while they are young, the reason is, for that the Monasterie is not able to maintaine them without their owne industrie, althoough their reuenues be great: but whenas they growold, then they remaine in the Monasterie, where they spend the rest of their dayes: They are carefull that no women, mules, cows, hens, or any other beast of the female sex, come within Harquebusz shot of their Conuent. In euerie Monasterie of this order, they keepe a Cocco, tying two bells to his legges, the which serues to give them notice of the houres of Martins and Evensong. They that liue abroad, give themselves onely to manure the ground for the sowing of millet, and to keepe hives of bees, and whenas night approacheth, they presently retire to their houses for feare of wild beasts. The reuenues of this monasterie of the Vision are very great; for first of all the mountaine whereon it stands, containes about thirtie mile in compass, where there growes great store of millet, barley, rye, and tufts, whereof they pay the tithes, and in like manner the pastures whereon they feed their cartell, yeld them a tribute. At the foot of this mountaine there are many good farms, most of which belong vnto this monasterie, and from thence for two daies journey they find an infinit number of other places of their possessions, which they call *Gultus*, that is to say, the liberties of the Vision: they haue moreover one hundred small villages, either of which paies them a horse every third year, but the *Alicain*, that is to say, the Steward or Bailife

A Bailife of the monasterie takes fiftie kine for every horse, for such is their custome; so as of all the places that belongs vnto this monasterie (wherof some are fiftie daies journey off) he receiveth yearly one thousand fix hundred and fiftie kine, besides the which they are charged with certaine duties of corne which they pay vnto this Monasterie, the dependances whereof extend aboue fiftene daies journey into the realme of *Tigremalun*: these lands are called *Adetyle*, and pay yearly fortie horses valued with kine as hath beeene said, with many other rights. There are also many other places which belong vnto the king, which pay vnto them certaine horses, which they hold by an auncient custome. Finally, some hold that they may go aboue thirtie daies

B journey vpon their owne land. Some among them are very deuout, and others vicious. They haue many superstitions which they hold of the fewes; they obserue the Sabbath very strictly, causing their coleworts to be boyled, and their bread to be made vpon the eue, lefft they shoulde labour with their hands on the Sabbath day, no not to kindle a fire; so as they are the most disorderly of all *Aethiopia*. Their garments are made of goats skinnes, dressed like *Shamois*, which hangs downe vnto the ground, and they are died of a yellow colour, then they haue vpon it a cloake, like vnto that of the *Iacobins*, made of the same skinnes: as for their heads both they and all other religious men of *Aethiopia* wear their haires, except Priests, who are altogether shauen.

C The rest of the religious of *Aethiopia*, are in a manner all of the order of *S. Anthoine*, although they haue some diuerilitie in their faise and abstinences: for there are some which eat flesh, and drinke wine, and others which will not once fee it, nor suffer it to enter into their conuent. Their garments are all yellow, some being made of course cotton, and others of goats skinnes dressed like *Shamois*. The religious women haue the like habit, but they weare no cloake vpon their strocke, nor haire like to the men, but they weare a bare frocke, and their heads are shauen, about the which they weare a band of leather very clofe, but when they are old, and then they weare certaine coyses and vailes: they do not liue shut vp in any monasteries, but in farmes and villages which depend thereon, and for that (we haue said) all their religious

D are of one order, they are subiect to the next monasterie, wheras they receive the habit: they enter not into the Church no more than other women. Some of them are good and religious, and others which are not so reformed haue children. All the Monkes and Priests of that countrie carrie a Croſſe of blacke wood in their hands, and as for the Priests they haue their heads alwaies shauen, and weare their beards long, but lay-men let their haire grow, and haue their mustaches, and vnder the chinne. Most of their Monks go barefoot, and there are few Churches with Priests, but there are also Monkes, and there are some which haue two hundred *Debeteras*, that is to say, Chanoins, and as many Monkes which are honourably entertained. In the Church of *Caxumo* (which was the fift built by queene *Candace*, after that she had beeene baptizyd by the Eunuch, who had first received baptism from Saint *Philip*) there are three hundred Chanoins, and as many Monkes: they never say but one Massa a day, and they come not to it, but there are three Priests ready at the altar with incense, and barefoot, for every man puts off his shooes before he comes into the Church, neither do they spit when they are once entred. Lay men and women never enter but stay without in a round circle, and there receive the Sacrament from Church-men, be they Priests or Monkes. They haue bells of stone and yron, and the Monkes ring alwaies two hours before day to Martins, the which they say by heart, and they haue no other light but a lampe, which burnes alwaies in the middeft of the Church, whereunto they put butter in stead of oyle, for that they haue no olive trees in that countrie.

F They sing Martins with a loud voice, and a bad grace, like men that cri without either art or Musick: their seruice is not said by verles and couplets, but as it were in profe, and it consists all in psalmes, to the which they ade vpon sevillall daies a profe, according

Of the beginning of all Religious orders.

ding to the solemnitie which they celebrate; and whilst they are in the Church at A Matins they stand alwaies : they say but one leffon, the which they tune as ill as the rest, and almost in the same manner as they haue beene accustomed to represent the Lewes speech in the passion of our Sauiour; and besides that their voice is rude and vntunable, they run as fast as their tongues will go, and this leffon is read before the principall feast, which being ended, they go in procession with four or five crosses set vpon staves, which are no longer than Pilgrime staves, the which they carry in their left hand, and in the right they hold a cenor, for there are alwaies as many censors as crosses. Finally, they wcarc certaine copes of silke very vnhandsome, for that they are no broder than a peice of damask or some other silke.

B As for their fasts, they begin their Lent vpon the Monday of Sexagesima, which is ten daies before our Lent: their generall abstinenſe during their Lent, is to liue of bread and water, for in trut̄ they ſhould find no fish if they would eat any, therē being little in that country, for that it is too farre from the ſea: true it is, they haue good fish, and ſome ſtore in their riuers, but they know not how to take it; and they fish but ſeldome at the iſtance of great men. Their ordinary feeding is bread, for their Lent being iut in the heart of their Sommer, for want of raine, they can haue no cole-worts: yet in ſome monaſteries they plant them ſo wel, as they want not any throughout the year: in other places they liue of grapes and peaches which grow ripe in the end of Aprill, whereof they feed, and they that C haue ſuch fruits are much better intreated than the reſt: besides their bread, they vſe a kind of graine, which they call Caufa, and they make a fauce whereto they ſteep their bread, the which is sharpe, and bites in the mouth: they make also another fauce of a certayne graine which they call Thebba, the which they prepare like vnto muſtarde, calling it Cenafrica, and of all theſe three things they vſe during Lent: they eat no milke nor butter, and drinke no wine made of grapes or honie, but their ordinary beueridge is a kind of beere which they call Zauna, and they make it of barley or millet, the which hath a taſt like vnto ale: there are many Monkes, who for deuotion eat not any bread during Lent, and there are others which forbear all their liues, but in ſtead of bread they vle Agriones, which is an heare of that country, the which they boile D a little without salt, oyle, or any other ſeafoninge, and whenas they find not any, they eat malloes and linceles, the which they ſleep in cleare water. Some weare a habit of leather without ſleues, haung their armes naked, and a great many of them weare on their bare ſkin a girdle which is made of yron, and it is about four fingers broad, whereof the peeces are ioyned together with certayne points which are turned towards the ſeſh. Others during the time of Lent neuer fit, but do continually ſtand: and there are ſome which during the Lent put themſelues into caſes of wood, the which are made fit for their bodies, being like vnto coſſins which are without couers, being ſitted behind to place their buttockes, and vpon the top to leane their elbows, and to lay a booke before them: their habit is a ſhirt of haire, the which is made of the haire of an oxe, and underneath it vpon their ſeſh they haue that girdle of yron. There are others which during the time of Lent ſhut themſelues into caues, where they liue of heares and lentils only. There are also ſome both Monkes and Nunnes, which every Wedneſday and Friday in Lent ſtand all night in the water vp to the neckes, neere vnto the towne of Caffimur, the which was buiit by queene Candace, where there is a lake, in the which there are many little lodgings of ſtone, wheras many Monkes and other Priels ſit vpon thoſe daies: there are others which not only forbear to eat bread, but retiue themſelues into deepe valleys in very thicke forretts, whereas no creature living comes, and then they do penance all the Lent with water. The ſating of moſt of the religious during Lent, is to eat once in two daies, and alwaies at night; but they neuer fast vpon Sunday nor Saturday, and therfore they make fiftie daies of Lent. And for that they lay but one Maffe a day, they do celebraſe E night,

A night, whereas all of them doe communicaſ; then they go to ſupper, alledging for it, the Supper of our Lord and Sauiour Iefus Christ, who (as they report) confeſcerated his bleſſed boodie vpon a ſating day, being almoſt night. Vpon other daies, which are not to be celebraſed as ſating daies, they lay their Maſſe early in the Morning; and as for them that eat fleſh, they make no diſference of Friday, nor of Saturday, but eat it indifferently, or (as a man would ſay) all daies alike: Besides the holi time of Lent, they haue diuers other ſarts, that is to ſay, firſt the Monday after Trinitie Sunday, from which time they begin to fast euerie day, except Saturday and Sunday, vnto the Birth of our Lord and Sauiour Iefus Chrift, from which day, vnto the Purification of B our bleſſed Ladie the Virgin Marie, which they commonly call the leaſt of S. Sauore, they haue no ſarts. The three firſt daies after the Purification, they eat verie ſtrictly and carefullly, and they ſay it is the repenteſce of Ninive: Vpon theſe three daies, the time of Advent, and the holi time of Lent, all indifferently, as Priels, Seculars, men, women, and chidren, both great and ſmall, eat inuoluntarily, without any reſpect of perſons. Haung ſpoken of the Monkes which march under the Standard of the Crucifix, it ſhall not be muſt from the purpoſe (in my opinion) to write a word of thole which are now enroled for the better part, vnder that triumphant and glorious enſigne, and which were heretofore tied to the ſuperſtitions of Idolatric and vngodlinneſſe, that is to ſay, of thoſe of the great Iſland of Iapon, or of Zipangu, as Francis Xaver the Iefuit relates in a letter which he hath written to the father of his ſocietie, of the towne of Conibue, in the yeare of our Saluation one thouſand five hundred forty nine, for that they had many conformities with our holiſe and religiouſe men: for he ſaith, that beſides their ordinary Bonzes, which are with them as Priels, they haue also three ſorts which are like our Menches, whom they call Lequixil, and women which reſemblē our Nunnes called Hamacata, all which haue Monaſteries both within and without townes. They that liue in citiſes, neuer marrie; they liue of almes, and haue their heads and beards ſhaue: they weare long robes with wide ſleues, in Winter they haue their heads couered, and all the reſt of the year it is bare: they eat together, and fast many daies in the year: they eat neuer whatſoever, to doe the greater penance, D the which is common to all the other Monkes of Iapon. They ride at midnight to go to pray, making their prayers and supplicacions, with ſinging, for the ſpace of halfe an hour, which done, then they returne to their beds, vntill the breake of the day, when as they ride againe to pray; the like they doe at the riſing of the Sunne, at Noone time, and also at Night, at which time they make a certayne noyſe, which being heard by the people, they preſently (without any delay whatſoever) fall downe vpon their knees, and joyning their hands together, (with many ſignes and tokens of vnaſtied and heartie deuotion) they lif them vp to heauen, and pray verie zealouslē. Theſe kind of religiouſe men, which they commonly call Lequixil, preach, and exhort the people, and are verie much followed by the common people: They weep and ſeme verie con- E trite and ſorrowfull when they preach, and by this meanes they as it were teareſ from their Auditoures, they are ſo peruaſiue and forſible in their diſcouſe. There is moreover, another ſort or kind of theſe Lequixil, and Hamacata, which are clad iſ a ruffe weſt or habiliuent, and to whom it is not lawfull to marrie. The Monaſteries of men, are neere vnto thoſe of the women, which giues much caufe of jealousy and talk: They make many prayers, and fast often, theſe are verie rude, and without learning. The third ſort of theſe religious men doe much penance, they liue all in common, and are attired in blacke. They all worʃip many Idols, as Xaca (which they ſay was borne 8000 yeres before his mother had conceiued him) Amida, and Quanion. They doe also worʃip the Sunne and the Moone, which they call Deniz, this people being ſo deuout to their ſuperioris, as father Michael Pilette, a Iefuit, ſaith, in an Epifte which he hath written, that in a mountaine neere to the roiall towne of Meaco, there were in old time feuen thouſand Monaſteries dedicated to Idols, and among others, therē was one

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one verie rich, where their king, and all the rest of the people, go to make their vewes, A
and there they offer great and rich presents, the devill appearing in a vision to such as
offer their oblations in that place, letting them vnderstand that he is pacified by their
devotion, and that he will free them from all trouble and daunger, and that hereafter
their affaires shall succeed well or ill, according to the care, or negligence, they haue
shewed to his seruice.

Thus I haue briefly set downe what may be said of the orders and companies of re-
ligious men which are in Christendome.

F F N F S.

